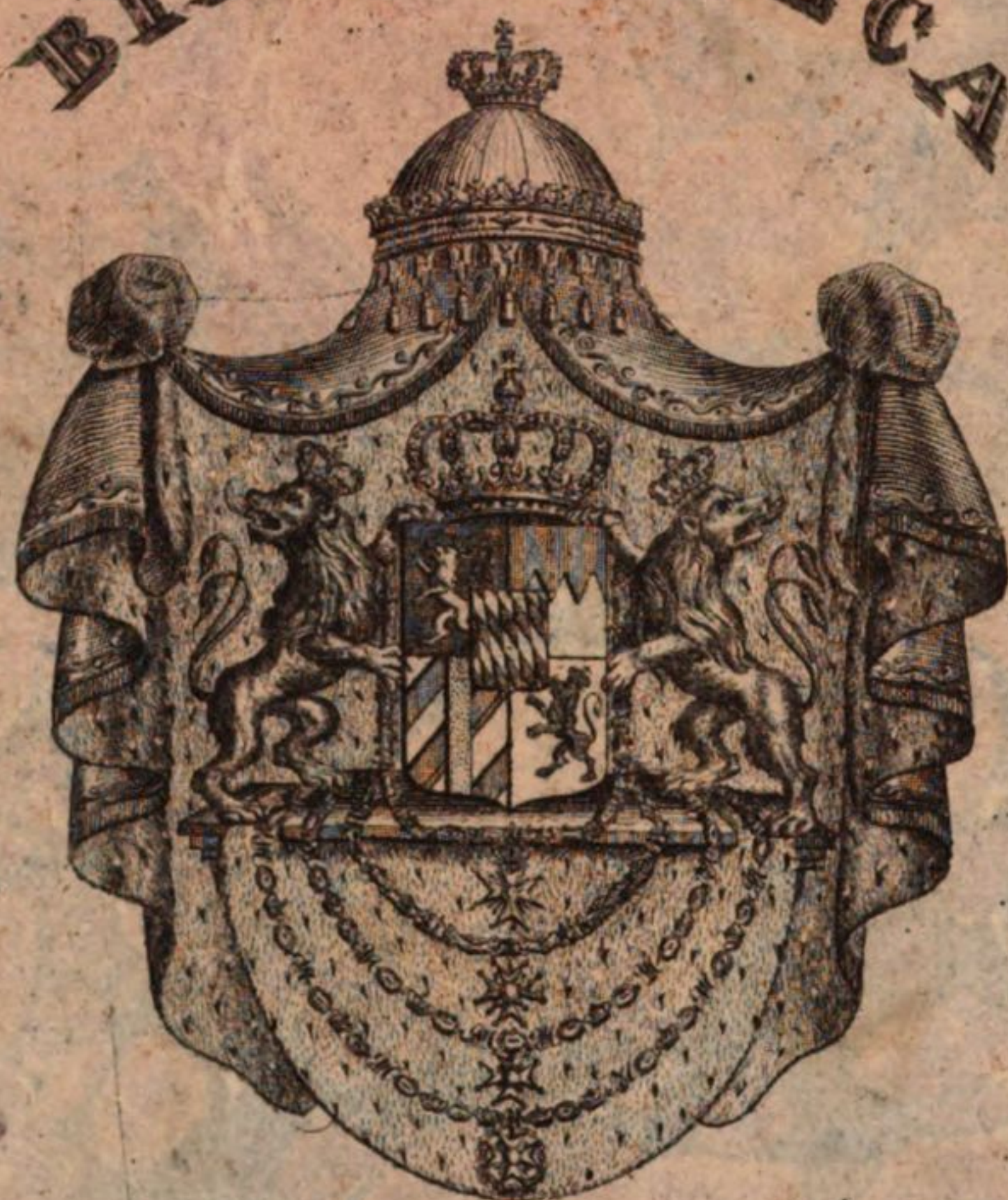
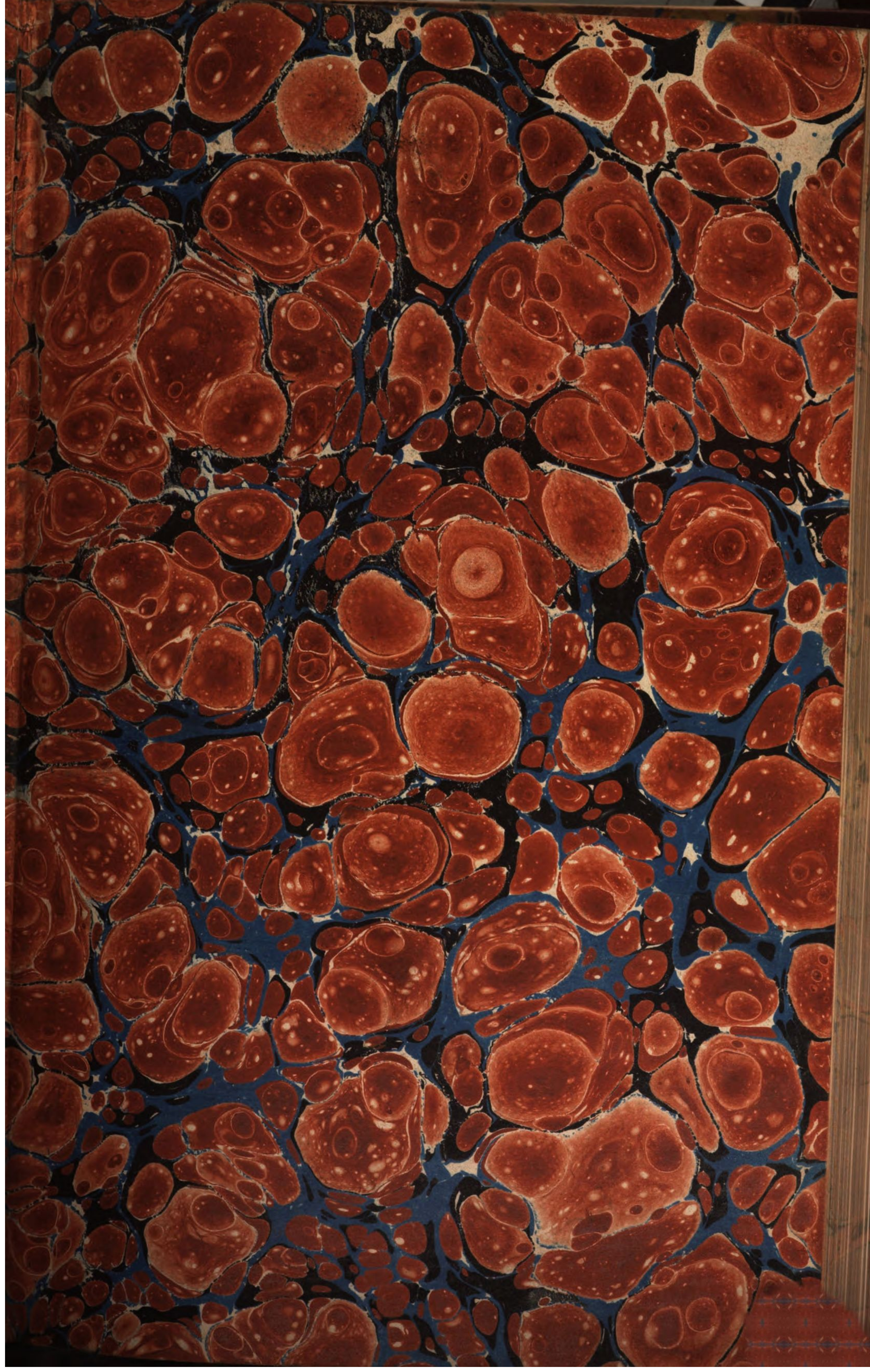




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REPORTS AND PAPERS

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VOL. 2.

Education

1836.

SELECTION

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REPORTS AND PAPERS

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HOUSE OF COMMONS

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FIRST REPORT

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Dated 30th May 1825.

Printed by Wm. Clowes, at the House of Parliament.

Printed by the House of Commons, to be Printed
by Wm. Clowes.

Richard J. Hill

John J. Hill
Richard J. Hill

FIRST REPORT

OF THE

COMMISSIONERS

ON

Education in Ireland.

Dated 30th May 1825.

Presented by His Majesty's Command to both Houses of Parliament.

Ordered, by The House of Commons, to be Printed,

3 June 1825.

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Education in Ireland.

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GEORGE THE FOURTH, by the Grace of God of the United Kingdom of Great Britain and Ireland, King, Defender of the Faith, TO Our trusty and well-beloved *Thomas Frankland Lewis, John Leslie Foster, William Grant, James Glassford, and Anthony Richard Blake*, Esquires, Greeting: Whereas, an humble Address has been presented to Us by the Knights, Citizens, and Burghesses, and Commissioners of Shires and Burghs, in Parliament assembled, humbly beseeching Us that We should be graciously pleased to issue a Commission under Our Great Seal, for inquiring into the Nature and Extent of the Instruction afforded by the several Institutions in *Ireland*, established for the purpose of Education, and maintained either in Whole or in Part from the Public Funds; for inquiring into the state of the Diocesan and District Schools, and the Nature of the Instruction there given; for ascertaining whether any and what Regulations may be fit to be established with respect to the Parochial Schools, and for reporting as to the Measures which can be adopted for extending generally to all classes of the People the benefits of Education: Know ye, That We, reposing great Trust and Confidence in your Intelligence, Discretion and Diligence, have authorized and appointed, and by these Presents do authorize and appoint you the said *Thomas Frankland Lewis, John Leslie Foster, William Grant, James Glassford, and Anthony Richard Blake*, to inquire into the Nature and Extent of the Instruction afforded by the several Institutions in *Ireland*, established for the purpose of Education, and maintained either in Whole or in Part from the Public Funds; to inquire also into the State of the Diocesan and District Schools in *Ireland*, and the nature of the instruction there given; to ascertain whether any and what Regulations may be fit to be established with respect to the Parochial Schools in *Ireland*, and to report as to the measures which can be adopted for extending generally to all Classes of Our People of *Ireland* the benefits of Education. And, for the better discovery of the truth in the premises, We do by these Presents give and grant to you, or any One or more of you, full Power and Authority to call before you, or any One or more of you, such Persons as you shall judge necessary, by whom you may be the better informed of the truth in the premises. And we do further by these Presents give and grant to you, or any One or more of you, full power and authority to inquire of the premises and every part thereof, by all lawful ways and means whatsoever, within all parts of Our United Kingdom. And We do further by these Presents give and grant unto you, or any One or more of you, full power and authority, where the same shall appear to be requisite, to administer an Oath to any person whatsoever, to be examined before you, or any One or more of you, touching or concerning the premises. And We do further by these Presents give and grant to you, or any One or more of you, full power and authority to cause all Persons to bring and produce upon Oath, before you, or any One or more of you, all and singular Records, Books, Papers, and other Writings touching the premises, and which shall be in the custody of them or any of them. And Our further Will and Pleasure is, that you or any Three or more of you, upon due inquiry into the premises, do propose and reduce into writing, and submit to Us such Regulations as you may think fit to be established

established respecting the matters aforesaid, and particularly respecting the Parochial Schools, and do certify to Us from time to time, under your hands and seals, your several Proceedings as the same shall be completed; and do within the space of Two Years after the date of these Presents, or sooner, if the same can reasonably be, certify unto Us in like manner the whole of your Proceedings under and by virtue of these Presents, together with what you shall find touching or concerning the premises upon such Inquiry as aforesaid. And We further will and command, and by these Presents ordain, that this Our Commission shall continue in full force and virtue, and that you Our said Commissioners, or any Three or more of you, shall and may from time to time proceed in the execution thereof, and of every matter and thing therein contained, although the same be not continued from time to time by adjournment. And We hereby command all and singular Our Justices of the Peace, Sheriffs, Mayors, Bailiffs, Constables, Officers, Ministers, and all other Our loving subjects whatsoever, as well within liberties as without, that they be assistant to you and each of you in the execution of these Presents. In Witness whereof, We have caused these Our Letters to be made Patent. Witness Ourselves, at Westminster, the Fourteenth day of June, in the Fifth year of Our Reign.

By Writ of Privy Seal,

BATHURST.

FIRST REPORT

OF

THE COMMISSIONERS

OF

IRISH EDUCATION INQUIRY.

MAY IT PLEASE YOUR MAJESTY:

WE, the undersigned Commissioners nominated and appointed by a Commission under the Great Seal, bearing date the Fourteenth day of June one thousand eight hundred and twenty-four, beg leave humbly to report as follows:

IN proceeding to carry into Effect the Inquiry committed to our Charge, we directed our Attention in the first Instance to the Petition from the Prelates of the Roman Catholic Church in Ireland, which, immediately before our Appointment, had been presented to the House of Commons, praying the House "to adopt such Measures as might promote the Education of the Roman Catholic Poor of Ireland, in the most effectual manner." The following Extract from this Document will show the Opinions and Views of the Petitioners with respect to the System of public Education in Ireland, as affecting the Children of the Roman Catholics.

Education of the
Lower Classes.

"The Petitioners beg leave most respectfully to submit to the House, that in the Roman Catholic Church the literary and religious Instruction of Youth are universally combined, and that no System of Education which separates them can be acceptable to the Members of her Communion; that the religious Instruction of Youth in Catholic Schools is always conveyed by means of catechistical Instruction, daily Prayer, and the reading of religious Books, wherein the Gospel Morality is explained and inculcated; that Roman Catholics have ever considered the reading of the sacred Scriptures by Children, as an inadequate Means of imparting to them religious Instruction, as an Usage whereby the Word of God is made liable to Irreverence, Youth exposed to misunderstand its Meaning, and thereby not unfrequently to receive in early Life Impressions which may afterwards prove injurious to their own best Interests, as well as to those of the Society which they are destined to form; that when Petitioners learned, some Years past, that the Legislature had granted a considerable Sum of Money for the Purpose of promoting a well-ordered System of Education in Ireland, without religious Distinction, they conceived the strongest Hope that the Money so granted would be partly employed in providing for the Education of the Roman Catholic Poor, and that no Regulations of a private or partial Kind would be suffered to interfere with the benevolent Intentions of the Legislature; that such their Hopes and Expectations have been disappointed; the Grant for promoting the Education of the Poor of Ireland, as well as that for assisting the building of Schools, being subjected in their Disbursement or Application to such Regulations or Bye Laws as rendered them nearly useless to the Roman Catholic Poor; that the Trustees of the former Grant give Aid only to Schools wherein the sacred Scriptures, without Note or Comment, are read by the Children,

Petition of Roman
Catholic Prelates.

Education of the
Lower Classes.

“ a Regulation which does not accord with the Discipline of the Roman Catholic Church ; and the latter Grant, as the Petitioners are informed, is applied generally only to the building of such Schools as are leased in trust to the Ordinary or Minister, or other Ecclesiastical Person of the Established Religion in the Diocese or Parish in which such School is situated, vesting in them by a special Clause a Power of Visitation as well as a Right to appoint or to remove the Schoolmaster at will ; the Petitioners further presume humbly to state, that such Clause operates to the virtual Exclusion of Roman Catholics from such Schools, the Prelates and parochial Clergy of the Established Church not being deemed by Roman Catholics fit Persons to whose Controul or Superintendence the Education of their Children should be entrusted ; that such Schools moreover, as well as all others, built, or partly built, at the public Expence, are connected with some Society whose Rules and Regulations are not approved of by Roman Catholics ; the Petitioners also presume to observe, that the Parliamentary Grant to the Society for the Suppression of Vice is, as the Petitioners have heard and believe, partly applied to the building of Schools, subject to a like Influence, and to the supplying of them with Books, Tracts, and Catechisms, such as Roman Catholics cannot conscientiously make use of ; the Petitioners, therefore, deem it a Duty to inform the House, that the Roman Catholic Poor of Ireland continue unprovided with School Houses, Schoolmasters, or with any such Aids as are necessary for promoting amongst them a well-ordered System of Education ; that the Parliamentary Grants are not made available to the Education of the Poor without religious Distinction, inasmuch as the Societies or Persons to whom their Application has been made or confided have subjected the Schools built by them, as well as the Systems of Education promoted by them, to such Influence or Regulations as render them generally inaccessible to Roman Catholics ; that in all the Instances wherein Aid is given by the Society for the Education of the Poor of Ireland to Schools under the immediate Influence of Roman Catholics, the Laws of the Society are evaded, or combined with such Regulations for the religious Instruction of the Children, as are consistent with the Discipline of their Church ; that Schools whereof the Master professes a Religion different from that of his Pupils, or from which such religious Instruction as the Catholic Church prescribes for Youth is excluded, or in which Books or Tracts not sanctioned by it are read or commented on, cannot be resorted to by the Children of Roman Catholics, and that Threats and Rewards have been found equally unavailing, as a Means of inducing Catholic Parents to procure Education for their Children from such Persons or in such Schools ; that the Petitioners most humbly suggest to the House, that any System of Education incompatible with the Discipline of the Catholic Church, or superintended exclusively by Persons professing a Religion different from that of the vast Majority of the Poor of Ireland, cannot possibly be acceptable to the latter, and must, in its Progress, be slow and embarrassed, generating often Distrust or Discord, as well as a Want of that mutual good Faith and perfect Confidence which should prevail between those who receive Benefits and those who dispense them.”

The Perusal of this Statement, and the Information we received that Exertions were making by the Roman Catholic Priesthood to withdraw the Children of their Persuasion from many of the Schools supported by the Aid of Public Funds, induced us at once to apply ourselves to the Investigation of the general State of Education of the lower Classes in Ireland, and to postpone for a Time the Examination of those Institutions which are more particularly applied to the Instruction of the higher Orders.

In addition to the several Institutions for promoting Education, which received Aid by Parliamentary Grants, we found that several Societies maintained by private Subscription were in active Operation throughout the Country. It became therefore our Object to examine particularly into the respective Characters and Proceedings of these Societies, and to trace the Effects produced by them ; and in the Progress of this Inquiry, Schools of every Description for the Education of the lower Orders were necessarily presented to our Consideration.

With a view to render our Inquiry as correct and comprehensive as possible, we addressed ourselves to the Clergy of the Established Church, to the Presbyterian Ministers, and to the Roman Catholic Priests in their several Benefices ; and for this

this Purpose we transmitted to them certain Forms of Returns, which we required to be filled up, and in each Case to be verified on Oath. Education of the
Lower Classes.

The Trouble which we thus occasioned to the respective Clergymen was necessarily very great, and we have the Satisfaction of stating that it was undertaken and discharged by them (a few Instances excepted, which it may be our Duty hereafter to notice) with the utmost Promptitude and Zeal; and we are indebted to their Exertions for much valuable Information, which could not have been otherwise obtained, and without which any Accounts which we could have rendered would necessarily have been incomplete.

As it was impossible for us to rely solely on Information collected by others, we thought it right to assign to ourselves respectively the Examination of different Districts, and we employed the greater part of the Summer in making a personal Inspection of a great Variety of Schools for the Education of the lower Orders in every County of Ireland.

To the Information thus collected, we have also added the Examinations on Oath of numerous Individuals conversant with the Subjects under Inquiry.

IN proceeding to describe the existing State of the Education of the lower Orders in Ireland, we find it necessary to refer, in the first place, to an Act passed in the 28th Year of the Reign of Henry 8th, Cap. 15, entitled "An Act for the English 28 H. 8. c. 15.
"Order, Habite, and Language." This Act having directed that the Irish Habit and Apparel should be abolished, and the peculiar Form in which the Irish wore their Hair discontinued, provided in the 9th Section that spiritual Promotions should be given only to such Persons as could speak English, and that every Archbishop, Bishop, &c., at the Time of the Admission of any Person to spiritual Promotion, should administer an Oath to the Person promoted that he would endeavour "himself to learn, instruct, and teach the English Tongue to all under his Rule, Cure, Order, and Governance, and likewise that he should bid the Bards in the English Tongue, and further that he should keep or cause to be kept within the Place, Territory or Parish where he should have Rule, Benefice, or Promotion, a School to learn English, if any of the Children of his Parish should come to him to learn the same, taking for the keeping of the same School such convenient Stipend or Salary as in the said Land was accustomedly used to be taken;" and it is further enacted, that if the Archbishop or Bishop, &c. omit to administer such Oath, "he shall forfeit for every Time offending against this Statute £.3. 6s. 8d.," the one Moiety to the King, and the other to the Informer; and if any Person presented to any Benefice do not observe the Tenor, Purport, and Effect of the said Oath, he shall forfeit for the First Offence 6s. 8d., for the Second Offence 20s., and "if the Third Time he be lawfully condemned for like Offence," then such Benefice shall be deemed voyd, as though the Incumbent had died.

The Effects which immediately resulted from this important Statute cannot be accurately ascertained. The State of Ireland at the Time of its Enactment was such as must have opposed serious Obstacles to its being carried into effect; and whatever might have been attempted in conformity with its Provisions, there is no Trace of a successful Result. The Irish Language, Habit, and Order continued to prevail without the English Pale, and could with Difficulty be restrained from encroaching within its Limits.

In the same Year (though previously to the passing of this Law) a Statute was 28 H. 8. c. 5.
enacted, by which the King was declared to be the Head of the Church of Ireland; and another Act vested the Lands belonging to certain religious Houses in the 28 H. 8. c. 16.
Crown; but as, by the Ninth Section of the Statute above abstracted, the Priest was directed to bid the Bards in English, we may conclude that no Alteration had then been made in the established Form of the Roman Catholic Worship, and that the Schools which this Act established could not have been intended to induce any Change of religious Opinions.

In the 12th year of the Reign of Queen Elizabeth, the next Step in the 12 Eliz. c. 1.
Progress of Irish Education was taken by the passing of "An Act for the
"Erection of Free Schools." The Preamble to this Act attributes the manifold and heinous Offences daily and hourly perpetrated to a Lack of good bringing-up of the

Education of the
Lower Classes.

the Youth of the Realm, and provides for the Establishment of a Free School in every Shire Town, to be built at the Charge of the County, and directs that "the Schoolmaster shall be an Englishman, or of the English Birth of this Realm," (Ireland).

In the Diocese of Armagh, Dublin, Meath, and Kildare, the Masters were to be appointed by the respective Archbishops and Bishops; in all other Dioceses by the Lord Deputy or Chief Governor, who was also to fix the Stipend of every Schoolmaster, according to the Circumstances of the respective Dioceses, whereof the Ordinary was to pay yearly One-third Part, and the Parsons, Vicars, Prebendaries, &c., the other Two Parts.

It is worthy of Notice, that in this Act there is no Reference or Allusion to the Act of 28th Henry 8th, "for the English Order, Habite, and Language;" nor is there any Direction as to the Course of Instruction to be given in these Schools, other than that it should be free, and that the Schoolmaster should be an Englishman; neither is the Subject of Religion mentioned, though Ten Years had elapsed since the Act of Uniformity had passed; nor is there any Direction with respect to Instruction in the Latin Tongue.

2 Eliz. c. 2.

We do not find that in more than Two or Three of the few Diocesan Schools now existing any free Scholars are admitted. They are applied solely to the Education of the higher and middle Orders; and although open to Individuals of all Persuasions for classical Instruction, are decidedly of a Protestant Character. As they have from their Origin been entirely in the Hands of the Clergy of the Established Church, it is probable that they have long stood on this Footing. In the Act of 7 William 3d, Cap. 4., hereafter mentioned, it is stated, with reference to this Statute of Elizabeth, that it established public Latin Free Schools in each Diocese; and although in the former Act there was no Direction that Latin should be taught, we may conclude from the Expressions of the latter Act of William 3d, that they must at the Time have been practically applied to the Purposes of classical Education.

From the 12th of Elizabeth to the 17th and 18th Charles 2nd, no Act was passed which had an important Bearing on Irish Education; in the Interval, indeed, considerable Grants of Land were made by Charles 1st, for the Endowment of Five Free Schools; which we shall for the present omit to notice, as they are applied to the Purposes of classical Instruction.

17 & 18 Ch. 2. c. 6.
s. 6.

By an Act passed in the 17th and 18th Charles 2nd, Cap. 6, s. 6, it was provided, that all Schoolmasters should take the Oath of Allegiance and Supremacy, and be licensed by the Ordinary.

7 Will. 3. c. 4.

The next Statute relating to the Subject was passed in the 7th Year of William 3rd, Cap. 4, by which it was rendered highly penal to receive any other than a Protestant Education; and if a Roman Catholic was sent Abroad to be educated in the Tenets of his own Religion, he was liable to the Disabilities imposed by the Act. The 9th Section of this Statute states that the tolerating and conniving at Papists keeping Schools was one great Reason of many of the Natives continuing ignorant of the Principles of true Religion, and Strangers to the Scripture; and enacted, that no Person of the Popish Religion should publicly teach School under a Penalty of Twenty Pounds, and Three Months Imprisonment; and by the 10th Section, "to the Intent that no Pretence may be made or used that there are not sufficient Number of Schools in this Realm to instruct and inform the Youth thereof in the English Language and other Literature," it was enacted, that the Statute of 28 Henry 8th, Cap. 15, called, "An Act for the English Order, Habite, and Language;" whereby it was provided that every Incumbent should keep or cause to be kept a School to learn English, and also the Act made in the 12th Year of the Reign of Elizabeth, entitled "An Act for the Erection of Free Schools," whereby it was enacted, "that a public Latin Free School should be constantly maintained and kept within each Diocese, and which generally had been maintained and kept, but had not had the desired Effect," should thenceforth be strictly observed and put in Execution.

There is Reason to fear, however, that this strict Injunction was never very fully complied with, inasmuch as it is stated in the next Act which bears upon the System of

of Irish Education (8th George 1st, Cap. 12. Sec. 9.) that English Protestant Schools were much wanting in Ireland. To supply this want, however, no further Provision was made than that every Archbishop and Bishop should have the Power, under certain Regulations, of conveying to the Churchwardens of each Parish ^{8 G. 1. c. 12. s. 9.} Two Acres of Land, and other Ecclesiastical Persons One Acre, for the use of a Resident Protestant Schoolmaster, to teach the English Tongue, such Master to be nominated by the Person making such Grant and his Successors and to be licensed by the Ordinary. The Powers of this Act were extended by 5th George 2d, ^{5 G. 2. c. 4.} Cap. 4. to Tenants in Fee Tail, and for Life, who were thereby empowered to grant Land, not exceeding One Acre, for the same Purposes, to the Minister and Churchwardens and their Successors for ever, who were by the Act made capable of taking such Grant; and by the 50th George 3d, Cap. 33. Sec. 1. the Provisions of this latter ^{50 G. 3. c. 33. s. 1.} Act are still further extended, so far as to permit Tenants in Fee Simple, in Fee Tail, or for Life, to grant, by Deed, Half an Acre of Land in Towns, and Two Acres in the Country, to any Person approved of by the Bishop of the Diocese, such Approbation to be expressed by the Bishop being a Party to and signing such Deed, in Trust for the Use of a Resident Schoolmaster, and subject to such Conditions respecting the Mode of appointing the Schoolmaster, and the Regulation of the School, as shall be specified in such Deed; The Second Section enables Archbishops, Bishops, and Ecclesiastical Persons, to grant One Acre, in the same Manner for the same Purpose.

To what Extent the Acts of Henry 8th and of Elizabeth had at any Time been complied with, cannot now be ascertained. It appears, however, that the Clergy of Ireland continued to be fully sensible of the obligation which the Law had imposed upon them; for in the Year 1731, a Petition was presented to His Majesty King George 2d, signed by all the Archbishops and Bishops, and Thirty other Dignitaries of the Church, as well as by many Persons of the First Distinction amongst the Laity, praying His Majesty to grant a Charter for incorporating certain Persons, with power to accept Gifts, Benefactions, and Lands, for the Support and Maintenance of Schools wherein the Children of the Poor might be taught gratis.

In this Petition it is stated, that the Popish Natives appear to have little Sense of Religion but what they take implicitly from their Clergy, whereby they are not only kept in gross Ignorance, but in great disaffection to His Majesty and His Government, scarcely any of them having appeared willing to abjure the Pretender to His Majesty's Throne. That amongst the ways to convert and civilize these deluded People, the most necessary have always been thought to be. that a sufficient number of English Protestant Schools should be erected, wherein the Children of the Irish Natives should be instructed in the English Tongue, and in the fundamental Principles of true Religion. The Petition then states that the Parish Ministers had generally endeavoured, and often with some Expence to themselves, to provide Masters for such Schools as the Law required them to do, but that the richer Papists refused to send their Children to such Schools, and the Poorer were unable to pay the accustomed Salary as the law directed; and it being stated, that such Schoolmasters had seldom been able to subsist, and sufficient Masters were discouraged from undertaking such Employment, the Petitioners conceived it was not to be expected that the Residence of Protestant Clergy upon their Benefices would ever be a sufficient Remedy for this growing Evil, if some effectual Encouragement were not given to such English Protestant Schools.

Incorporated Society

For promoting English Protestant Schools in Ireland.

Protestant
Charter Schools.

IN compliance with the Prayer of this Petition, a Charter was granted in the Year 1733, incorporating the Chief Dignitaries of the Church, the Officers of State, and other Persons of the highest Rank and Respectability, with Power to receive Donations and Bequests for the Establishment of Schools for the Education "of the Popish and other poor Natives."

The Charter.
Appendix, No. 4.

Protestant
Charter Schools.

Letter of Lord
Primate Boulter.

The Character of the Policy of that Period, together with the Views and Feelings of those who immediately promoted the Objects of this Institution, may be collected from the Letters of Primate Boulter, His Grace being at that Time charged not only with the Superintendence of the Church, but in a great measure with the political Government of Ireland. A Letter written by His Grace to the Lord Bishop of London, dated Dublin, May 5th, 1730, contains the following Passage:—

“ The great Numbers of Papists in this Kingdom, and the obstinacy with which they
 “ adhere to their own Religion, occasions our trying what may be done with their
 “ Children to bring them over to our Church; and the good Success the Corpora-
 “ tion established in Scotland for the Instruction of the ignorant and barbarous Part
 “ of that Nation has met with, encourages us to hope, if we were incorporated for
 “ that Purpose here, that we might likewise have some Success in our Attempts to
 “ teach the Children of the Papists the English Tongue and the Principles of the
 “ Christian Religion; and several Gentlemen here have promised Subscriptions for
 “ maintaining Schools for that Purpose, if we were once formed into a Corporate
 “ Body. This has set the principal Nobility, Gentry, and Clergy here on presenting
 “ an Address to His Majesty to erect such Persons as he pleases into a Corporation
 “ here for that Purpose. which we have sent over by the Lord Lieutenant, to be laid
 “ before His Majesty. The Copy of this Address I have here sent your Lordship,
 “ in which you will in some Measure see the melancholy State of Religion in this
 “ Kingdom; and I do in my own name and that of the rest of my Brethren beg
 “ the Favour of your Lordship to give it your Countenance. I can assure you the
 “ Papists are here so numerous, that it highly concerns us, in point of Interest as well
 “ as out of Concern for the Salvation of these poor Creatures, who are our Fellow
 “ Subjects, to try all possible means to bring them and theirs over to the Know-
 “ ledge of the true Religion; and one of the most likely methods we can think of
 “ is, if possible, instructing and converting the young Generation; for instead of
 “ converting those that are adult, we are daily losing many of our meaner People,
 “ who go off to Popery.”

The Charter was opened on the 6th of February 1733, in the Council Chamber at the Castle, in the Presence of the Duke of Dorset, then Lord Lieutenant, and of many of the principal Nobility, Gentry, and Clergy. A Subscription was immediately entered into, and afterwards forwarded both in Ireland and England. In the Year 1734, the Society founded their first School at Monastereven, in the County of Kildare, and in the Three following Years built Seven additional Schools. These Establishments have since become well known under the Name of the Charter Schools of Ireland.

Notwithstanding the Support which the Schools received both from the Gentry and the Clergy of Ireland, and an annual Donation of £.1,000 from His Majesty King George the Second, it was soon found necessary to apply for further Assistance. A Petition was accordingly presented to Parliament in the Year 1745, in consequence of which an Act passed compelling Hawkers and Pedlars to take out Licences, and the Duties, amounting annually to £.1,000, were granted to the Society. Similar Petitions were repeated from Time to Time, and Grants were successively obtained to a very considerable amount. New Schools were established as the Funds allowed, and in the Year 1769 they amounted to 52 Schools and Five Nurseries, in which it was stated by the Society, in a Petition presented to Parliament, that 2,100 Children were clothed and maintained.

It is not easy to ascertain how far the Society were satisfied with the Success of their Proceedings, or how long they continued to hope that they could effect the great Objects which they had in view at the Commencement of their Undertaking. The bold and comprehensive Plan announced in the Charter, was in fact confined in its operation within very narrow limits. When the Society contemplated the Establishment of “ a sufficient Number of English Protestant Schools,
 “ for the Instruction of the Children of the Irish Natives in the English Tongue, and
 “ in the fundamental Principles of the true Religion,” they do not appear to have taken into their Consideration the Necessity of incurring the Expence of lodging, clothing, and feeding all the Children whom they should undertake to teach. It appears, however, that the Society soon adopted the Opinion, that as long as the Children associated with their Parents and Kindred, the System of Instruction which was pursued could not effect the object of converting them to the Protestant Religion; and as consistently with this Object the Schools were established in Districts chiefly inha-

inhabited by Roman Catholics, it was thought necessary not only to cut off all Communication between the Children and their Relatives, and to confine them within the Walls of the Schools during the whole Period of their Instruction, but it is stated to have been a Part of the Discipline peculiar to the Society, that they should transplant the Children into such Schools as should be remote from their Popish Relations; and the more effectually to secure the Success of this Regulation, they recommended to the several Local Committees, and enjoined the Schoolmasters, not to suffer any Popish Priest, nor any Relation or Papist, or any Person unknown, to converse with them except in the Presence of the Master or Mistress.

Although the Charter was granted with a View to the Education of the Children "of Popish and other poor Natives," the Society passed a Resolution in 1775, which for a long period prevented them from admitting any other than Children who were born of Roman Catholic Parents. It appeared, however, as early as the Year 1757, that the People were unwilling under such Circumstances, to part with their Children; and as it was difficult to fill the Schools, except in Times of Scarcity, the Society further undertook to build Nurseries, that a constant Supply of Children might be provided.

Of the State of the Schools themselves, or of the Instruction given in them, nothing seems to have been publicly known, until Mr. Howard visited them in the Year 1784, and published an Account of the various Abuses which he had witnessed. In 1787 this benevolent Individual repeated his Inspection, and in the following Year a Committee of the Irish House of Commons was appointed to inquire "into the State of the Protestant Charter Schools." On this Examination it was ascertained, that in the whole of these Establishments, instead of 2,100 Children, the Number stated by the Society to be maintained, about 1,400 were all that could be produced. Mr. Howard was examined by the Committee, and he stated, amongst other things, that many of the Schools were much out of Repair, and going to Ruin; that the Children were neither well clothed, well fed, nor well taught; that some of them who were at Santry School, and who had been previously six Years at that of Ballycastle, could not read; and that what he called "the dreadful Situation of the Schools," prevented their being filled. "The Children, in general," he stated "were sickly, pale, and such miserable Objects, that they were a Disgrace to all Society; and their Reading had been neglected for the Purpose of making them work for the Masters."

Mr. Howard.

Committee of Irish
House of Com-
mons.

At Longford he found Twelve sickly Boys almost naked, and Thirteen miserable Objects at Clonmel. At Inniscarra School the Master said that the Committee had applied for Sheets about two Years past, yet none were sent; and Mr. Howard added, that in other Schools Application had been often made to the Committee of Fifteen for Necessaries wanted, but no Attention paid to it. We forbear to detail at further Length the particular Facts on which Mr. Howard's Opinions were formed.

In addition to several other Witnesses, the Committee examined Sir Jeremiah Fitzpatrick, Inspector General of Prisons, who, in the Years 1786 and 1787, had visited Twenty-eight Charter Schools. He stated, that the barbarous Treatment which he had witnessed of some Children in the School at Kilkenny, was one of his first and principal Inducements to persevere in the Inspection of the other Charter Schools; that he found the Children in them puny, and not in that State of Health in which Children generally are; they were in general filthy and ill-clothed. He had seen them without Shifts or Shirts, and in such a Situation as it was indecent to look on; the Diet was insufficient for the Support of their delicate Frames; their Instruction was very much neglected; in general the Children had the Itch and other eruptive Disorders. At Castle-Carbery there was no Appearance of a School Room; Part of a Window was stuffed with a Turf-kish and Dung, and there were but Twenty-four ragged Shirts and Shifts, though there were Eighteen Girls and Fourteen Boys in the School, most of them sickly wretched looking Creatures, covered with the Itch; Two only could read, and all Order appeared to have been neglected; but the Master's and Mistress's Apartments were comfortable and well furnished, as likewise the Parlour, which served for a Committee Room.

Sir Jeremiah Fitz-
patrick.

It seems not to have been doubted by the Irish House of Commons, that the Publication of such a Statement of Facts was sufficient to produce an effective Remedy;

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Remedy ; and from the Character of the distinguished Individuals who constituted the Incorporated Society, we are convinced that if such a Remedy was not provided it can be attributed only to the inherent Defect of the System which they were called upon to administer.

Nothing further appears on the Records of the Irish Parliament respecting this Institution, except that Grants were from Time to Time asked for and obtained. The Society however did not depend solely upon the Money derived from the Public Grants. Large Sums were given by different benevolent Persons to support the Schools. John Rogerson, Esquire, Dr. Richard Stuart, the Honourable Mrs. Ann Hamilton, and several other Persons left considerable Estates to the Society. Baron Vryhouven bequeathed £. 56,666, Three per Cent. Stock ; and an anonymous Benefactor gave £. 40,000 Stock, in the Four per Cent. Consolidated Bank Annuities. There are also vested in the Society, as Trustees, certain Estates devised by the Earl of Ranelagh in 1760, for the Establishment and Support of Schools at Roscommon and Athlone, for Protestant Children only, and other Estates devised by Doctor Richard Pococke, Bishop of Ossory, in 1763, “ for founding a “ Weaving School at Lintown, near Kilkenny, for Papist Boys, to be bred to the “ Protestant Religion.” These private Establishments are treated and visited in nearly the same manner as the other Schools, and have been subject to particular Reports. There is little difference in the system of Management, except that by the Terms of the Donors, the former are exclusively for the Reception of Protestant Children, and the latter for Roman Catholic Children to be bred up Protestants.

Of the State of the Charter Schools from the Year 1787 to the Period of the Union, we cannot speak from any Facts which have come to our Knowledge. We think it right, however, to extract the following Sentence from the Report, hereafter mentioned, of the Commissioners of the Board of Education in Ireland, dated the 29th December 1808 :—“ It is certain that from the Period of Mr. Howard’s “ Report till some time after the Rebellion of 1798, (though some Defects might “ have been remedied in consequence of Mr. Howard’s Statements, and the Investi- “ gation of a Committee of the House of Commons in Ireland) no considerable “ Reformation had taken place in the State of the Schools. For about the last- “ mentioned Year, and for some time after, it appears that most of the Buildings “ were in a very ruinous Condition, and some of the Schools in a State of great Neg- “ lect and Disorder ; and they appear to have sunk into this condition from several “ Causes.”

On the 14th of May 1803, a Resolution was passed at a General Board of the Incorporated Society, which made an important Change in the System of the Charter Schools. The Society re-considered the Resolution of 1775, by which they had bound themselves, “ to admit none but the Children of Papists, or such as were in “ danger of being bred up Papists,” and resolved, that the objects of the Society would be more effectually promoted, if the Children were admitted with “ no other “ Restrictions than such as were imposed by the Charter.”

From this Period, we are informed, that Orphan Children, and such as are of Protestant Parents, have been admitted in preference to those of Roman Catholic Parents. Several Schools in Counties inhabited chiefly by Persons of the latter Persuasion have been abandoned.

Win. Disney Esq.
Appendix, No. 7.

In the Year 1806, William Disney, Esquire, printed a small Work, entitled “ Ob- “ servations on the present State of the Charter Schools in Ireland, and the Means “ of improving them.” Mr. Disney was a Member of the Committee of Manage- “ men, called the Committee of Fifteen, and he subsequently became a Commissioner of the Board of Education in Ireland, in which Situations he acted for several Years ; and we have derived much important Information both from the perusal of the printed Work to which we have alluded, and also from the personal Examination of Mr. Disney himself.

The following Extract from this Work will show the State of the Charter Schools for a few Years preceding its Publication :—

“ Within

“ Within these last Five Years the Schools of * Castle-island and Inniscarra were
 “ suppressed for gross Management long persisted in, in spite of Remonstrance,
 “ after all Hopes of producing Reformation, through the Assistance of any Person
 “ in the Neighbourhood, had been abandoned, and the Masters and their Families,
 “ with just, but necessary Severity, were turned adrift without Provision. The
 “ Master of Ardraccon, the Master and Mistress of Dunkerrin, and the Mistresses
 “ of Castlebar and Newport Schools were dismissed in like Manner; and the
 “ Proceedings in all these Cases were sent to the Masters and Mistresses of all
 “ the other Schools, with the Sentences of Dismission and the Reasons on which
 “ they were founded, in the Hope that they might operate as a salutary Warning
 “ to prevent the Repetition of the like Abuses. After all these Examples, the
 “ School of Newmarket, in the County of Clare, was visited in the course of the
 “ Year 1805 by a Member of the Society, and it was found in a State of universal
 “ and scandalous Neglect, after repeated Warnings from the Society, and the
 “ Master and Mistress were dismissed on the Report, without any Attempt to
 “ defend or even to palliate their Conduct. Ballinrobe School was discontinued from
 “ another Cause; but on Removal of the Children from thence to Sligo School,
 “ it appeared from the Reports of the Local Committee of the last-mentioned
 “ Establishment, that their Education, Manners, and Clothing had been so shame-
 “ fully neglected (though the Society had been in the Habit of receiving the most
 “ favourable Reports from the Local Committee of Ballinrobe School on all of these
 “ Points)

* The following are the Resolutions relating to the Suppression of some of these Schools.

16th Feb. 1802 :

“ THE Committee of Fifteen having taken into mature Consideration the present State of
 “ the Charter School of CASTLE-ISLAND, and how far it had, for a Series of Years past, answered
 “ the Purposes for which it was established,—

“ Resolved, That the said School being in the Heart of a very remote and Popish Country, and
 “ from the nearest Post Town Eight Miles—that there being a Local Committee that scarcely
 “ ever attends or occasionally visits, the nearest Member of which resides Six Miles from
 “ the School—that the said School being much out of Repair, and in very bad order in
 “ every respect—that the Business thereof, for a Length of Time past, having been extremely
 “ ill conducted, particularly with respect to the Clothing and Education of the Children—
 “ that there having been great Difficulty experienced in apprenticing Boys educated in said
 “ School, not more than Six having been apprenticed from thence during the last Seven Years—
 “ that therefore it is the unanimous Opinion of this Committee, That Castle-island is an
 “ improper Situation for a Charter School, and that therefore the School there ought to be
 “ forthwith suppressed.”

“ INNISCARRA SCHOOL.

“ AT an Extraordinary and Special General Meeting of the Incorporated Society, &c. held on the
 “ 15th Sept. 1802—It appearing to this Board, that the said School has been grossly ill administered
 “ for several Years back—that there is no reasonable Ground for hoping that any effectual Refor-
 “ mation can be brought about therein for want of an efficient Local Committee—and that the
 “ Situation is in many respects highly inconvenient; it was (upon a Ballot) unanimously

“ Resolved, That it appears to this Board inexpedient to continue said School, and that the
 “ same be suppressed, as soon as conveniently may be after the 29th Sept. instant.”

“ DUNKERRIN SCHOOL.

“ General Board, 3d July 1805.

“ IT having appeared this Day, from the Report of the Reverend Richard Maunsell, the Catechist
 “ of Dunkerrin School, and also of the Honourable and Reverend Charles Knox, that Paul Sparling
 “ and his Wife, the Master and Mistress of the said School, had been guilty of Neglect and Fraud in
 “ the Articles of Food and Clothing of the Children—that they were served with an Extract of the
 “ Letter containing said Complaint, and required to justify themselves, if they could do so, from such
 “ Charges—and they having neglected to do so—

“ Resolved, That the said Paul Sparling and his Wife be and they are hereby dismissed, from
 “ the first of August next.”

“ NEWPORT SCHOOL.

“ General Board, 4th March 1804.

“ THE Society having met this Day, in pursuance of Notice given in the Summonses, to take
 “ into Consideration the Conduct of Mrs. Mary North, Mistress of Newport School, with respect to
 “ the Education of the Children committed to her Care; and having read the Recommendation of
 “ the Committee of Fifteen, stating the gross Ignorance of Fifteen Girls lately arrived from New-
 “ port School, which appeared from an Examination of them by the Members of the said Committee—

“ Resolved, nem. con., That this Board agrees with the Recommendation of the Committee of
 “ Fifteen, and that accordingly the said Mary North be and she is hereby dismissed from the
 “ Service of the Society.

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“ Points) that the Master stood self-convicted, and forbore to urge a Petition which
 “ he had presented for Compensation for the Loss he had suffered in being de-
 “ prived of his Provision by the discontinuance of the School, the Prayer of which
 “ must in Justice have been complied with, had the Local Committee of Sligo
 “ School been less faithful or less vigilant, or been actuated by any Partiality to
 “ the Master of Ballinrobe.

“ In the same Year several Schools in the South were visited by another
 “ Member, and the Consequence was, that Two Masters were dismissed, and
 “ One anticipated the Sentence of the Society by Resignation. After all
 “ these Dismissions, it might be expected (and the Society were probably de-
 “ luded into a Persuasion,) that they had brought their Schools into tolerable
 “ Order, or at least that all flagrant and glaring Abuses had been suppressed; but
 “ in the Course of the last Spring they discovered that Two of their Schools, of
 “ both of which they had good Grounds for indulging the most favourable Expec-
 “ tations, and from both of which they received the most flattering Reports, were
 “ in a State of great Disorder, and very far indeed from fulfilling the Purposes of
 “ the Institution. The Two Schools alluded to are, FARRA in the County of West-
 “ meath, and STRADBALLY in the Queen's County. In the former, the Master was
 “ a thoroughly well qualified Man, and the Points of Accusation, though they
 “ impressed a general Conviction of gross Neglect and Mismanagement, were not
 “ so well supported by Proof as to render it prudent for the Committee of
 “ Fifteen to bring his Case before the General Board; he was severely reprimanded,
 “ and a Visitor has been since specially appointed to go down and to report accurately
 “ on the State of the School in every Particular. In the latter the Master was
 “ convicted of the base Fraud of substituting Pease-meal instead of Oatmeal for
 “ the Food of the Children, and of other very gross Neglects and Irregularities,
 “ and was dismissed with Disgrace.

“ In these multiplied Instances of Dismission, it is a Fact to be deplored,
 “ that but Two, namely, that of the Master and Mistress of Dunkerrin School,
 “ (who were turned out on the Report of the Clergyman of the Parish and
 “ the Catechist, who had discovered gross Frauds in the Clothing and Feeding
 “ of the Children), and that of Ardraccan (who was dismissed on the Report
 “ of the Catechist), were founded on Report of any Member of a Local Com-
 “ mittee. In every other Instance, the Reports of Misconduct proceeded from
 “ Strangers who visited the Schools either accidentally or upon some Commission
 “ from the Society; and the Local Committees, so far from assisting in these
 “ necessary Acts for the Reformation of the Schools, almost universally supported
 “ the Cause of the Master, remonstrated against his Sentence, and solicited Com-
 “ pensation for his Loss out of the Funds of the Society.”

Appendix, No. 8.
P. 33.

In the Examination of Mr. Disney, before us, will be found several particular
 Facts in confirmation of the Statements contained in his Work, and we beg to refer
 to it, as, from his long Experience, and the Situations which he has filled, his Evi-
 dence is deserving of particular Attention.

Report of Board of
Education.

The next Information in order of Time, that we have been able to obtain of the
 State of the Charter Schools, is derived from the Third Report of the Commissioners
 of the Board of Education in Ireland, appointed under an Act of Parliament passed
 in the 46th Year of the Reign of His late Majesty, Cap. 122.* This Report bears
 date 29th December 1808, and is entitled to peculiar Consideration, being signed by
 his Grace the Lord Primate, the Archbishop of Dublin, the Provost of Trinity
 College, the Dean of St. Patrick's, Mr. Whitelaw, Mr. Disney, and Mr. Edgworth.

The Report contains a particular Statement of the Rules and Regulations of the
 Incorporated Society, of its Rise and Progress, and of the Funds derived from various
 Sources applicable to the Purposes of the Charity.

In order to ascertain the actual State of the Schools at the Time of their Inquiry,
 the Commissioners availed themselves of the Services of the Rev. Dr. Beaufort, and
 their Secretary Mr. Corneille, who inspected the several Establishments, with the
 Exception of Three, which were visited by the Lord Bishop of Derry, and One which
 was visited by the Rev. Mr. Wild. The Information so acquired is given at length
 in the Appendix to their Report.

* Re-printed by Order of the House of Commons, 7th December 1813.

The general Impression made upon the Visitors seems to have been extremely favourable. Dr. Beaufort states, in the Conclusion of his Report, that "this great Number of Children are trained up in Health, Cleanliness, and good Order, and although they may be better instructed in some Schools than in others, yet, in all, they are reasonably well taught to read and write, and all learn their Duty to God and Man." Mr. Corneille says, that "he cannot close his Report without expressing the very great satisfaction which he experienced from the very general good State of those Schools, under the Care of the Incorporated Society, which the Board of Education had sent him to visit and inspect."

We observe also, in a Letter addressed to the Board by one of their own Members, (the late Mr. Edgeworth) a Congratulation "on the flourishing State of the Charter Schools." He adds, "besides the Satisfaction which we receive from the prospect of having a number of useful Subjects added to the Community, we must be gratified by having it in our Power to evince to the Government of the United Kingdom, that the Education of Children in these Schools is efficacious, practical, free from Bigotry, and in every respect such as to put it beyond the Reach of private Defamation, and public Censure." Mr. Edgeworth then suggests many Improvements in the System of Management and Instruction, by means of which he states, "that Protestant Apprentices would soon be in such high Request, as to make it an Object of Competition amongst the Parents of the Poor to have their Children admitted into Charter Schools, and then, by Degrees, the foolish Prejudice against this Mode of Education would be eradicated; a Circumstance which might in itself be of very high Advantage to Ireland."

However satisfactory these general Statements were, when compared with the Condition of the Schools at the Time of Mr. Howard's Visitation, yet in the particular Reports of Dr. Beaufort and Mr. Corneille, Circumstances will be found, which shew that many of the Rules were neglected or violated, and that much still remained to be done to render the Schools effective. The State in which many of them were soon afterwards discovered, and particularly on occasion of the more accurate Visitations by the Rev. Mr. Thackeray, and the Rev. Mr. Lee, leads us to believe, that in many Cases Dr. Beaufort and Mr. Corneille must have been, to a certain Extent, either deceived by the Masters, or misled by the Kindness of their own Dispositions.

At Ardbraccan, Dr. Beaufort states, "the Master pays great attention to the Education of the Boys, and there appears no Complaint of Mismanagement;" yet in 1810, within Two years from the time of his Visit, the Master and his Wife were dismissed for Neglect of Duty. Ardbraccan.

The Nursery at Monivea is praised by Dr. Beaufort, as well regulated. The Master, he states, in 1808 had been there for twenty-one years. In 1810, however, we find that he was dismissed for Neglect. Monivea.

The Account given by Mr. Corneille, in 1808, of the School at Castledermot, is in general satisfactory. The Master had been there Fourteen Years. He was, however, dismissed the next Year (1809) for Neglect of Duty. Castledermot.

Of the School at Clontarf, Mr. Corneille says, "the School appeared to be a well regulated One. The Master attends to the Duties of it himself; and seems to be a very zealous, diligent, and proper Person in his Station." In 1812, this same Master, who had been appointed in 1798, was nevertheless dismissed for Neglect and Severity. Clontarf.

At Innishannon, Mr. Corneille expressed great Pleasure at finding the School so well conducted; yet the Person who had then been Master Seven Years was afterwards dismissed, in 1817, for Neglect of Duty. Innishannon.

The School at Killoteran, Mr. Corneille says, "he found in perfect Order: the most thorough and English Neatness prevailed throughout." But the Character of this School, under the Care of the same Master, afforded a striking Contrast when Mr. Thackeray visited it in 1817 and 1818. Killoteran.
Appendix, Nos. 19
& 42. pp. 65 & 79.

At Shannon Grove, Mr. Corneille saw "every thing to praise, and nothing to condemn." He adds, "the Master and Mistress, as the Catechist informed me, both conducted the School with the greatest Care and Attention." In 1817, Shannon Grove.
Appendix, No. 25,
Mr. p. 61.

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Mr. Thackeray says of this School, "No Part is in the State of Neatness in which it should be kept, and some Parts of it are filthy. The State of Slovenliness in which I saw the whole seems without any Excuse." He adds, also, "The Qualifications of the Master do not fit him for the Duty of Education. The only Concern he seems to have with the Family is providing it with Food and Fuel." The same Person was Master at both these Periods; but the Mistress had been changed.

Upon a full Consideration of the whole Subject, the Commissioners of that Board could not refrain from expressing their Opinion, that during a very considerable Period of its Existence the Institution appeared to have fallen short of attaining the Purposes for which it was established; and that it was utterly inadequate, in point of Magnitude and Extent, for the Object which was intended and expected from it, viz. the Conversion of the lower Orders of the Inhabitants of Ireland from the Errors of Popery. The Commissioners recommended several Alterations and Improvements in the Management of the Society; and stated that the too general Supineness of Local Committees, or their mistaken Lenity in forbearing to report on the Misconduct of Masters, and the Difficulty of procuring a sufficiently constant and regular Attendance of the Committee of Fifteen in Dublin, were the chief Causes of the Neglect and Disorder into which the Schools had fallen; and they particularly recommended that Visitors should be employed to inspect the State of the Schools, and to inquire and report upon the State of the Children who had been or should be apprenticed.

A Person of the Name of Nelson, originally engaged by the Society to instruct the Children of the different Schools in Psalmody, was afterwards employed as Inspector of several of the Schools, and of the Children apprenticed from them. Some Results of his Inquiries into the State of Apprentices will be found in a subsequent Part of this Report. He does not, however, appear to have been a Person of sufficient Authority to undertake an efficient Examination of the Schools, and he was subsequently dismissed for Misconduct.

Rev. E. Thackeray.

In 1817, the Society appointed the Rev. Elias Thackeray to visit the several Schools; and he was authorized to enquire into the Conduct of all the Catechists, Masters, Mistresses, Ushers, and Servants thereof. By an Order, dated 24th June 1817, "It was resolved, That Mr. Thackeray be informed that it is the Wish of this Board, that in the Visitation of the Schools his Attention should be particularly directed to the Manner in which the present Regulations are observed, and the Care actually taken of the Morals and the Instruction of the Children, it being probable that any Evils or Imperfections which may exist, arise rather from the Want of due Care and Diligence in executing the Regulations already laid down, than from any Deficiency in the Regulations themselves; and he is also requested to inquire into and report particularly as to the actual State of Morals in the different Schools, and to take Measures to prevent the Time of his visiting from being previously known at the several and respective Schools."

In pursuance of these Instructions, Mr. Thackeray visited the Schools in 1817, and again in the Summer and Autumn of 1818. In both of those Years, a particular Report of the State and Condition of each School was made by him to the Society. General Reports were also drawn up, stating the Results of the Visits in each Year, which were printed and published respectively in 1818 and 1819.

Rev. W. Lee.

The Rev. William Lee was appointed to visit the Schools in 1819. He presented a particular Report of each School, and also prepared a General Report. Extracts from these Reports of Mr. Thackeray and Mr. Lee will be found in the Appendix, as well as the Examination of both these Gentlemen upon the Subject. The real State of the several Schools cannot be adequately appreciated, except by a careful Perusal of all these Documents.

Appendix, No. 9,
&c.

It may be sufficient here to state generally, that at the time of these several Visitations the Condition of the Schools appears to us to have been far from satisfactory. It will be found, that however in some Cases there may have been Cause for Approbation, yet in a much greater Degree was there Ground for Animadversion and Complaint. In a Majority of Cases, the Masters took little Share in the Instruction of the Children, their time being occupied in the Management of their Farms.

Farms. Some of the Houses were kept in a very slovenly and neglected Manner, and the Children were in many Cases ill fed and badly clothed, and afflicted with Diseases which, by ordinary Care and Attention, might have been easily cured. They were not brought up in Habits of Cleanliness and Decency, and their Hours of Instruction and Recreation were infringed, by being obliged to work for the Benefit of the Master. The Manner of Instruction appears to have been imperfect, and the Children had made but little progress in Scriptural Knowledge. They were neglected in many Cases by the Catechists, and still more by the Local Committee, who seldom attended to visit the Schools. The Children are described "as sullen and dogged," and, in some Cases, appear to have been treated with extreme Severity. A large Proportion of the Children apprenticed are known to have eloped from their Places, and it was in some Districts difficult to find Masters who would take Children from these Schools.

Mr. Thackeray, in his First General Report, appears to have been sanguine in his Expectations of the Success of the Schools, and seems to have thought that the existing Rules, if duly adverted to and enforced, would ensure every Object which could reasonably be expected. Appendix, No. 9.
P. 41.

With respect to Health, Mr. Thackeray observes, "that in a few Schools Ophthalmia and Tinea Capitis have so prevailed as to bring Discredit on the Master and Mistress. In still more Instances, cutaneous Eruptions have been blameably neglected." Appendix, p. 41.

The religious Instruction, in about One-third of the Schools, is said to be confined almost entirely to the Church Catechism, with Mann's, Crossman's and Stopford's Explanations. In about Two-thirds of the Schools, Mr. Thackeray says, "religious Instruction is communicated to an Extent that would scarcely be believed by any who are not acquainted with certain laudable Efforts pursued in the City of Dublin, both by Schools under the Society and elsewhere." Upon this important Point, we regret to say, that we shall be obliged in a subsequent Part of the Report to express a very different Opinion.

It would appear that Mr. Thackeray found some of the Schools under the Care of incompetent Masters, as, under the Head of Masters and Mistresses, he observes, "This Branch of our Examination, however gratifying in some Instances, left a Conviction on our Minds, that all other Regulations will be fruitless so long as Schools are committed to incompetent Superintendents. I therefore do not hesitate to assert, that in every School the Master should be fitted, by Habits as well as Knowledge, to the Work of Teaching. I cannot help expressing an Opinion, that the Schoolmasters now employed should be required to take regular Parts in the Tuition of the Pupils." Appendix, p. 43.

In conclusion, Mr. Thackeray expresses his general Conviction, that, "considering the number of the Establishments, and of the Children which they contain, the Treatment of the whole is kind and tender, and that the Children enjoy as much Happiness as they are capable of at their Age and in their Situation." Appendix, p. 45

In his Second General Report, containing the Result of the Visitation in 1818, Mr. Thackeray observes, that he thinks himself fully authorized to state that "no inconsiderable Improvement has taken place in those Establishments with which on the former Inspection he thought there was Reason to be dissatisfied; and that in those in which he saw then Cause for Commendation, the same Ground still exists, strengthened in almost every Case by increased Efforts on the Part of the Superintendents to advance the Efficiency of the Establishments committed to their Trust;" and he adds, in his Examination, "that many who might have been dismissed with propriety on his first Visit had greatly corrected their Conduct." Appendix, No. 28.
P. 64.

Mr. Thackeray further reports, that "such Masters as had considered themselves exempt from taking part in the Education of the Children, on account of the supposed Necessity of managing their Farms, then appeared to take part in the Business of the School, and that in Schools where on his former Visitation religious Knowledge was almost entirely confined to the Repetition of Catechisms, and the mere reading the Scriptures, Questions leading to Explanations were answered" Appendix, p. 89.

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“ answered as competently as could reasonably be expected from Children of
“ their Age.”

Appendix, p. 143.

Appendix, No. 55.
p. 112.

The General Report prepared by Mr. Lee in 1820 was not presented to the Society. The Reasons which prevented him from presenting it will be found in his Evidence. We have however obtained a Copy of it, and find that the Conclusions of Mr. Lee were very unfavourable to the Charter School System. The Observations at the close of his Report are extremely important, and derive the more weight from the Circumstance that Mr. Lee was for many years a regular Visitor and Catechist of a large Charter School. “ I was led,” Mr. Lee observes, “ in the course of my official Visitations, to compare the Charter Schools with those “ on the Foundation of Erasmus Smith, and of the Association for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion, “ both of which came under my authorized Inspection. The two latter it is well “ known consist exclusively of daily and parochial Schools; the Children attending “ them are for the most Part clothed in Rags, and fed upon the scanty and homely “ Fare afforded in the Cabin of an Irish Peasant. In the Charter Schools, on the “ contrary, the Children are comfortably lodged, well clad, and abundantly fed. “ No Pains are spared to preserve their Health. On the first Appearance of Disease, “ Medical Aid is procured, and their Teachers are in all Cases equal and generally “ far superior to those employed in the daily and parochial Schools. Yet I was “ invariably struck with the vast Superiority in Health, in Appearance, in Vivacity, “ and in Intelligence, of the half-naked, and one would almost suppose half-starved “ Children who live in their Parents’ Cabins, over those so well maintained and “ so carefully instructed in the Charter Schools. The Reasons of this striking “ Fact it might not be difficult to assign. In the Charter Schools all social and “ family Affections are dried up; Children once received into them are, as it “ were, the Children, the Brothers, the Sisters, the Relations of nobody!—they “ have no Vacation, they know not the Feeling of Home; and hence it is primarily, “ whatever concomitant Causes there may be, that they are so frequently stunted “ in Body, Mind and Heart.”

We have not been able to obtain any authentic Information of the State of the Charter Schools for the Four Years which elapsed between the Period of Mr. Lee’s Visitation and the opening of our Commission, no other Visitor having been appointed after him.

It was originally our Intention to have postponed the Examination of these Schools until those of a more general Interest should have been disposed of, but they were forced upon our Notice by Circumstances which seemed to render an immediate Inquiry necessary. We will proceed, therefore, to give an Account of the general State in which we found this Institution.

Schools.

Appendix, No. 6.

At the Time of our Inquiry in 1824, the Establishments of the Incorporated Society were as follows :

	N ^o
Boarding Schools (one of which has since been suppressed)	24
Two of a temporary Nature, being an Infirmary for the Sick, and an Asylum for Female Apprentices reduced to Distress by Misfortune or ill Conduct	2
Day Schools	5
The Pococke and Ranelagh Schools, administered by this Society, under the Wills of the Founders	3
Total	34

These appear to contain in the whole 2,143 Children; viz. 1,159 Boys, and 984 Girls, besides those attending the Five Day Schools, the Number of whom is very inconsiderable.

Management of
the Society.

The Business of the Society is transacted by a Committee of Fifteen Members, who are annually elected. This Committee, which meets every Wednesday, performs all the ordinary Duties of the Society, except the Election and Dismissal of Officers and Masters and Mistresses, and the granting of Leases, which can only be done

done by a General Board. The Officers of the Society are a Secretary and a Registrar, together with a Messenger, and Inspector of Apprentices.

Each School in the Country is supposed to be under the immediate Direction of a Local Committee and a Catechist, who are expected to pay frequent Visits to the School, and superintend its general Concerns. It is further the Duty of the Catechist to afford religious Instruction to the Children, and to communicate monthly with the Committee of Fifteen on the general State of the School, on the Conduct of the Master or Mistress, and on the Progress of the Children. A Salary, usually of 20*l.*, is attached to his Office.

Local Committee's
Catechists.

The Children are directed to be taught Reading, Writing, and Arithmetic, and to be instructed in the Principles of the Protestant Religion as by Law established. Several Expositions of the Catechism are in use, and the Holy Scriptures are to be read daily, and ought in all Cases to be made the Subject of Exposition, and the Foundation of religious Instruction by the Catechist.

The Labour of the Children is at the Disposal of the different Masters, who in many of the Schools are charged 15*s.* yearly for each Child. The Children are apprenticed to Protestant Masters only, with Fees of Five Guineas for Boys and Seven Guineas for Girls, and each Apprentice receives Three Guineas Bounty at the End of their Time, if their Conduct shall have entitled them to it. The Society also give a Marriage Portion of 5*l.* to every Boy and Girl educated in the Charter Schools, having duly served their Apprenticeships, on their marrying a Protestant; provided Application be made for the same within Seven Years after the Expiration of the Apprenticeship, and within Six Months after the Marriage.

It appears to have been the Object of the Society, during the last Two or Three Years, to reduce the Number of Children on the Establishment; and in the beginning of the Year 1824 the Number was below 1,700. In the Summer of that Year, 500 Children were transferred from the Foundling Hospital into the different Charter Schools, the Governors of the former Establishment finding that the Number of Children under their Care had increased in such a Proportion, as to render some Mode of Relief indispensably necessary. This Circumstance will be explained more fully in our Account of the FOUNDLING HOSPITAL, which must be reserved for a future Report. The Foundlings so transferred had in general been kept at nurse in the Country, and were only called into the Hospital for the Purpose of being transmitted to the different Charter Schools. This Circumstance occurred just before the Period of our Progress through the Country, and we saw these Children at several Schools to which they had been carried. Their Appearance was in general very wretched, and they were almost universally afflicted with Ophthalmia, which had been by them very generally communicated to the other Children. This Disease has prevailed in the Foundling Hospital to a very great Extent, for many Years, and in 1824 it had been particularly violent. We were informed by the Medical Attendant of the Hospital, that the Children transmitted to the Charter Schools were examined by him before they were sent off, and that they were free from Disease; but we were assured that this Disease broke out in every School to which these Children were carried, immediately after their Arrival.

In the course of our Progress we have visited Twenty of the Charter Schools, and we now proceed to state the Result of our Examination.

The School of SLIGO was visited by Two of the Commissioners, who found the School House and Premises in very good Order, and the Appearance of Eighty-two Children, which it contained, was favourable. The Reading by the Boys, their Manner of answering to Questions from the different Expositions of the Catechism, and some Specimens of Writing which were shewn, were highly creditable to the Conductors of the School. It appeared, however, on an attentive Examination, that the Master was a Man of violent and ungoverned Passions, and that the Boys were most severely and cruelly punished, not only by him, but also by his Son, and by a Foreman in the Weaving Department, and that these Punishments were inflicted for very slight Faults.

Sligo School.
Appendix, No. 75,
76, p. 144.

The habitual Practice of the Master was to seize the Boys by the Throat and press them almost to Suffocation, and to strike them with a Whip or his Fist upon the Head and Face during the time his Passion lasted.

One

Protestant
Charter Schools.

Appendix, No. 51,
p. 85.

One Boy had Black Eyes at the time of our Visit, caused by Blows of the Master's Fist; and the Punishment of another Boy, who had received many Years ago by an Accident a severe and permanent Injury in his Eyes, was attended with Circumstances of peculiar Violence. The Anger of the Master was chiefly excited by the Boys performing less Work than he expected in the Weaving Shop (of which the Master had the Profit), or by their not weaving well; they were also obliged to get up at Five, or sometimes Four o'Clock in the Morning, when there was a pressing Demand: One little Boy had been severely punished for complaining of this Violation of the Rules of the Society. The Fear of the Master generally deterred the Boys from stating their Grievances to the Catechist, to the Local Committee, or to casual Visitors. It will be seen, however, by the Report of Mr. Thackeray, that the Boys in 1818 had complained to him that they were forced to work for the Master at Hours not sanctioned by the Rules of the Society, and that the Master had promised to correct that Irregularity in future; we found also, that great Part of the Boys had been kept at Home one Sunday from Church*, to write Specimens of Penmanship, which were to be laid before the Committee of Fifteen, and which, if written on a Week Day, would have taken up Time which might, more profitably for the Master, have been employed in Weaving.

The Master did not deny the general Charge of Violence, but stated, that he always treated the Boys when unwell with great Kindness, and this the Boys themselves admitted.

Appendix, No. 79,
p. 151.

Appendix, No. 77,
78. p. 149.

We felt it our Duty to report the State of Sligo School to His Excellency the Lord Lieutenant, as President of the Incorporated Society, that no Time might be lost in placing it on a better Footing. In the Appendix will be found the Particulars of the Proceedings of the Local Committee, and of the Committee of Fifteen, which ensued. The Master was ultimately dismissed.

Stradbally School.
Appendix, No. 84.
p. 151.

The School at STRADBALLY, which contains Eighty-three Boys, was first visited by Two Commissioners on the 2d, and again by another Commissioner on the 9th of October. On the First Visit the Boys did not complain of any Severity, though called upon, in the Absence of all Persons connected with the Establishment, to state if they had any ground of Complaint. On the Second Visit the Boys were again called upon in the same Manner; at first they were silent, but on being told that the Commissioner present came from the Government to inquire into the State of the School, and would protect them if they had any just ground of Complaint, the whole School immediately came forward, and said, they were very cruelly used, but were afraid to speak, for that they had complained once to the Catechist, and that the Boys who complained had been "half-killed" in consequence, and it was only on receiving a full Assurance that the Commissioner who was present would protect them, that they were induced to make any Disclosures. Upon being asked, why they had not complained to the Commissioners on the First Visit, they said that they had taken them for "Common Visitors;" and that upon the Second Occasion, if it had not been mentioned expressly that the Commissioner came from Government, they would not have dared to complain to him either. From the Evidence taken on this Occasion, it was sufficiently proved, that about Three Weeks before the First Visit, one Boy had been flogged with a Leathern Strap Nine Times in one Day, his Clothes being taken down each Time, and that he received in the Whole near 100 Lashes, all for "a Sum in Long Division." On the same Day another Boy appears to have received 67 Lashes, on account of another Sum in Arithmetic; another Boy, only 13 Years old, had received 17 Stripes with a Rope.

On the 8th of October, the Day before the Second Visit, Eight Boys had been so severely punished that their Persons were found by One of the Commissioners

* The Rule No. 27 requires a regular Return of the Children attending Church, and the Master is to produce to the Clergyman a List of the Names of the Children attending, which he is to sign after reckoning the Children. A Quarterly Return is also required to be made of the Numbers attending; in the present Case, the Number attending Church on the Day in question had been entered as 72, but the Usher altered that Number to 42 on the Day of our Examination, for no other Reason, as it appeared, but that the Figure 7 was most easily converted into the Figure 4. The Master said he did not keep any Account of the Children who went to Church; he left that to the Usher.

in a shocking State of Laceration and Contusion. The Offence with which these Boys were charged by the Usher was "looking at Two Police Men playing at "Ball in the Boys' Ball Alley;" and he stated, that the Catechist recommended him to flog the Boys. This, however, was denied by the Catechist, and was, we have no doubt, utterly false; even if it had been true, it could only have applied to Two of the Eight Boys, whilst the cruel Treatment of the other Six remains unexplained, unless by the Suggestion of the Master, who states, that "he believes "the Usher may have been actuated in the Punishment by his Feelings as to what "the Boys might have said of him on the former Visit of the Commissioners;" on which Occasion, however, as before stated, the Boys had not in fact made any Complaint. The Instruments of Punishment were in the First Case, a Leathern Cat and a Rope; and in the latter, Branches from Elm Tress. These severe Punishments were all inflicted by the Usher in the Absence of the Master, and without his Knowledge. The latter appeared a mild and humane man, but had taken very little Part in the Conduct of the School. It was alleged, that the Cause had latterly been his Ill-health; but a better Reason seemed to be, that he was fully occupied in the Management of Three Farms, containing together nearly 130 Acres, of which only 29 belonged to the Society. One Farm of nearly 60 Acres was $2\frac{1}{2}$ Miles distant from the School, and the Boys were occasionally taken there to work. It does not appear that the Committee of Fifteen had been informed that the Master occupied this Farm. The Secretary states, that he only heard it lately, and that "he was surprised at it."

The Commissioners were particularly struck with the Appearance of Sullenness and Terror which marked the Deportment of the Children in this School, contrasted with the free and lively Air which generally characterizes those who are to be seen in Day Schools.

On examining the Boys, they were found able to repeat the Catechism and the Expositions of it correctly, but attached little or no Meaning to the Words they repeated. The Two Head Classes consisted of Twenty Boys, of Thirteen, Fourteen, and Fifteen Years of Age; Seventeen of them declared they had never heard of St. Paul, and Half of them had no Idea whether the Word "Europe" meant a Man, a Place, or a Thing; and only Three Boys in the School could name the Four Quarters of the World. Two Boys only appeared ever to have heard of Job, and only One could give any Account of his History.

We felt it our Duty to report the Case of the School at Stradbally to His Excellency the Lord Lieutenant, in the same Manner as we had done with respect to the School of Sligo. The consequent Proceedings of the Committee of Fifteen will be found at large in the Appendix.

Appendix, No. 79.

Appendix, Nos. 86
87, 88.

In the School at CASTLEDERMOT we found that the Mastertook very little Part in the Instruction of the Boys. They complained of being ill fed and cruelly beaten, both by the Master and Mistress. An Improvement had taken place in the Dietary within the Fortnight preceding the time of our visiting this School, commencing from the Day on which the Master learnt that the Commissioners were proceeding through the Country. Two Boys had recently been very severely punished by the Master. They stated that they had been set to work in the Garden, and having had but little Breakfast, they were hungry, and had eaten a raw Cabbage; that the Master, who appeared to be a Man of violent Passions, caught them, and flogged them for this Offence severely; that one of them received Sixteen Stripes in the usual Manner, and Six Blows with a Stick on the Head, which continued cut and bruised when the School was visited by the Commissioner. The other Boy had eloped in consequence of the Beating. The Boys stated that "the Usher beats "the Boys oftenest, but the Master the most severely; the Usher for Offences in "the School Room, the Master for other Offences."

Castledermot
School.
Appendix, No. 89.

The Catechist had attended very little to the Children in this School, chiefly, as he stated, on account of the Ophthalmia, which had been very prevalent. The Children in this School were found well instructed, and evidently had their Understandings exercised as well as their Memories. The Usher alone appears entitled to Credit for their Progress.

Appendix, No. 90.
p. 167.

On visiting the Charter School at LONGFORD, we found the Children looking very squalid and wretched; they complained of a short Allowance of Meat on the

Longford School.

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Days on which Meat was allowed, but said they had Plenty of Potatoes. The Master, about a Year previous, had been insane, but had latterly sunk into a State of hopeless Fatuity, and had been for several Months in that Condition. The Nature of his Illness had never been communicated officially to the Committee of Fifteen by the Local Committee; but the Circumstance appears not to have been unknown to the Secretary, and to have been by him mentioned to some of the Society. The Master died soon after our Visit.

Lintown Factory.

In the School at LINTOWN Factory we found, out of 21 Youths present, only 13 who could read. There were only Six Copy-books for the whole School. The Master did not teach, and there was no Usher. The Person who sometimes gave his voluntary Assistance in the School, and who was a Relation of the Master, was absent at the Time of our Visit, and no Instruction had been given for several Days preceding. Several of the Apprentices at the Factory were grown Men.

Newport Day
School.

In the School at NEWPORT, which in 1819 was converted into a Day School, we found only Twelve Children (Three or Four of whom were of the Master's own Family), and a large Pile of unused Books. The Master had been transferred from Strangford, having been found inattentive and negligent, and unfit to conduct that Establishment. In 1820 and 1821, it is stated, that nearly 200 Children had attended the Day School of Newport. The greater Part of them were Roman Catholics, and were soon afterwards withdrawn by the Priest; some few returned, but since 1821, the Attendance has been very small. The Building is in bad Repair, and has a very desolate Appearance. The Master seemed to take no Part in the School, and indeed appeared very little fit for the Situation. In a School kept in a Cabin, within a very short Distance, we found 96 Children, 38 of whom were Protestants, whose Parents preferred paying for their Instruction there, rather than accept the free Education supplied by the Charter School. There was also another Pay School at the Distance of about Two Miles, held in a Stable, which a young Man had taken for the Summer Season. This was so crowded with Children that the youngest were placed in the Manger, there being no room for them on the Floor.

Clonmel Day
School.

At the Charter School at CLONMEL, which also is a Day School, we found only Two Children, and no Book, except a few Fragments of Testaments. The Master is a Cripple from Rheumatism; he receives £.50 a Year, and has a House Rent-free; he also rents 24 Acres of Land from the Society, at 25s. an Acre. The Rent paid for this Land was 18s. per Acre in 1808, when the School was visited by Mr. Corneille, who says, that he was informed that the Land adjoining was let at Eight Guineas per Acre.

Santry School, and
Kevin Street
School;
Appendix, No. 28.
p. 66.

Before we notice the State in which we found the Schools at SANTRY and KEVIN STREET, it will be necessary to explain the peculiar Nature and Objects of those Establishments. In the General Reports presented to the Society by Mr. Thackeray, he had strongly urged the Expediency of a Plan for ensuring a Supply of efficient Persons as Masters, Mistresses, Ushers, and Usheresses, in all their Schools, and also for training proper Persons to act as Parish Clerks, Schoolmasters, and Mistresses in private Establishments, the Demand for which, he stated, would in his Opinion employ One Half of the Children annually sent out of the Schools of the Society. It occurred to him, that no Expedient could more certainly ensure a Supply of such Persons, than engrafting an Institution for that purpose upon the Charter School Establishment. These Candidate Teachers he proposed should be selected from all the Schools, after an Examination of their Attainments, and Inquiry into general good Conduct. Superior Ability and Application, united to superior moral Conduct, were to be the sole Grounds of Preference; no Person was to be admitted on the Roll who had not been Four Years trained and educated under the Society, nor continued after they had attained the Age of 20 Years; when, if not previously disposed of, each Person was to receive £.10 from the Society, to enable them to establish a School at their own Costs, and by their own Efforts.

In consequence of Mr. Thackeray's Suggestion, it was settled in 1819, that the Charter Schools of Santry and Kevin Street should be appropriated, the former for the Reception of 40 Males, the latter of 20 Females, selected from the different Schools in the Character of Candidate Teachers. They were also to contain Children as usual, by instructing whom the Teachers were to be trained.

We

We found the School at KEVIN STREET consisting of 200 Girls, including the Kevin Street Candidate Teachers. Fifty-six of the latter Class have been admitted since 1819, of whom Twenty-one still remain on the Roll. Thirty-five, who have passed through the School, have been thus disposed of:—

	N ^o
Sent out as Nursery Governesses	21
Do. Schoolmistress	1
Do. Usheresses	5
Dead	1
Apprenticed	3
Eloped	1
Given up to their Parents	1
Returned to Schools	2
Total	<u>35</u>

The Candidate Teachers act as Monitors, and are themselves under the Instruction of the Mistress and Assistants. The Girls in this School are all most carefully instructed in Scriptural Knowledge by the Reverend Mr. Murray, the Catechist, whose valuable Services in this and several other public Institutions are gratefully felt and acknowledged. There is a Committee of Ladies who pay great attention to the Concerns of the School, and interest themselves in getting places for such of the Girls as are qualified to go out. We are sorry, however, to be obliged to add, that this School is extremely unhealthy; we found upwards of Fifty Children in the Infirmary, and the Medical Attendant informed us, that for many Years past nearly a Fourth of the Children have been constantly ill.

The Number of Boys admitted into the School at SANTRY, as Candidate Santry School Teachers, since its Establishment in May 1819, has been Ninety-five.

The Practice is, for the Candidate Teachers to instruct the Boys in the lower School; they are themselves to be under the Care of an Usher. In this School, as well as in most of those under the Society, the Master is too much occupied with his Farm and Family Concerns to attend to the Task of Instruction.

We find that the Candidate Teachers were left without any regular Usher from the end of April till 27th October 1824. Mr. M'Ghee, the late Usher, left the School in April, and in May Two of the Candidate Teachers were appointed to act, One for the Candidate Teachers' Class, and One for the lower School. In May and June the Master was absent for a Month, leaving the School entirely to the Care of these Boys.* The Boy appointed to act as Usher to the Candidate Teachers appears to have remained till August, when he was appointed to a School in the Country not connected with the Society; and from the time of his Departure, no Person succeeded to his Situation till October.

Mr. Devine, the Master, does not think the System likely to answer the End proposed. In his Opinion, the most promising Children are not selected, at least he complains that many of them are not fit for the purpose, and it will appear from other Evidence that there is reason to fear, sufficient Caution has not been used in the Choice. The Appearance and Habits of the Candidate Teachers is stated to be unfavourable, and to prevent them from being sought for to fill the Situations for which they are intended; Objections are made to their Boyish Appearance, and to their Ignorance of the World, owing to their having passed their Lives in the Seclusion of a Charter School.

The

* The Master had obtained Leave of Absence for Ten Days, but was absent from 23rd May to 26th June: there was no Entry of his Absence in the Visitor's Book. By Rule 57 it is expressly required, that no Master shall be absent without Permission; and when any Master shall absent himself, "he shall enter such Absence, and the Cause of it, in the Visitor's Book; stating by whose Permission he quitted the School, the exact Time of his Departure, and the exact Time of his Return."

The Entries made by the Catechist, during the Period of the Master's Absence, stated, "The Mistress and Usher present," but took no Notice of the Absence of the Master.
Two of the Candidate Teachers eloped during the Master's Absence.

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Charter Schools.
Appendix, No. 134.

The following Statement will shew in what Manner the 95 Boys admitted into this Establishment have been disposed of; a more particular Account will be found in the Appendix.

	N ^o
Eloped - - - - -	19
Expelled - - - - -	3
Sent out as Masters to Schools - - - - -	12
Ditto - as Parish Clerks and Schoolmasters - - - - -	2
Sent out as Ushers to Charter Schools - - - - -	8
Ushers in this Institution - - - - -	2
Given up to Parents - - - - -	5
Apprenticed - - - - -	1
	<u>52</u>
Died - - - - -	1
In Hospital at Clontarf - - - - -	2
Remaining in the Institution - - - - -	40
	<u>43</u>
Total - - - - -	<u>95</u>

It appears therefore, that out of Fifty-two who have passed through this Institution, Nineteen have eloped, Three have been expelled, and Five given up to Parents, making altogether Twenty-seven upon whom the Expence incurred has been thrown away, and whose Expectations of Preferment have led to no good Effect. Twenty-four only have been sent forth in accordance with the Principles or Objects of the Institution. Eight of the Boys originally selected from different Schools in 1819 remained at Santry in December 1824. Some of them have been Eighteen Years in the Schools of the Society.

Appendix, No. 107. The Expence at which these Results have been obtained requires particular Observation. A Boy, before his Admission into the Santry School as Candidate Teacher, will have probably cost from £.100 to £.120, and his Progress there will probably add as much more. It will hereafter be found that the Society for promoting the Education of the Poor of Ireland have trained and sent forth, in the course of the last Seven Years, above 800 Masters at an Expence of about £.7 each.

As the Candidate Teachers whom we found at Santry had professedly been selected from all the Schools for superior Merit alone, and may be supposed to be free from all Bias against their former Masters, it appeared to us desirable to obtain from them some Account of the Treatment they had experienced in the Schools from which they had been taken.

These Boys give on the Whole an Account which confirms our own Observations.

Clonmel.

At CLONMEL, in 1817, the Boys appear to have been punished with great severity by the Usher*, who used on all Occasions a common Horsewhip. It is stated that he often gave Four Dozen Lashes with his utmost Strength, and that the Boys have been beaten till the Blood ran down upon the Flags. A Boy was once knocked down by the Usher, and kicked so severely, that Two of his Ribs were broken, and the Ear of another Boy was nearly pulled off. For this last Offence the Usher was reported to the Catechist by the Master.

New Ross.

At NEW ROSS the same severe Mode of Punishment is stated still to exist; Two Boys have been punished for complaining, One of them with peculiar Cruelty. The Boys appear to have been employed to carry Dung in Hand Barrows, and to have been kept at work at unusual Hours, and to have been left without due Instruction. Many Boys eloped from this School during the Time the Witness Thomas Moyle was there, he thinks nearly Fifty in Nine Years, ending 1822, and he states that the Boys were in constant Fear and Alarm. The Return of Elopements from this

* This Usher was dismissed from this School in December 1817, on the Representation of Mr. Thackeray, as unfit and incompetent; but no Notice of his Cruelties seems to have been brought forward.

this School supplied to us by the Society, state Twenty-nine as having taken place within the Period above mentioned.

At STRANGFORD the same Severity appears to have prevailed previous to the Appointment of the present Master. His Predecessor was dismissed in 1819, on the ground of Incapacity, but he was afterwards appointed to the Day School at Newport, as before mentioned.

At SHANNON GROVE it is stated that the Children were improperly fed, and the Tubs used in the Boys Bed Rooms at Night were used in the Morning for washing, and also for fetching Potatoes from the Field. The same disgusting Practice prevailed at New Ross, and even in the Model School at Santry.

The Candidate Teachers at SANTRY appear to have agreed, on Communication with each other, to draw up a Statement, for the purpose of laying it before the Board, on behalf of the Children whom they had left in the other Schools, and who they well knew would not dare to complain for themselves. A Letter was accordingly written in June 1824, by Thomas Moyle, with the Consent of the other Candidate Teachers, representing in strong Colours the Treatment of the Children in the Country Schools, and stating particular Circumstances and Grievances which they expected to be called upon to prove. This Letter was addressed to the Board, and enclosed in a Cover to the Secretary. It was carried by the Writer to the House of the Society, and given to the Messenger, Thomas Vickers, who was requested to lay it before the Board. The Messenger gave the Memorial to the Registrar, who kept it for some Months, and it appears not to have come into the Hands of Mr. Adamson, the Secretary, until after it was known that several of the Santry Boys had been examined by us. We must refer to the conflicting Evidence of Mr. Stuart, Mr. Adamson, John Vickers, and the Boy Moyle, for a full Account of what took place. It is certain that the Statement did not reach the Board. Mr. Adamson says, "he considered it as merely a Production from a forward Boy, not necessary to be laid before the Board;" he thought it "a kind of literary Production, not a Complaint;" "a very useless Paper;" "that he had read many such at different Times, but paid very little Regard to them." Mr. Stuart says, "he gave it a cursory Reading, and thought it of no Moment whatever, hardly worth reading, merely a Complaint."

It appears, however, from Moyle's Evidence, that Notice of this Memorial was sent to the Persons whose Conduct was complained of, as the Masters of Ross and Waterford Schools came to the Writer, and, as he states, "abused him very much for having written it."

We have thought it right to give this Memorial at length in the Appendix. There is reason to believe that Letters of Complaints, transmitted occasionally by the Boys, have been intercepted in the same Manner by some of the Officers, and Notice given to the Parties against whom the Complaint was made. A Letter was written by a Boy of the Name of Best, from Sligo, some Time ago, to the Committee of Fifteen, which was returned to Sligo in a very few Days, and the Writer punished in the Face of the whole School for having complained.

No Offence that a Charter School Child can commit seems to be less pardonable than daring to utter a Complaint. We have already mentioned the severe punishment of Two Boys at New Ross School for a similar Offence; and in the Examination of William Lewis will be found a Statement of a severe Beating which he received with a Horsewhip, for having, as was suggested, advised another Boy to complain to the Rector of the Parish.

There will be found in the Evidence many Instances, which we forbear to detail of the severe punishment inflicted upon Boys who ventured to take such a Step. We shall mention only One more. The Rev. Thomas Magee, a Member of the Committee of Fifteen, had visited Sligo School in July 1824, and after examining the Boys in their Knowledge of the Scriptures, had entered his Opinion in the Visitors' Book, "that Thomas Ludden and James Gallagher were particularly pre-eminent;" adding a Recommendation, that they should be sent as Candidate Teachers to Santry, for which, he added, that "he thought them well qualified, and worthy of strong Recommendation." Ludden, however, was one of the Boys who complained to us at

Strangford.

Shannon Grove.

Letter by
Thos Moyle.Appendix,
Nos. 114.
115.
113.
131.

Appendix, No. 132.

Appendix, No. 82.
p. 157.Appendix, No. 145,
146.

Complaints.

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Appendix, No. 99,
100, 103.

Appendix, No. 92,
93.

Sligo; and having heard that no Boy who complained "ever got to Santry," he and Gallagher were going to write to Mr. Magee, to remind him of the favourable Opinion he had expressed in their Behalf, hoping that by his Means they might be removed. Ludden had partly copied the Letter on a Slate, when the Master was informed of it, and mentioned it to the Local Committee, and we are sorry to add, it appears that with their Concurrence Ludden was flogged in the Face of the whole School, and the Boys informed, that any one, who should take a Pen in his Hand to write should be flogged severely. Gallagher, the other Boy, eloped in consequence, and having been retaken, he was, notwithstanding the good Character previously given by Mr. Magee, punished by Order of the Local Committee, who recommended that he should be dismissed from the School, having been convicted of eloping, and "being also a Boy of bad Character in other respects."

The speedy intimation transmitted to the Masters of Complaints preferred against them, may probably be accounted for by the habitual good Understanding which appears to subsist between them and the Officers of the Society; it is not denied that Presents of greater or less Value have been given by the Masters of different Schools to all the Officers; and the Registrar is at present considerably indebted to the Masters of Six or Seven Schools for Money borrowed from them, for which we do not collect that he was to pay Interest. It is suggested by the Registrar, that the Habit of giving conciliating Presents takes place for the Sake of the Masters obtaining Assistance in making out their Accounts, which, without such Aid, it is said, might be troublesome to adjust.

Instances of great Negligence have lately occurred in the Accounts presented before the Commissioners of Imprest, by whom they must be annually passed. They have been obliged to disallow the whole Charge for the Dietary of Two Schools, by reason of the Confusion existing in the Accounts, which did not appear to have undergone any detailed Examination, either by the Local Committees, by the Committee of Fifteen, or by the Officers of the Society. It appears further, by successive Reports of the Commissioners of Imprest, that several Items in the general Accounts had not been satisfactorily vouched for or explained. We shall for the present abstain from entering more particularly into the Subject, as it was undergoing a strict Examination at the Time of our leaving Ireland.

Mr. Lee, in his General Report, speaks in Terms of decided Disapprobation of Contracts for the Clothing of the Children being made in Dublin. He mentions the Stockings as being peculiarly bad; and in his Reports of particular Schools, many Circumstances are stated confirmatory of his Opinion. It appears that Mrs. Adamson, the Wife of the Secretary to the Society, was in fact the Contractor for great Part of the Clothing, the Name of Tyrrell and Co. being used in taking the Contract. This Circumstance was well known to different Officers of the Establishment, and to the Masters and Mistresses of the Schools. The Evidence of Mr. Moffett will shew how dangerous it was for any Master to object to the Quality of the Clothing.

The Society have an Officer who acts as Inspector of Apprentices. It is his Duty to see that the Persons applying for Children in or near Dublin are properly qualified to take them; that they are Protestants capable of maintaining an Apprentice, and of teaching the Trade which the Children are to learn. This is obviously an Office of Importance, as upon the due Selection of Masters and Mistresses the future Fate of the Children must principally depend. The Person who at present is intrusted with the Execution of this Duty has stated to us, that before his Appointment it has occurred that Persons have taken as many as Ten Apprentices, with £.2 for each as the First Instalment of the Apprentice Fee, and immediately turned the Children upon the Town. Two or Three Cases in Dublin of recent Occurrence have come to our Knowledge, in which Girls have been bound out as Apprentices to Persons by no means qualified to take them. In One Case the Master quitted the Country, and the Girl was left destitute, but was afterwards received into the Asylum of the Society in Charlemont Street. Another was apprenticed to a Person professing to be a Straw Bonnet Maker, but who did not really carry on any Trade. The Person employed as Inspector is now above 80 Years of Age, and the Cases above alluded to evince the Mischiefs that may arise from an inefficient Performance of so important a Duty.

It

It appears indeed to have so frequently happened that the Girls who had passed through the Schools and been placed out as Apprentices, either left their Places, or when their Time was expired were turned out without Protection on the World, that it was thought advisable by the Society, about Two Years ago, to open a House in CHARLEMONT PLACE, for the temporary Reception of such Girls, till they could obtain other Situations. Many Cases have occurred in which such an Asylum has no doubt been of the greatest Service. About 74 Girls have been already received into this Establishment within the Two Years since it was first opened. Several have lately been admitted, who had belonged to an unfortunate Party of nearly 50 in Number, who had been apprenticed to a Flax Hackling Manufactory at Bun-crana, in the County of Donegal, and having passed their Periods of Apprenticeship, were turned off by their Master without having learnt any Trade by which they could earn a Livelihood. The Employment of the Factory had so fully occupied them, that they had no Opportunity of learning any kind of Household or Needle-work. At the end of their Time of Service they remained without Resource, and but for this Establishment might have perished. Two of the Girls whom we found at this Asylum had lately been apprenticed to Mistresses who proved unable to support them. One of these Girls, who had been Seven or Eight Years in Charter Schools, could not write her Name, and was obliged to put her Mark to her Examination taken before us.

The Mistress seems active in obtaining Situations for the Girls, many of whom come to her in a State of great Ignorance and Helplessness. She states that "they can all read, and some can write pretty well; but that many of the Girls who have come in could not hem a Handkerchief or mend their own Stockings."

We cannot but consider the Establishment of this Asylum as a second Attempt on the Part of the Society to counteract the natural Effects of the erroneous Principle on which their System is conducted. By the Manner in which the Children are separated from their Parents and Kindred, all those ties are effectually broken on which the Wisdom of Providence has rested the first Principles of Human Society. We have already shewn that the poor Inhabitants of Ireland were rendered so unwilling to part with their Children, by the Dread of losing them for ever, that it became at one Time necessary to establish Nurseries in order to rear up Children to fill the Schools. Another Result of the same System is now presented to us; and we see, that after the Children have received a costly at least, if not a careful Education, they are in fact so helpless and deserted, that they require the Refuge of an Asylum as the Substitute for a Home.

The Fate of the Apprentices from the Charter School at CASTLEMARTYR, was a Appendix, No. 13. Subject of Regret at the Visitation of Mr. Thackeray in 1817, and of Mr. Lee in 1820, as will be seen in the Reports of those Gentlemen. Their present Condition is thus described by the Rev. George Smith, the Chatechist, in his Return to our Board, dated August the 31st, 1824. "The Charter School in this Parish has long laboured under the most formidable and discouraging Circumstances. Young Persons have been completely educated from Time to Time; but for Want of adequate Stations, Apprenticeships, or Employment, have been found, on their Removal from the School, wandering about as *broken-hearted Beggars*. The Incompetency of those to whom they have been bound has led to this Evil, an Evil resulting from the depressed State of this Country, and the Circumstances of the Times, and by no Means owing to any Want of Circumspection in the Guardians of the Institution. Some few have been perverted to the Popish Religion, but more, I suspect, from temporizing Necessity than from Principle."

By the great Care and benevolent Exertions of Individuals, some of these Institutions obtain for a Time a different Character from the rest. It is with Pleasure we observe that the School of Dundalk, under the Care of Mr. Thackeray, is at present the Instrument of as much Happiness and Benefit as the Charter School System can produce. The Schools of Celbridge, Kevin Street, Bagot Street, and Ardbraccan, at present derive similar Advantages, from the Care and Zeal of the Clergymen who respectively take Charge of them. The personal Characters of the present Master and Mistress at Cashel lead to the greatest Attention to the physical Condition of the Children. The Schools of Clontarf, Monstereven, and Monivea, and the Asylum in Charlemont Place, appear also, upon the whole, to be

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so conducted as to entitle the Persons concerned in their Management to Commendation.

Independent of the Objections which, as it appears to us, may justly be made to the Principle on which this Society was established, we think that its Constitution and Management are each of them so defective, that no hope of any permanent Improvement in its Schools can reasonably be entertained.

Appendix, No. 7.

"It is generally felt and acknowledged," says Mr. Disney, in his Work above referred to, "by the Members of the Incorporated Society, that the Schools under their Care are not in so flourishing a Condition as could be wished. Abuses are continually discovered, and sometimes in Schools where every thing was supposed to be perfectly well regulated." He adds, "take the Reports of the Local Committees of the several Schools, and you are told that every thing is in the most prosperous State; the Children well clothed, fed, and educated; the Master, Mistress, and Usher conducting themselves in the most exemplary Manner, and nothing wanting but more Liberality on the Part of the Society, to relieve the many Grievances under which the Master labours. Hear, on the other hand, the Report of an unprejudiced Stranger, and you will too often find the Picture reversed, and the whole Establishment of One of these applauded Schools in a State of universal Neglect, Abuse, and Decay." He further adds, "the two-fold Government, by the Means of the Local Committee on the Spot, and the Central Committee in Dublin, is liable to considerable Objections. If the Local Committees are zealous and active, and take an interest in the Welfare of the School, they cannot carry any of their plans for the Improvement of the School under their immediate Care into execution, without the Concurrence of the Committee in Dublin. That Committee will frequently not enter into their Views, and when they do, the general Interest of the Schools, or the State of the Funds, may render it inexpedient to comply with their Applications. Hence Zeal is damped, and local Exertions discouraged."

Appendix, No. 8.

In confirmation of this Opinion, so expressed in 1806, Mr. Disney adds, in his Examination in 1824, "that it appears to him in a high Degree improbable that a Central Committee, like the Committee of Fifteen, with the Aid of a Local Committee, should ever be an efficient Instrument for the Management of such Schools;" and he states that "he is not so sanguine now, as he was formerly, as to the Efficacy of the Institution, and the Prospect of Amendment."

Appendix, p. 39.

Another Objection to the System is stated by Mr. Disney to arise from that Part of the Constitution of the Society which places the general Superintendence and Control of the whole System in a General Board of the whole Society, consisting of an indefinite Number of Persons, the much greater Number of whom are unacquainted with the Business of the Society, and attend only casually, as Matters particularly interesting to them arise.

Appendix, p. 40.

The Attendance of the Committee of Fifteen appears totally inadequate to the Discharge of the various Duties imposed upon them. At present, their utmost Exertions, as Mr. Disney observes, are "not sufficient effectually to work the Machine;" and indeed the Labour required is greater than they could be reasonably expected to perform. The General Board has frequently interfered and opposed the Resolutions of the Committee of Fifteen; and Mr. Disney states, in the Case of Misconduct of Masters, who can only be dismissed by a General Board, "that improper Persons were frequently upheld by it; that it was extremely difficult to dismiss a Master without obtaining strict legal Proof of his Delinquency; and that they were considered rather as having a Freehold, than a Place at Pleasure, with Duties attached to it."—Notwithstanding this general Unwillingness in the Board, it appears by a Return made to us, that since the Year 1800 they have found it necessary to dismiss 32 Masters for Neglect of Duty, Severity, and other Causes; and that in the same Period 17 have resigned; the greater Part probably to save themselves from the Disgrace of a Dismissal.

We have already adverted to the little Assistance afforded in general by the Local Committees and Catechists in discovering Mismanagement of Schools in the Country, and the Reports of Mr. Thackeray and Mr. Lee will show how far any Reliance can be placed upon their Exertions for the Improvement of those Establishments.

Some

Some Cases have occurred, where a Suggestion of the Local Committee has been considered as an improper Interference with the Powers of the Committee of Fifteen, and Distrust and Misunderstanding have ensued; in other Cases, the Local Committees, upon perceiving that their Suggestions have not been adopted, have in consequence discontinued their Attendance.

As far as our Knowledge extends, the Local Committees seldom visit the Schools except when summoned to assist in making out the Half-yearly Accounts, and to sign the usual Testimonials of the Master's good Conduct, and of the regular Improvement of the Children. The Returns from the Catechist are made at the same Time, and he is required also to return and certify a Copy of the Entries made in the Visitors Beok every Half-year. These Entries, as far as can be collected from any of the Books which we have inspected, are generally confined to the Notices made by himself of his occasional Visits to the School.

By the Rules of the Society, the Catechists are required to report their Opinions in all Matters respecting each School to the Society, at least once a Month, and the Committee of Fifteen are authorized to grant a Gratuity of £. 2 10s. per Quarter, in addition to the usual Salary, to every Catechist who shall have complied with the Society's Regulations. Since the Office of Visitor has been discontinued, the only regular Means of obtaining Information of the Condition of the School is from these monthly Communications of the Catechists. The following (Extract from Examination of the Secretary of the Society, taken the 30th of October 1824, will show how much of their Duty in this respect is neglected, while at the same Time we learn from the same Officer, that he is not aware of an Instance in which a Part of the Salary of a Catechist has been withheld for the last 15 or 20 Years.)

Q. "If the Rules of the Society were observed, is it not the Fact that each Catechist would monthly have reported upon his own respective School?"

A. "Yes."

Q. "There are about Thirty Schools belonging to the Society?"

A. "Yes."

Q. "It would follow that about 270 monthly Reports at least ought ere now to have been made; of these 270, how many have been made, as nearly as you can answer?"

A. "There is a very small Proportion; I cannot tell how many."

Q. "Have Ten been received?"

A. "From the 1st of January to the 1st of October there ought to have been Nine Letters from each Catechist; that would be 270 Letters."

Q. "How many of these 270 have you received?"

A. "I declare I do not think there are 50."

Q. "Do you believe that as many as Ten out of those 270 regular monthly Reports have been received by you?"

A. "Upon my word I doubt it."

Q. "Can you recollect any One Instance in which a Catechist has made one of his monthly Returns since the 1st of last January?"

A. "I do not think there is."

The Instruction supplied in these Schools is very limited. The only Books used are the Scriptures, several Expositions of the Church Catechism, and other religious Works. A Book called "The Protestant Catechism," formerly in use at these Schools, was discontinued several Years ago, as justly liable to Exception; but among the Expositions of the Catechisms still retained, there is one by Dr. Stopford, which we think ought not to be put into the hands of Children; and among the religious Works is one, entitled, "A Confutation of the Errors of the Church of Rome," by Bishop Porteus, which contains Passages calculated to keep alive strong Feelings of political and religious Animosity. No Books of useful miscellaneous Information or Amusement are on the List of the Society. Neither do we find that any Charter School has availed itself of the Opportunity of obtaining the Supply of Books, or Lending Library, gratuitously afforded by the Society for the Education of the Poor to all Schools which apply for such a Grant. These Books consist of unexceptionable Works, conveying useful Knowledge in the most attractive

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attractive form for Children, and if introduced into the Charter Schools, might have assisted in giving that Knowledge of common things, the Want of which is so apparent in these Children, and which is frequently stated as a considerable Impediment to their Advancement. It will be seen by reference to the detailed Reports of Mr. Thackeray and Mr. Lee, that it was a frequent Subject of Complaint with them, that the Children had learnt their Catechism by rote only, but were entirely ignorant of the Meaning of what they repeated, and also very deficient in Scriptural Knowledge. At Trim in 1817, the Children were found very ignorant in this respect. Mr. Thackeray says, the Catechist seemed to lament it; and he adds "I think, unless some united Efforts be made on the Part of all interested in the State of this Establishment, in its moral and religious Progress, I cannot perceive any Benefit will result to the Society from its Continuance; the Master and Mistress themselves appear to possess very limited Qualifications to promote this Improvement."

Trim School.
Appendix, No. 27.

Monivea School.
Appendix, No. 23.
p. 59.

Appendix, No. 68.

At Monivea, in the same Year, although the Children repeated the whole of Mann's Catechism without a Fault "they appeared defective in Scriptural Knowledge altogether, almost, though it was reported that they read the Scriptures daily." The Catechist attributed the non-answering of the Children in a great Degree to their being examined by a Stranger, but declined examining them himself. On Mr. Lee's Visitation of this School in 1820, he says, that "the Progress of the Children cannot be said to amount to any thing better than a mere Repetition of the Church Catechism, with Mann's Exposition." He adds, "indeed I think it impossible they could learn any thing better from the System I find in use here. A Monitor asks a Question at one end of the Room, which is answered with One Voice by 85 Girls. This Plan was pursued by all the Instructors. I have pointed out the Evil of it; and I believe I succeeded in convincing the Catechist, who is very willing to receive any Suggestion which he thinks useful to the Children, that no permanent or useful Instruction can possibly result from such a System. He has promised it shall be discontinued in future."

Killoteran.
Appendix, No. 19.
Cashel School.
Appendix, No. 11.
p. 47.

At Killoteran, in 1817, the Prevalence of Ophthalmia was stated by the Master as preventing the Children from learning their Catechisms, or advancing in Knowledge of the Scriptures; and at Cashel where great Ignorance was exhibited, it was suspected that they could have answered more satisfactorily if they would, but of the Justice of this Suspicion Mr. Thackeray says he was not able to form any Opinion.

Appendix, No. 136.

Mr. M'Ghee, who was Usher at Santry for upwards of Four Years, and had there the Opportunity of seeing Boys from all the Charter Schools, states, that in his Opinion "the Boys were extremely ignorant of every thing else but the Scriptures, and often extremely ignorant of them also;" and he adds, "although the Charter Schools profess to be Seminaries of Religion and Industry, they are quite the contrary, as far as my Experience goes."

Appendix, No. 124.

Mr. William Moffett, who was nearly 15 Years an Usher in different Charter Schools, states, that "he does not think the Boys in Charter Schools as well taught as they ought to be, for the Time and Pains bestowed upon them;" and he adds, upon being asked whether the Children in these Schools are generally impressed with religious Ideas, "they do not shew it much, if they are."

Appendix, p. 120.

Mr. Thackeray states, that "during his first Visit he had reason to complain that so many Children have not received the Sacrament as might have been expected." Mr. Thackeray's Opinion of the Proportion of Children who, in a well-regulated Charter School, ought to be admitted to this Ordinance, may be collected from the Example of the School of Dundalk under his own Superintendence, and in which we perceive with Pleasure that it amounted to Twenty out of an hundred.

It appeared further, that even on his Second Visitation of the Schools there were not fewer than Nine at least in which not One of the Children had received the Sacrament in the course of the preceding Year, though of competent Age if they had been properly instructed.

The Prejudice which was stated by the Third Report of the late Board of Education to have formerly existed against Charter Schools, and the Children educated in them, unfortunately continues to prevail at present. It is stated, on respectable Evidence,

Evidence, that Children from such Schools are desirous, if possible, to conceal that they have been Inmates of those Establishments; that it is an Opprobrium to have been educated in them; and that a Master of a Charter School who may happen to have an Usher sent to him from the Society, is anxious to conceal the Fact from the Children.

In Service, these Children are stated to be helpless and ignorant, and too often the Sport and Derision of their Associates. If protected by their Masters and Mistresses, they become suspected, and if not protected they often run away, being unable to withstand the Treatment they receive from their Fellow Servants. It seems that they are called by various Terms of Reproach, such as "Parisheens," and "Charter School Brats," which latter Term, in Ireland, implies Illegitimacy; and it is certain that they are not sought for as Servants or Apprentices with the Eagerness which might be anticipated in the Case of Children bred up with the Care and Attention which might be expected from the Constitution of the Society. At Ballycastle, in 1818, Mr. Thackeray found Ten Girls "so ill taught and so ill qualified, that not even the Offer of a Bounty would tempt the commonest Farmer to receive them." Appendix, pp. 69. 108.

From whatever Cause it may arise, it is to be lamented, that there were in the various Schools of the Society in December 1824 no fewer than 706 Individuals, (for Children they can hardly be called), who have passed the Age of Apprenticeship, and who are maintained at a great Expense to the Public.

This large Accumulation of Children and Adults will be more striking when it is seen that they are of the following Ages.

	N ^o
Of the Age of 14	152
15	167
16	159
17	108
18	48
19	34
20 and upwards	38
	706

We feel bound to observe, that in addition to the increased Expenditure thus incurred, considerable moral Mischief is to be apprehended from keeping so large a Number of young Persons confined together under all the Circumstances of their Situation.

If the Accumulation of Children in these Schools where large Apprentice Fees are given, be compared with the anxious Demand for Children apprenticed without Fees from the Kildare-Place Model Schools, as stated by Mr. Veevers, the Contrast will be very striking. He states that the Applications made to him for Apprentices from the Children educated in that School are so numerous as to be "a considerable Annoyance to him."

The Incorporated Society appears to have long been aware of these Difficulties, and from time to time have called upon the Local Committees and Catechists to exert themselves to procure Situations for the Children. It is however clear to us, that there is a Class of Persons connected with the Society whose Interest is opposed to sending out the Apprentices so early, namely, the Masters, who are charged for the Labour of the Children, and whose Profits of course increase with their growing Years and Strength. This Custom of charging the Master for the Labour of the Children has been, we think, productive of great Mischief. It was noticed by Mr. Gibbons, Secretary to the Society, in his Examination before the Committee of the Irish House of Commons in 1788, but the Society has continued the Practice, and no subject of Complaint has been brought forward so frequently by the Children, as being obliged to work at Periods allowed by the Rules for Instruction or Relaxation. Boys have been kept for a Month together on

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on the Farms occupied by the Masters, without going into School, or receiving any Instruction whatever.

In the Sligo School, where Weaving was introduced, the bad Effect of this System is peculiarly apparent. The severe Punishments inflicted are chiefly to be attributed to the interested Motives of the Master, whose Profits by this System of compulsory Labour were very considerable. On finding several Boys in the School of advanced Age, and who ought long before to have been bound out, we inquired of the Master why they had not been apprenticed. The Master said they had been offered Places as Apprentices to Weavers, but had refused to go. The Boys stated that they were able to weave as well as Journeymen, and that they saw no Reason for being bound Apprentice to a Trade which they had been taught already; but they said they were willing to be bound out to any other.

Appendix, p. 87, 94.

In 1818, Mr. Thackeray in his Report says, with reference to this School, "it is much to be regretted that Boys so well instructed in weaving, and so capable of earning so much in that way, cannot find Masters in that Trade. I perceive many of these go out as Servants." The real Reason does not seem to have been suspected by the Visitor. It will be readily conceived that it was for the Interest of the Master, that the best Weavers should not leave the School as long as he could detain them, and the Measures resorted to by him for that Purpose demand Observation.

It is required by the Rules of the Society that the Age of every Child should be returned in each Half-yearly Report, and that a List should at the same Time be certified by the Catechist, of the Names and Ages of such Children as he shall judge from Age and Instruction fit to be apprenticed." The following Table contains the Ages of Twelve Boys in this School, as stated by the Master in Five successive Half-yearly Returns transmitted by him to the Committee of Fifteen at the several Periods mentioned. It will be seen from this Statement, that some of the Boys were returned in June 1824 as being younger than in June 1822; and their irregular Progress, and the occasional Alteration of their Ages in successive Returns, is very striking. There appears no Check upon these Irregularities, which had passed unnoticed.

NAME.	Admitted in Register.		Age as stated at Time of Admission.	Age as reported 25th June 1822.	Age as reported 25 Dec. 1822.	Age as reported 25 June 1823.	Age as reported 25 Dec. 1823.	Age as reported 25 June 1824.
	Year.	Month.						
David Porter -	1812	Nov.	7	16 $\frac{1}{4}$	16	16 $\frac{1}{4}$	16 $\frac{1}{2}$	17
Thomas Ludden -	1814	April.	6 $\frac{1}{4}$	14	14 $\frac{1}{2}$	14 $\frac{1}{2}$	15	15 $\frac{1}{2}$
Maurice Behan -	1815	March	7	13 $\frac{1}{4}$	14	14 $\frac{1}{4}$	14 $\frac{1}{2}$	15
Daniel Kenzie -	1813	June	7	15 $\frac{1}{4}$	16	15 $\frac{1}{4}$	14 $\frac{1}{4}$	15
James Kenzie -	1813	Do.	6	14 $\frac{1}{4}$	15	15 $\frac{1}{4}$	13 $\frac{1}{2}$	14
Patrick Grady -	1815	March	7	15	15 $\frac{1}{2}$	15 $\frac{1}{2}$	16	16
John Phaire -	1812	Feb.	6	16	16 $\frac{1}{2}$	17	16	16 $\frac{1}{2}$
Denis Gallagher -	1815	April	6	13	13 $\frac{1}{2}$	14	13	13 $\frac{1}{2}$
Terence Gallagher	1814	Sept.	6	14	14 $\frac{1}{2}$	15	14	14 $\frac{1}{2}$
John Dimby -	1811	Dec.	6	16 $\frac{1}{4}$	16	17 $\frac{1}{4}$	15	18 $\frac{1}{4}$
Philip M'Gann -	1815	March	8	16 $\frac{1}{2}$	15	15 $\frac{1}{2}$	15	15 $\frac{1}{2}$
James Gallagher -	1816	March	8	14	14 $\frac{1}{2}$	14 $\frac{1}{2}$	15	15 $\frac{1}{4}$

The 4th Rule of the Society directs, that "the Masters and Mistresses are to state distinctly in each Quarterly Abstract in the Column appropriated for that Purpose, the net Value, Kind, and Profit of the Children's Labour." "No Premium,"

"Premium," it is added, "will be granted to any Master or Mistress by whom this Rule is neglected." This Regulation, however, seems never to have been attended to.

We cannot but think it fortunate that the weaving System has not been introduced into a greater Number of the Schools. However plausible the Principle, the practical Effect would have been to convert them into common Workhouses, without Controul upon the interested Proceedings of the Masters.

A View of the Charter School Institutions, which has lately been relied on as a Justification for their Continuance, remains to be noticed. It is stated, that these Establishments are of great Service, as providing an Asylum for Orphans and other Poor Children in a Country where there is no legal Provision for the Poor; it is however to be observed, how inadequate the Relief must be that can be thus afforded by the Admission into these Schools of about 200 Children in the Year out of the whole Population of Ireland. So long as the Doors are open, there will indeed always be Applications for Admission, and those who have most Interest or most Activity may succeed. A few limited Districts may thus be partially relieved, while the Country in general will feel comparatively little Benefit.

Thus it appears that in the course of One Year, from May 1821 to May 1822, Nineteen Boys were admitted into the Charter School at Strangford*, and Sixteen Girls into that at Dundalk, from Two contiguous Parishes, all on the Recommendation of One Family, being nearly a Fifth of the Total Annual Average Number of Admissions into all the Schools of the Institution. Appendix, No. 161, 162.

To relieve the whole of Ireland on the same Scale would require an Expenditure of above 20 Millions Sterling per Annum, and it may be doubted whether such Relief, if practicable, would be either very sensibly felt or very gratefully acknowledged.

But however great and numerous the Instances of Mismanagement and Abuse which prevail in these Establishments, it appears to us, that the main Objection arises from the mistaken Principles on which they are founded. A System of Education which separates Children from their Kindred, and which turns them out into Life when just arrived at Maturity, without Friends or Relations, and without that practical Experience which Children under ordinary Circumstances insensibly acquire, by witnessing the Realities of Life around them, does not appear to us likely to attain the Benefits expected from these Establishments.

We are convinced that if a Thousand Children educated in Charter Schools were to be compared with an equal Number who had remained in the apparently wretched Cabins inhabited by their Parents, but who had attended orderly and well regulated Day Schools, it would be found, not only that the latter had passed their Years of Instruction far more happily to themselves, but that when arrived at the Age of Manhood, they would upon a general Average be in every respect more valuable and better instructed Members of Society; they would have improved in Knowledge under Circumstances which would have strengthened and confirmed their Connection with all those to whom they must naturally look for Protection and Assistance, and would enter upon Life with their Affections awakened, their Principles confirmed, and their Character raised by the Reliance they would have learnt to place in their own Exertions, and in the Practice they would have acquired of controlling and conducting themselves.

It is very different in the Instance of a Boy let loose from a Charter School, who has lived in a State of Existence entirely artificial. All his Wants having been supplied by the Care of others, he has become peevish, fretful, and impatient, if not supplied according to Rule. His Mind is impressed by a Feeling of Sullenness,

* It should be stated, that the Local Committee of this School protested against what they termed such "undue Influence," and stated, that "the Doors of the Establishment were, for the most Part, closed to every Recommendation, excepting from the Quarter alluded to." A Correspondence ensued on the Occasion between the Local Committee and the Committee of Fifteen, which does not appear to have produced any Benefit to the Establishment. (See Appendix, Nos. 156 & 157.)

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resulting from a System of Severity and Terror. His Expectations have been unduly raised as to his own future Prospects, though the Habits of Indolence and Apathy which have appeared to us peculiarly to characterise these Children, render them altogether unsuited to the active, patient, persevering Exertions which are necessary to their Success in Life.

Expenditure.
Appendix, No. 172.

The Expenditure of the Society during the Ninety Years it has been in operation has been no less than £. 1,612,138, of which the Sum of £. 1,027,715 was derived from Parliamentary Grants.

Appendix, No. 169.

We have in vain endeavoured to obtain any Account of the Total Number of Children admitted during the same Period; we find, however, that from May 1821 to January 1825, 1,013 Children were admitted, being on an Average about 200 yearly; we find also, that the Total Number apprenticed from the beginning has been only 12,745, and of whom not more than 1,155 have received the Marriage

Appendix, No. 172.

Portions of £. 5 given to all Apprentices duly serving their Time, and marrying Protestants.

From these Statements it results, that 7,905 Children apprenticed cost just a Million Sterling.

Of the Children so apprenticed, a large Proportion certainly have not turned out well; we have already adduced some strong Reasons for entertaining such an Apprehension. A short Account is annexed to the Report of the late Board of Education, which states, on the Authority of Mr. Nelson, who had been employed by the Society to inquire into the Conduct and Treatment of the Children apprenticed, that out of 196, only 101 were doing well; and from a more extended Inquiry and Return, made by the same Person to the Society in the Year 1814, the following Result was obtained.

Appendix, No. 171.

Apprenticed from 1803 to 1814	Boys	-	-	-	1,535
	Girls	-	-	-	934
	Total	-	-	-	<u>2,519</u>

Of the former, 982 were stated as then doing well, and 603 had either eloped, or enlisted, or been discharged for bad Conduct. The Return speaks more favourably of the Girls, 205 of whom, however, had eloped or turned out ill. But there is Reason to apprehend, that this Report must be considered as far too favourable, when it is observed, that not One-tenth Part of the Number apprenticed have obtained the Marriage Portion given by the Society to those who have duly served their Time, and married Protestants within Seven Years from the Expiration of it.

Buildings and
Repairs.

We have found it impossible to ascertain the Sum expended in Buildings and Repairs, for any Period prior to the Year 1806; but it must have been very considerable, as the Society have built and abandoned a Variety of Schools within this Period.

The Total Number built appears to have been 61, of which only 34 are now remaining.

The Sum expended for Buildings and Repairs since 1806 amounts to £. 83,689, and as only Two new Schools have been built since that Time, this Sum must have been expended chiefly in Repairs of the old Buildings.

Association for
discountenancing
Vice and promoting
Religion.

Association incorporated for discountenancing Vice, and promoting the Knowledge and Practice of the Christian Religion.

THIS Society originated on the 9th of October 1792, in a Meeting of Three Individuals, Members of the Established Church, who entered into certain Resolutions, in the First of which the Objects of the Founders were thus explained:—

Resolved,

Resolved, " That the rapid Progress which Infidelity and Immorality are making throughout the Kingdom calls loudly on every Individual, both of the Clergy and of the Laity, who has at Heart the welfare of his Country, or the Honor of God, to exert all his Powers to stem the baneful Torrent. But as many may be disheartened by considering the Impotence of separate Attempts to discountenance Vice, and to promote the Cause of Religion and Piety, it appears to us advisable to associate for that laudable Purpose."

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In the Infancy of the Society its Funds were chiefly employed in the Purchase of Bibles and Prayer Books, in printing Religious and Moral Tracts (which were circulated by the Members at reduced Prices), and in distributing Premiums for the Promotion of Catechetical Examinations. Their Operations, however, must necessarily have been on a limited Scale, as we find that the Subscriptions received between 1792 and 1800 amounted only to £. 1,989. 13 s. 8 d.

In the Year 1800 the Society was incorporated by an Act of the Legislature, and in the following Year a Grant of £. 300 was voted to it by Parliament. Encouraged by this Support, the Association determined to extend the Sphere of their Operations. The Distribution of religious Works, and the Premiums given at the Catechetical Examinations, were increased, and a Resolution was taken to apply a Part of the augmented Funds to the Support of Schools.

The Association being supported and managed by Clergymen of the Established Church, the Assistance afforded by it was particularly directed to the Schools which, by the Acts of 28th Henry 8th, cap. 15, and of 7th William 3d, cap. 4, the Clergy were bound to establish, but for the Maintenance of which no Funds had hitherto been provided. A circular Notice was therefore issued by the Association, in which they expressed their Hope that by the Continuance of Parliamentary Aid they should be enabled to assist in the Establishment and Support of Parochial Schools, and they stated that they were ready to receive Applications from Clergymen willing to connect their Schools with the Association.

With respect to the general Character of this Society, and the leading Principles on which its Operations are conducted, it is necessary to observe, that though the Object of its Members is to promote the religious and moral Instruction of all who are disposed to take the Benefit of its Institutions, their Plan is particularly adapted to the Instruction of those who belong to the Established Church. This Principle was laid down in one of the original Resolutions in these Terms:—" That to guard against the Danger of Enthusiasm it be established as a fundamental Principle, that nothing be attempted contrary to the Doctrine and Discipline of the Established Church, or that shall lead in the smallest Degree to a Separation from the same."

The Aid which the Association are willing to give towards the Establishment of Schools is directed to Two Objects: building School Houses, and granting Salaries to Teachers. Before any Money is granted in aid of building, it is required that a Piece of Ground should be obtained on a permanent Endowment, and vested in the Minister and Churchwardens for the use of the Schools; if a permanent Endowment cannot be procured, a Lease of a Portion of Land, of the Value of Forty Shillings per Annum, must be obtained. By the Terms of the Deed of Conveyance, the Conditions of the Grant are declared to be, that the Minister of the Parish for the time being shall have the sole Power of appointing and of removing the Schoolmaster; that the Master " shall teach and instruct all such Children as shall be named to him for that Purpose by the written Direction and Permission of the said Minister, in the Principles and Practice of reading and writing the English Language, and of Arithmetic, and to such of them as are Members of the Established Church, the Church Catechism of the Established Church of England, in such Mode, and according to such Plan of Education, and under and subject to such Regulations, as shall from time to time be in Writing ordered by the said Minister;" and that no person shall be allowed to take Possession of the Premises, &c. without signing a written Agreement to quit on the Requisition of the Minister.

Appendix, No. 190.

Conditions

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Conditions are also made to secure the substantial Fabric of the House, and the due Application of the Money. On proper security being given for a Compliance with these Terms, the Association contribute a sum not exceeding £. 50, stipulating at the same time that Double the Sum granted by them shall be provided by private Subscription. In two Instances the Land for the Scite of the School has been conveyed to Lay Trustees; in One to the Archdeacon, and in another to the Dean and Chapter; in Three to the Churchwardens alone, and in one Case to an individual Clergyman; in all other Cases the Conveyance is to the Minister and Churchwardens. In Thirty-two Cases the Lands conveyed have been Glebe Lands. Under the above Conditions, we find that Fifty-nine Schools have received Aid towards building, in Sums varying from £. 20 to £. 50.

Salaries are allowed to Masters and Mistresses on the following Conditions :—

1st. That there shall, as in the Case of building, be a Grant of Land, and a Contribution for the annual Support of the School, unless the Clergyman shall, in a satisfactory Manner, show that he has made due Exertion for these Purposes without Effect.

2d. That the School shall not receive annual pecuniary Aid from any other public Institution.

3d. That the Master and Mistress shall be of the Established Church, and that the Scriptures shall be read by all who have attained suitable Proficiency.

4th. That no Catechism shall be taught except that of the Church of England, and no Books used of which the Association shall disapprove.

If these Conditions are complied with, the Association grants a Salary, not exceeding £. 12 a Year, to a Master, and an additional Gratuity, not exceeding £. 6 if he conduct himself well.

In order to secure Compliance with these Rules, it is provided, that a Half-yearly Report of the State of the School, and the Conduct of the Master or Mistress, shall be regularly transmitted, according to a prescribed Form, certified by the Minister or Curate of the Parish, and approved by the Committee of Schools, before any Salary can be paid. We find that in Practice this Report is frequently prepared by the Master or Mistress, and merely signed by the Minister or Curate.

In all Cases where Aid is solicited for a School the Clergyman must be the Applicant; but if the Grant be consented to, it is made to the School, and not to the Clergyman, so that on his Death or Removal from the Benefice it is continued to his Successor as long as the Conditions are complied with.

The Appointment of the Schoolmaster is left solely to the Clergyman, provided always, that he appoint a Member of the Established Church. Of 249 Schools now in connection with the Association, the Masters of 99 hold also the Situation of Parish Clerks; and we are informed by some of the Managers of the Institution, that this Union of Offices is thought to be advantageous, by increasing the Respectability of the Individual who holds them.

The Plan of Instruction is in part explained by the Terms which the Association require to be complied with, before they make a Grant to a School. English Reading, (of which the reading of the Holy Scriptures forms a leading Part,) Writing, and Arithmetic, constitute the general Instruction. It is an Object also in these Schools to prepare the Children of the Established Church for the Catechetical Examinations which the Association has from its first Institution endeavoured to promote. The Schools nevertheless are open to Children of all Persuasions, provided only that they conform to the Rules. All must read the Scriptures, but none excepting those who belong to the Established Church are called upon to receive Instruction in the Church Catechism, the only one allowed to be taught. It appears, however, by the Evidence of Dr. Elrington, that in some (we suppose very few) Cases, Roman Catholic Children have attended at the Catechetical Examinations, and have been successful in the Competition for Premiums.

It is not the Practice of the Association to furnish Books for the use of their Schools; the Members indeed may take advantage of the Facility of Purchase which the Society affords, in the Case of Bibles, Testaments, and religious Works. The ordinary School Books, Paper, Slates, &c. are either provided by the Scholars themselves,

themselves, or by Subscription. We are persuaded that the System of Instruction in these Schools would be rendered considerably more effective if the Association should avail themselves of the Aid of the Kildare-Place Society, by purchasing the School Requisites which they furnish at original Cost, and by Application for their gratuitous Grants of Books.

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Though the Schools established by the Association have been principally for the Education of Children of the Established Church, they appear to have been attended almost as numerous by Roman Catholics as by Protestants. Amongst the Documents accompanying the General Report printed by Authority of the Association in the Year 1820, is a List, dated November 1819, of the Schools at that time receiving their Aid, and which contains a Statement of the Numbers on the Roll of each School, distinguishing Protestants from Roman Catholics. By this List it appears that the total Number on the Rolls of the 119 Schools then connected with the Association, with the Exception of Five from which there were no Returns, was 8,828, and that of this Number 4,460 were returned as Protestants, and 4,368 as Roman Catholics.

In the Sermon preached before the Association on the 14th June 1822, by the Rev. Dr. C. R. Elrington, and printed, with other Documents, in a Report for that Year, it is stated, that in 164 Schools which had been established previously to that Date, the Numbers receiving Instruction were 6,200 Protestants, and 5,334 Roman Catholics.

According to a Statement which has lately been transmitted to us, the Number of Children in daily Attendance on the Association Schools in September 1824 is reported to have been 15,922, of whom 9,578 are stated to be Protestants, and 6,344 Roman Catholics. The Returns do not furnish the Means of distinguishing the different Classes of Protestants.

In the course of our Inspection, the Schools connected with the Association appeared to us generally to be of a very orderly and highly respectable Description.

The Society is not open to all who may wish to belong to it, though willing to comply with its Conditions; the Members are admitted by Ballot, and Candidates have sometimes been excluded. The ordinary Business of the Society is conducted by Four standing Committees, a Committee of Schools and Education, a Committee of Tracts, a Catechetical Committee, and a Committee of Accounts. The Members of these Four special Committees form a general Committee or Council.

The Assistant Secretary, who also acts as Sub-Treasurer, receives a Salary of £. 300 per Annum. The effective Superintendence of the Schools rests chiefly with the Parochial Patron, by whom the Half-yearly Returns are directed to be signed. The Committee of Management, however, appear on Two Occasions to have had recourse to an Inspection, though no System has been hitherto adopted by the Managers of the Institution for a regular Visitation of the Schools.

In the Years 1819 and 1820, the Reverend Mr. Lee, Curate of Newport in the County of Tipperary, undertook to visit and report on the Schools connected with the Society; and subsequently another special Survey of their Schools was, at the Request of the Association, undertaken by the Clergymen of the Districts in which they were situated. These Inspections brought many Circumstances under the Notice of the Association with which they had previously been unacquainted. Mr. Lee inspected 104 Schools, and his Opinion was generally favourable both with respect to their Management and to the Regularity of Attendance of the Children; not a few Instances were found, however, in which one or more of the Regulations of the Society were infringed, and some in which considerable Abuses existed with respect to the Application of the Funds.

At One Place in the Neighbourhood of Dublin there was no School or School House; in Two others the School had been discontinued, and the House shut up. In Two Cases the Schools had been committed to the Charge of Roman Catholic Teachers. In Two Schools no Testament was read, and in Six the Roman Catholic Catechism was taught. The Master was in a few Instances reported as either unfit for the Duty, or engaged in other Employments inconsistent with his Office; and some of the School Houses were described as merehovels, or

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in a State of Neglect and Filth. The Salary allowed to the Master was in one Instance received by another Person, who had been his Predecessor, and who performed no Duty, and in another it appeared that the Master received only One Half of the Amount allowed by the Association. The School Houses had also in several Cases been employed as Meeting Houses for Preachers of various Denominations.

Immediate Steps appear to have been taken for correcting the Abuses reported by Mr. Lee. The annual Payments were directed to be suspended until the Regulations should be complied with, and in some Cases were finally withdrawn.

Of the Result of the Second special Inspection, our Accounts are not so precise. We are informed, however, that in all Cases where the Half-yearly Report is not regularly transmitted, or where it is in any material Point imperfect, the Salary is withheld. It appears, nevertheless, that Infringements upon the Rules of the Society, in the Management of their Schools, continued from Time to Time to occur.

We find by a Return furnished to us, that between 1819 and 1824, the Payments of Salaries have been stopped in 52 Instances. Amongst the Reasons stated for these Suspensions are, the Teacher not being of the Established Church—his being unqualified or negligent—the want of proper Certificates, and, in some Cases, the intended Transfer of the Aid to some other School in the Parish.

It appeared to us, in the course of our Inquiries, that One of the Rules of the Society was, according to the present Practice, materially relaxed. Notwithstanding the Regulation that no Assistance shall be afforded to a School which derives annual Aid from any other Institution, we find that in the Year 1824 Twenty-five Schools received Aid from the Kildare-Place Society, chiefly in the Form of Gratuities to the Masters, and Two other Schools received Aid from the Funds of the London Hibernian Society.

In the Year 1807 the Association undertook the Establishment of a Seminary for the Education of Schoolmasters and Parish Clerks, at Kildeemo, in the County of Limerick. A Building was enlarged at considerable Expence for this Purpose, and the Seminary placed under the Superintendence of the Clergyman of the Parish. Between that Period and 1817, Eighty-nine Persons, whose Ages varied from 18 to 24 Years, became qualified for the Stations to which they were destined. After a Time, however, it was found necessary to institute an Inquiry into certain Abuses which were said to have prevailed in the Management of the Funds of the Institution, and it was in consequence entirely broken up. The Association have lately determined on making a Second Attempt of the same Nature. An Arrangement has been made for that Purpose with the Governors of the Foundling Hospital, and an Apartment in that Building is now preparing.

We have already stated, that it is a leading Object with the Association to provide an extended System of Catechetical Instruction. Their Efforts for this Purpose are not confined to the Children educated in their own Schools, but extend to the various Protestant Charitable Institutions in Dublin and its Vicinity, and generally to the Promotion of Catechetical Instruction throughout Ireland. The Amount of the Funds applied to this Object in 1823 was £.1,594—the total Sum during the last Seven Years has been £.7,888. The number of Persons examined as Candidates for Premiums in 1823 was 24,924—the Number of Premiums awarded 4,187. In 1823 Returns were made of such Examinations from 204 Parishes—in 1824 from 113. By the Rules of the Society, the Examinations must be conducted either by the Clergyman of the Parish, or a Clergyman deputed to act for him. The leading Principle in these Examinations is to promote an Acquaintance with the sacred Scriptures, with the Catechism of the Church of England, and with the Liturgy and Service of that Church. The Examiner is directed not to return any young Persons for Premiums, except such as shall have evinced an Acquaintance, proportioned to their Age, with the Morning and Evening Prayers of the Church. The Competition is open, however, as already observed, to Persons of other religious Denominations, who may choose to avail themselves of the Offer.

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It is provided that the Claims to Premiums shall not be estimated by the mere Quickness of Recollection or Exactness of Recitation, but rather according to "a clear Apprehension of the Meaning, a serious Attention to the Subject, and an Application of Scripture suitable to the Age of the Children."

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The Association consider their System as peculiarly distinguished from that of any other Establishment for the Education of the Poor in Ireland, by the Provisions which they have made for extending religious Instruction through the Means now described. According to their General Report published in 1820, the Number of Copies of the Scriptures and Prayer Books, which had been distributed in Premiums during the Thirteen Years preceding that Date, had been 3,720 Bibles, 876 Testaments, and 5,541 Prayer Books, besides numerous Copies of the Whole Duty of Man, Nelson on the Feasts and Festivals of the Church of England, Bishop Porteus's Lectures on the Gospel of Saint Matthew, Secker's Lectures on the Catechism, and other Works.

We have stated that the earliest Attention of the Association was directed to the general Dissemination of the sacred Scriptures, and of religious and moral Publications. In order to effect these Objects, the Society supply to their Members, at reduced Prices, Copies of the Bible, New Testament, and Book of Common Prayer, and likewise of such other Books as have from time to time been recommended by a Committee specially appointed for this Purpose.

It is stated by the Members and Officers of the Society to be a leading Principle in the Selection of Books, that Writings of a controversial Character shall be avoided, as far as may be consistent with the Duty of giving to Persons belonging to the Church of Ireland the approved Works of the most eminent Protestant Writers of that Church; in the List, however, of religious Books, Tracts, &c. recommended and furnished by the Association at reduced Prices, we observe several of a highly controversial Nature.

The Association employs a Bookseller, who engages to supply the various Publications to the Members of the Society at fixed Prices. There are different Rules of Reduction in different Classes of Books, the greatest being on Bibles, Testaments, and Prayer Books. Of these, the Society in most Cases pay Two-thirds of the whole Price; and, in general, they pay One Half of the Price of the other Books.

An Alteration has been made within these Two Years in the Mode of dealing with their Bookseller. Before that Time it appears, that the Extent of his Profits on the Sale of the different Works had not, in fixing the Prices, been sufficiently taken into account. Early in the Year 1822, the Association found that these Profits were larger in the Aggregate than was necessary, and reduced the Rate to 20 per cent., being One-fifth of the Cost calculated on the Bookseller's actual Outlay in providing the Books. Of the total Cost, including the Profit, the Society pay such Proportion as they respectively fix in the several Classes of Books, the Remainder is charged to such Members as choose to become Purchasers for Distribution.

Since the Adoption of this Regulation, the Bookseller is required to produce Quarterly Accounts, showing the actual Amount of his Payments, and a full State of his Transactions with the Society. Before the Period which has been referred to, regular Accounts do not appear to have been exhibited; and we learn from the Bookseller, that his Profits on many Transactions for preceding Years could not be stated with Precision. His Profits on the Sales made for the Association in 1821 appear to have been as follows:

On Bibles	-	-	-	-	£. 762	10	10
Testaments	-	-	-	-	455	3	7½
Prayer Books	-	-	-	-	409	1	7

The Profit on Miscellaneous Books does not admit of being precisely ascertained from the Accounts; if taken at the same Rate as that on the Prayer Books, (which is allowed to be under the probable Estimate), it would amount to about £. 350, giving £. 1,906 as Profit to the Bookseller on the Sales of Books for that Year.

The Value of Books which may be drawn at reduced Prices by Members of the Association is regulated by the Amount of their Annual Contributions, each
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Member being entitled to purchase Books at reduced Prices for Distribution to the Amount of Three Times the Sum of his Subscription. This Rate was fixed by a Resolution of the Society in 1822, and is limited to One Half of the Amount allowed before that Time.

From the Increase of their Operations, and from an Apprehension that the Public Aid would not be continued to a sufficient Extent for their Purposes, the Association decided early in the Year 1822 on the Expediency of reducing their Expenditure.

This Decision seems to have been adopted in consequence of a Correspondence which took place in the Years 1819 and 1820, between the Chief Secretary for Ireland and the Association, in which the Principle was suggested that the future Annual Grants from Parliament should be made proportionate to the Amount of the Annual Contributions from the Members. A Communication from Government, dated 9th March 1822, stated that the Grant, which would be recommended to Parliament for the Year then current, would amount to £.6,464. After this Communication was received, viz. 14th March 1822, a Committee was appointed to consider in what Part of their Expenditure a Retrenchment might be made; and on their Report it was determined to suspend any Grants in aid of new Schools, and to diminish the Amount of Yearly Salaries to the Schoolmasters, the Maximum of which was reduced from £.15 to £.12. It was resolved also to effect a further Reduction, by lessening that Proportion of the Price of their Books which was defrayed by the Society, and restricting at the same time the Quantity or Value of the Books which each Member should be entitled to receive at reduced Prices, limiting the Value to Three Times the Amount of the Member's Subscription instead of Six Times, as then allowed.

These Measures appear to have produced a much greater Effect in contracting the Sphere of the Operations, than was either expected or intended; and the Association have taken the Resolution of so far retracing their Steps as to remove some of the Limitations then imposed. They have of late entertained various Applications for new Schools, and they have again adopted the former Regulations, as to the Proportion which the Society pays on the Prices of Bibles, Testaments, and Prayer Books. The Limitation on the Privilege of Members, as to the Number of Books receivable at reduced Prices, continues unaltered.

The Effect produced by the restrictive Measures on the Amount of Books distributed will appear from the following Statement. In the Year 1821, the Testaments distributed by means of the Society amounted to 22,735. In 1822, when the Restrictions were imposed, the Number was reduced at once to 7,586, being One-third only of the Issue in the preceding Year; and in 1823, the Number was still further reduced to 3,219, being considerably less than One Half the Amount of the Year 1822, and less than One-seventh of the Amount in the Year 1821. The Decrease on the Sale of Bibles, Prayer Books, and other religious Books, was nearly in the same Proportion.

We here subjoin a short Statement of the general Receipts and Expenditure of the Association. The Receipts from Subscriptions and Donations for the Four Years ended with 1823 were as follows:

In 1820	-	-	-	£. 589	8	6
1821	-	-	-	1,188	3	11
1822	-	-	-	1,296	17	10
1823	-	-	-	1,065	17	6

The Amount of the Parliamentary Grants has varied very considerably in different Years. That for 1823 was £.9,084. 12s.

The total Amount of the Parliamentary Grants, which commenced in 1801, has been £.77,975. 11s. 3½d.

The total Sums expended by the Association, from the 25th March 1800 to the 5th January 1824, as stated by the Commissioners of Public Accounts, have been £.85,324. 8s. 6d., of which the Sums paid in Salaries and Gratuities to Schoolmasters has been £.18,424. 11s. 8d.

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The total Number of Books sold on account of the Association, from 1800 to 1824, was as follows:

Bibles	- - - - -	67,123
Testaments and Prayer Books for 1800 and 1801	- - - - -	18,456
Testaments, 1802 to 1824	- - - - -	198,298
Prayer Books	- - - - -	122,179
Religious Books and Tracts from 1800 to 1824	- - - - -	979,826

Parochial Schools.

THE PAROCHIAL SCHOOLS to which we have so often alluded as being provided by the Clergy under the Acts of Henry the Eighth and William the Third, have not so separate a Character as to enable us to give an Account of them as a distinct Class. Parochial Schools.

In the several Benefices in Ireland, which amount to 1,242, there are 782 Schools, to which the respective Clergymen annually contribute pecuniary Aid, amounting altogether to £. 3,299. 19s. 4d.

There are, in addition to this Number, many Schools to which the Clergy have given Assistance, either by Grants of Land or of Houses, or by Donations of Books, or Subscription to the building of School Rooms. Appendix, No. 2.

Though several of these Schools are in great Measure maintained by the respective Clergymen, we found, very generally, that the Practice continues which was noticed by the Commissioners of the Board of Education in their Report dated November 2, 1810, in which they state, "that a Custom has universally prevailed (though we cannot trace the Period of its Commencement), for the Incumbents of Parishes in which Schools are kept to allow the Schoolmaster Forty Shillings per Annum as his Salary; and whenever this small Stipend (utterly inadequate at present) is paid by the Clergyman to a Schoolmaster, the School is called a Parish School."

There are many Benefices in which no such School is provided as the Acts above mentioned have directed. For the most part, however, the respective Clergymen take care that a School shall be kept. Of these not less than 250 are in connexion with the Association for discountenancing Vice. Many others derive Aid either from the Kildare-Place Society, the Lord Lieutenant's Fund, or from the Trustees of Erasmus Smith.

The Character of the Schools depends in a great Measure on the Rules of the Society with which they may be in connexion; and the Description we have given of the Schools of the Association may be considered as in a great Degree applicable to what are still called Parochial Schools.

Society for promoting the Education of the Poor of Ireland, commonly called "The Kildare-Street Society."

Kildare-Street
Society for the
Education of the
Poor.

THE Schools established by the Association for discountenancing Vice were at once too few in Number, and too Protestant in Character, to become generally available for the Education of Roman Catholic Children, who continue to remain in most Instances without any other Instruction than such as they could obtain in that ordinary Class of Country Pay Schools, generally known in Ireland by the Name of "Hedge Schools," which were very frequently of an objectionable Character.

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Poor.

The Education of the lower Orders in Ireland was thus circumstanced, when in the Year 1812 it came under the Consideration of the Commissioners of Education in Ireland, whom we have before adverted to.

In their Fourteenth and last Report, signed amongst others by His Grace the Lord Primate, His Grace the Archbishop of Cashel, the Bishop of Killalla, and the Provost of the University of Dublin, we find the Recognition of a new Principle as applied to Education in Ireland. The Commissioners state, "that they had applied their Efforts to the framing of a System which, whilst it should afford the Opportunities of Education to every Description of the lower Classes of the People, might at the same time, by keeping clear of all Interference with the particular religious Tenets of any, induce the whole to receive its Benefits as one undivided Body, under one and the same System, and in the same Establishments."

The Commissioners then proceed to state their confident Expectations, that such a Plan would be cordially accepted by those to whom it should be presented, "if all Interference with the particular religious Tenets of those who are to receive that Instruction should in the First Instance be unequivocally disclaimed and effectually guarded against." "We conceive this" (they add) "to be of essential Importance in any new Establishments for the Education of the lower Classes in Ireland, and we venture to express our unanimous Opinion, that no such Plan, however wisely and unexceptionably contrived in other respects, can be carried into effectual Execution in this Country, unless it be explicitly avowed and clearly understood, as its leading Principle, that no Attempt shall be made to influence or disturb the peculiar religious Tenets of any Sect or Description of Christians."

By the same Report the total Number of Schools in Ireland in the Year 1812 is estimated at about 4,600, and the Number of Children receiving Instruction in them at about 200,000.

The Instruction afforded in a great Majority of the common Schools is represented as being extremely limited, and the Masters in general as very ill-qualified to give even that Instruction, having themselves been taught in Schools of a similar Description. It states that "the Poverty of the lower Classes of the People, while it limits the Recompence of the Masters to the low Rates above-mentioned, and thus holds out no Temptation to a better Class to undertake the Office of Instructors, produces Effects if possible still worse, by incapacitating them from purchasing such Books as are fit for Children to read; whence it frequently happens, that instead of being improved by religious and moral Instruction, their Minds are corrupted by Books calculated to incite to lawless and profligate Adventure, to cherish Superstition, or to lead to Dissension or Disloyalty."

The Report proceeds to recommend the Appointment of a Board of Commissioners with extensive Powers, to substitute a systematic and uniform Plan of Instruction in place of these ill-taught and ill-regulated Schools—to prescribe the Mode of Education to be pursued in them, and to exercise a general Superintendence. "The Commissioners to be empowered to receive and dispose of Parliamentary Grants for building and endowing Schools—to purchase or accept Conveyances for the Sites of such Schools—to decide in the last resort on the Appointment, Conduct, and Dismissal of Masters—to prescribe the Course and Mode of Education—to provide for the Expence of furnishing Books, and to have a general Controul over the Whole of the proposed Establishments for the Instruction of the lower Classes."

The Report further recommends, "That the Commissioners so to be appointed should apply themselves to the preparing a sufficient Number of well qualified Masters to undertake the Conduct of such Supplementary Schools as they should from time to time proceed to endow." The Report adds, "That the Attention of the Commissioners should also be directed to the Selection of proper Books for the use of all the Schools under their Management, and that nothing should be taught in any of them without the express Approbation of the Commissioners, nor any Book introduced which has not been sanctioned by them."

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The Report proceeds to express a confident Persuasion "that in such Selection of Books it would be found practicable to introduce not only a Number of Books in which moral Principles should be inculcated in such a Manner as is likely to make deep and lasting Impressions on the youthful Mind, but also ample Extracts from the Sacred Scriptures themselves, an early Acquaintance with which 'it deems' of the utmost Importance, and indeed indispensable, in forming the Mind to just Notions of Duty, and sound Principles of Conduct; and that the Study of such a Volume of Extracts from the Sacred Writings would form the best Preparation for that more particular religious Instruction, which it would be the Duty and Inclination of their several Ministers of Religion to give at proper Times and in other Places to the Children of their respective Congregations."

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Poor.

With these Recommendations the Commissioners closed their Labours, and we have no Doubt that the whole Subject became a Matter of anxious Consideration to the Irish Government. There is reason to believe that the Selection of Commissioners for carrying these Propositions into effect was found to be a Point of considerable Difficulty; and it may have been owing in part to this Circumstance, that it was thought right, in order to try the Experiment of the Principles above recommended, to make a Parliamentary Grant to an Institution already in existence, rather than appoint a new Board for the Purpose. The Institution selected for this Object was called "The Society for promoting the Education of the Poor of Ireland." It had been formed upon the 2d of December 1811, and was managed by a Committee of Gentlemen of various religious Persuasions. The Principles which they had prescribed to themselves for their Conduct, were to promote the Establishment and assist in the Support of Schools, in which the Appointment of Governors and Teachers, and the Admission of Scholars, should be uninfluenced by religious Distinctions, and in which the Bible or Testament, without Note or Comment, should be read by all the Scholars who had attained a suitable Proficiency in Reading, excluding Catechisms and Books of religious Controversy; wishing it at the same time distinctly to be understood, that the Bible or Testament was not to be used as a School Book from which Children should be taught to spell or read. A Grant was accordingly made to the Society of £. 6,980 Irish Currency, in the Session of 1814-15.

Antecedent to this Period, the Society had held its Meetings in School-Street, an obscure and inconvenient situation in the Liberties of Dublin, but to which they had been attracted by the Circumstance of a large School having been there most successfully established ever since the Year 1786, and which had been conducted, to the Satisfaction of all concerned, precisely upon the Principles which the new Society proposed for their own Guidance. The School in School-Street was, in fact, at that Time the Model School for the practical Exhibition and Illustration of their Plans. When the Society became the Object of Parliamentary Assistance, a new and more convenient Site was sought for their Operations; Kildare-Place was selected, and the Parliamentary Grants for the first Two or Three Years appear to have been principally expended upon building one Model School for Males and another for Females, with Apartments for the Masters and Mistresses who were to be received for training, together with Rooms for the Purposes of the Committee and their Clerks, a Warehouse for the Stores of Stationery, Books, and other School Requisites, and a Shop for their Sale.

The Society took possession of this their new Situation in the Year 1817, from which Period the Commencement of the present System is to be dated.

Their Plan of Proceeding embraced the following distinct Objects:

Objects of the
Society.

1. To assist by pecuniary Grants, as well the Founding and Establishment of new Schools, as the Improvement of Schools already in existence, upon condition, however, that the Principles of the Society should be adopted for their Regulation.

2. To maintain in their Premises at Kildare-Place Two Model Schools, one for Male and the other for Female Children, in which they might exhibit practically the Plan recommended by the Society, and at the same Time supply the Means of training Masters and Mistresses for Country Schools, in improved Modes of teaching.

3. To

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Poor.

3. To receive Masters and Mistresses properly recommended from the Country ; to board and lodge them while in Dublin, and to employ them in the Male and Female Model Schools until they should become qualified for carrying the Views of the Society into effect in the Country.

4. To publish a Variety of moral, instructive, and entertaining Books, fitted for supplanting the objectionable Works then in use, and which had been complained of by the Commissioners of Education in their 14th Report.

5. To Supply to Schools in Connexion with the Society gratuitously, and to all Purchasers at cost Prices, Spelling Books, Stationery, Slates, and all other ordinary School Requisites.

6. To maintain a System of annual Inspection of all Schools connected with the Society, and to employ Gentlemen of Education and Character for this Purpose.

7. To encourage, by annual Gratuities, but not by Salaries, such Masters and Mistresses as should appear, from the Reports of the Inspectors, to be particularly worthy of Approbation.

We shall now notice in succession the Proceedings of the Society towards the Attainment of these several Objects.

Establishment of
Schools.

1. The Number of Schools and Pupils in Connection with the Society at the Commencement of each Year appears to have been as follows :

In the Year ending the 5th January	1816	-	-	-	None.
	1817	-	-	-	8
	1818	-	-	-	65
	1819	-	-	-	133
	1820	-	-	-	241
	1821	-	-	-	381
	1822	-	-	-	513
	1823	-	-	-	727
	1824	-	-	-	1,122
	1825	-	-	-	1,490

The Number of Pupils in these Schools is stated to have been

In the Year ending the 5th January	1816	-	-	-	None.
	1817	-	-	-	557
	1818	-	-	-	4,527
	1819	-	-	-	9,263
	1820	-	-	-	16,786
	1821	-	-	-	26,474
	1822	-	-	-	36,657
	1823	-	-	-	51,637
	1824	-	-	-	79,287
and in 1825 not fewer than		-	-	-	100,000

Of the Accuracy of the Statements with respect to the Children in attendance on the Schools we are not able as yet to speak with Certainty. We have called upon the Society for exact Returns, but they have not as yet been furnished to us. The List of the Schools can hardly be otherwise than correct ; but if the Numbers of the Pupils have a Reference to the Names upon the Roll, which is stated to us to be the Case, we must observe, that in these as well as in all other Day Schools in Ireland, the Number in actual Attendance at any given Time will be found to be very considerably less.

In the course of our several Tours of Inspection, we have been in many of the Schools connected with the Society ; and we found them, generally speaking, convenient, cleanly, and in good order, and the Instruction given in them extremely efficient.

Model Schools.

2. The Male and Female Model Schools at Kildare-Place are the next Subjects for Consideration.

These

These are held in Two very large Rooms, well adapted for the Purpose. We found 400 Boys in the Male, and 297 Girls in the Female School. Of the 400 Boys there were 158 of the Established Church, 17 Protestant Dissenters, and 225 Roman Catholics. Of the 297 Girls, there were 79 of the Established Church, Nine Protestant Dissenters, and 209 Roman Catholics.

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The Pupils in each of these Schools are generally the Children of Mechanics, Labourers, and the Lower Description of Tradesmen. Each Child pays 1*d.* per Week for Tuition. The System of Instruction is an Union of whatever has from time to time appeared to the Committee most deserving of Adoption in the several Systems of Bell, of Lancaster, and of Pestalozzi; the Proficiency which is attained in the Arithmetical System of the latter, by many of the elder Boys and several of the Candidate Masters, is very remarkable. The Order, Dispatch, Cleanliness, and Accuracy so desirable in the Conduct of a School, have attained a high Degree of Perfection in these Establishments.

In the Girls School, the several Descriptions of Needle-work appear to be Objects of particular Attention; and it is a Circumstance much to the Credit of all Persons concerned, that whilst so much Difficulty is complained of by other Institutions in finding Masters or Mistresses for the Apprentices whom they are desirous of sending forth, even with the Assistance of Apprentice Fees, there is an unsought and anxious Resort to the Model Schools of Kildare-Place, by Persons seeking as a Favour to be put in Communication with the Parents of the Children whom they find there.

Mr. Veevers, the Superintendant of these Schools, describes the Application, both for Male and Female Apprentices, as amounting to double the Number that can be supplied. He states, that he limits his Interference to introducing the Persons making Application to the Parents, who are not (as too often occurs with other Institutions) Masters or Mistresses in search of mere Servants, but Persons engaged in profitable Trades. Appendix, No. 207.

3. The local Advantages derived from these Schools, in supplying the Means of Education to a District of the City of Dublin, are, however, subordinate to their chief Object, which is that of affording the means of training Masters and Mistresses for Country Schools. Training of Masters and Mistresses.

We have already adverted to the Description given in the 14th Report, by the Commissioners who preceded us, of the Schoolmasters, who, in the year 1812, were dispensing Education to the Irish People. The Report speaks of the deplorable want of Qualifications in a great Majority of those who teach in the common Schools. The Commissioners add, they are persuaded that a more essential Service could not be rendered to the State, than by carrying into Effect a practical Mode of supplying a Succession of well-qualified Instructors for the Children of the lower Classes.

To supply such a practicable Mode, and to carry it into Effect, became therefore one of the Objects of this Society. The Model Schools were to supply the Means, and they invited the Resort of Masters properly recommended, and whose Ages should not be less than Eighteen, or more than Thirty-five Years. In order at once to enforce Discipline, and to secure the moral Conduct of the Masters while in training, the Society have provided for their Board and Lodging within their Premises. Seven or Eight Weeks, generally speaking, have been found sufficient for their Instruction.

The Expence of Maintenance, as well as of the Journeys to and from Dublin, are defrayed by the Society, in Cases where the Masters are intended for Schools to be conducted on the Principles of the Society; where this is not proposed, the Facilities for training are equally afforded, but the Persons recommending are called on to pay for the Expenses of the Master.

Accommodation was at first provided by the Society for 32 Masters, but this proving insufficient, it has been increased. Upon our Visit we found 48 Masters in training. There are at present about 80 Candidates for Admission, and Mr. Veevers, to whose Superintendence this Department is especially committed, considers

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siders 300 as about the Number which he is enabled at present annually to send forth. The Number of Masters trained by the Society in successive Years have been as follows :

	N ^o
In the Year ending 5th January 1814	4
1815	16
1816	18
1817	24
1818	46
1819	33
1820	51
1821	86
1822	78
1823	127
1824	150
1825	207
Making in the whole	840

As there is no Distinction made with respect to the Religion of the Persons received for training, the Proportion of Protestants and Roman Catholics depends on the Number of Applications for Admission made by Persons of each Persuasion. We find that of the first 771 admitted, 461 were Protestants, and 310 Roman Catholics.

We learn from Mr. Veevers, that the Persons admitted to the Training School are latterly of a superior Description, and better qualified than they were a few Years ago. During the Day they are occupied in the Training School; the greater Part of their Leisure in the Evening is engaged in studying the Arithmetic of Pestalozzi. There is no Regulation as to Religion, except that they should attend their respective Places of Worship on Sunday. Mr. Veevers informs us, that on Sunday Evening they frequently read the Scriptures, though they are not required to do so; the Proposition, he says, originated from themselves, and that both Protestants and Roman Catholics applied to him, to know if he had any Objection. He says, he has never superintended this Exercise; that when he has heard of any thing like religious Disputation, he has instantly checked it; that the Training Masters have amongst each other no Distrust arising from their different Persuasions, that on the contrary they live in the utmost Harmony.

Appendix, No. 200.

Mr. Jackson, the Secretary, states, that they generally leave the Institution with greater Feelings of Attachment than they approached it; and "that they are very useful in the Country in removing the Prejudices that have gone abroad. Their sojourning with us," he adds, "cannot fail to have a good effect upon the Teachers. We should say so from the Nature of the Thing, but Experience warrants us in saying that the very best Consequences do result. Individuals of the different Persuasions live together like the Members of one Family. They have no Differences between them, and I have often questioned them upon the Manner in which they were employed out of School Hours, and how they lived together; and I have always been answered by such Individuals expressing great Satisfaction, and even Surprise, that they could live together so happily, differing as they did. I am sure the very best Consequences have resulted."

When the Teachers leave the Institution they obtain Certificates of Competence, distinguishing their several Degrees of Proficiency, which are said to be considered in the Country as a sort of Diploma. In a few Instances the Masters have subsequently been taken from the Country Schools to act as Tutors in private Families.

These Masters have been maintained while in Kildare-Place, and had their Journeys defrayed in coming from the Country and returning to it, at the average Expense of £. 7 each; a Result which, when contrasted with the Expenditure of from £. 100 to £. 150, which we are told is considered not unreasonable to expend upon a Candidate Teacher in the Charter School at Santry, is not more striking in the Disparity of Expence than it is in the superior Success which has attended it.

It

It is only within the present Year that the Society have established a similar Branch of their Institution for the training of School Mistresses, in Connection with the Female Model School. Accommodation for 36 has been provided, which will enable them to send forth an annual Supply to the Extent of about 220.

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4. The next Department to be noticed is that which relates to Books. The Fourteenth Report had characterized such as were in use in the Country Schools of Ireland in the Year 1822 as "calculated to incite to lawless and profligate Adventure, to cherish Superstition, or to lead to Dissension and Disloyalty."

School Books.

It became, therefore, the Object of this Society to prepare a Supply proper for the use of Schools, sufficiently entertaining to enter into fair Competition with the Works above referred to, and at the same time so cheap as necessarily to supplant them in the Market.

The Society, by an offer of their Books at a Price somewhat below their prime Cost, have induced the Hawkers, Pedlars, and other Dealers (who had been in the Habit of supplying the Country with the objectionable Works before mentioned) to become extensive Purchasers at their Depository, and they are now, in fact, amongst its principal Customers. The Loss to the Society upon the Sale amounts to about £. 650 per annum.

The Character of the Books formerly in use in the common Pay Schools of Ireland is described by the Reverend Mr. Cooke, Moderator of the Synod of Ulster, who states, that when he was a Boy, in the Five Schools through which he passed in the course of his Education, the Works which formed the Subject of his Studies, were "the Seven Champions of Christendom, the Destruction of Troy, Hero and Leander, Gesta Romanorum, the Seven Wise Masters, the Chinese Tales, the Romance called Parismos and Parismenos, Don Belianis of Greece, the History of Captain Freney, a Robber, Valentine and Orson, the Irish Rogues and Rapparees, and the History of Redmond O'Hanlan, a notorious Highwayman."

Appendix, No. 261.

From the Fourteenth Report of the Commissioners of Education, to which we have so frequently referred, it appears that the Character of the Supply had not improved in the Year 1812. Since that Period, in proportion as better Books have been sent into Circulation by the Society now under Consideration, those of an objectionable Character have been gradually disappearing, and as the Number of Volumes issued by the Society within the last Seven Years has amounted very nearly to a Million, we cannot doubt but that a proportionate Decrease has taken place in the Supply of the Works that were complained of.

We have nevertheless found the Traces of their former Abundance in the following Catalogue of Books, which, amongst many others of a scarcely less objectionable Character, have been returned to us, by the respective Clergymen, as having been found by them in the common Schools, subsequent to the issuing of our Commission:

"The History of the Seven Wise Masters and Mistresses of Rome, the Seven Champions of Christendom, the Seven Wonders of the World, the Irish Rogues and Rapparees, the Life of Captain Freney, the Robber, the Life of Redmond O'Hanlon, the Robber, the History of Captain Grant, a Gentleman Highwayman, the Garden of Love, the Feast of Love, the Effects of Love, the Economy of Beauty, the School of Delights, Nocturnal Revels, the Chevalier de Faublas, the Monk, the Life of Lady Lucy, the Life of Moll Flanders, Fanny Meadows, Donna Rosina, Rousseau's Eloisa, the Pleasant Art of Money Catching, the Devil and Doctor Faustus, the Feats of Astrologers, Tristram Shandy, the Arabian Nights, Pastorini's Prophecies, Guy Earl of Warwick, Parismos and Parismenos, Hero and Leander, the History of Philander Flashaway, and the History of Renard the Fox."

In the Appendix will be found a List of all the Books, except those of an elementary Description, which were found in the Schools of Four Counties, Donegal, Kildare, Galway, and Kerry, one County having been taken out of each Province, without any particular ground of Preference, to serve as a sufficient Specimen for the whole.

Appendix, No. 221.

It

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It has occurred to a Member of our Commission to see, in a School in the County of Sligo, a Child holding the New Testament in its hands, sitting between Two others, one of whom was supplied with the "Forty Thieves," and the other with "the Pleasant Art of Money Catching," while another at a little Distance was perusing the "Mutiny Act," and all reading aloud their respective Volumes at the same Moment.

We make these Statements with a View to shew the Existence of an Evil which still requires a Remedy, and not for the Purpose of charging it as a Matter of Imputation to any particular Class of Persons. The Selection of the Book in which each Child is to learn to read in a common School has necessarily been left to the Child itself, or to its Parents. The Masters, scarcely removed above the lowest State of Poverty, in no Instance have ever thought of providing them, and the Schools being mostly founded on private Speculation, and unsupported by Societies or Patrons; the Books which were easily and cheaply to be procured, were those naturally preferred by the Children and their Parents.

The Society were therefore desirous of preparing a Variety of Publications which should, as much as possible, combine useful Instruction with Entertainment. A responsible Officer, at a Salary of £.150, was employed for their Compilation, but no Work of his was allowed to be issued to the Printer, until it had undergone a careful Examination, both by the Book Committee and by the General Committee of the Society.

Appendix, No. 222.

In the course of Seven Years, the different Works thus sent into Circulation have amounted to 52, a List of which we have inserted in the Appendix. They are, as will be perceived, of the most miscellaneous Nature—Voyages and Travels in every Region of the World—Arts and Sciences of every Description connected with Manufactures, Mechanics, Trade, and Agriculture—Poetry, and History—Rural Economy, and interesting Narratives—almost every Species of Moral Instruction—Views of the Wisdom and Goodness of the Creator, illustrated in every Department of Natural History—Historical Selections from the Old Testament, and Collections from the Psalms and Proverbs. Some of a lighter Character were inserted in the Collection, an improved Edition of Esop's Fables, and of Robinson Crusoe, having found their Place in it. From all of these, whatever was of dubious Tendency has been carefully excluded, while the Merits of Vaccination, the Treatment of Fever, the Nature of Savings Banks, and a variety of Knowledge useful to the Peasantry, are often to be found illustrated in Works where they might have been the least expected.

The following is the Account of the Sales and Distributions of the Books.

	Volumes.
For the Half Year ending 30th April 1818	50,311
From the 1st May 1818 to the 5th January 1819	42,611
For the Year ending 5th January 1820	123,733
Do. - - - 1821	153,895
Do. - - - 1822	185,218
Do. - - - 1823	106,230
Do. - - - 1824	121,888
Do. - - - 1825	172,816
Making in the whole	<u>956,702</u> Volumes

in about 7 Years, ending 5th January 1825.

We learn that no Objection has ever been raised to any one of these Works, except in a single Instance. The Objection was of a very trifling Nature, and was immediately remedied by the Omission of the Passage complained of in a subsequent Edition of the Work.

These Books are sold wholesale and retail at the Shop of the Society; Twelve may be bought in the bound Form for 6s. by any Purchaser, and Grants are made gratuitously, not only to Schools in Connection with the Society, but to any well regulated

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regulated Schools, the Patrons of which take the Trouble of making Application, or even to any lending Library that may be formed in a Country Village.

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Not only are the Schools connected with the Society supplied with these Books, but they are more or less to be found in the common Schools of the Country. Large, however, as the Issue has been, it is still altogether inadequate for the Purposes intended.

Among the Publications of the Society, there is one which we think ourselves called upon particularly to notice. It is entitled, "A Selection from the New Testament, consisting of Lessons composed from the Writings of the Four Evangelists, for the Use of Schools. By Permission of the most Reverend Dr. Troy, printed in 1818."

It having been questioned whether the Permission of Dr. Troy had in fact ever been given to this Work, we have thought it right fully to examine into the Matter. We beg to refer particularly to the Evidence of Mr. Jackson, the Secretary, Mr. Warren, a Member of the Book Committee, and Mr. Blenkinsop, who is Stationer to the Roman Catholic College of Maynooth, and the Printer of the Work in question. From these Gentlemen the following Facts appear.

Mr. Jackson.
Appendix, 200,
201.
Mr. Warren,
Appendix, 205.
Mr. Blenkinsop,
Appendix, 218,
219.

Mr. Wm. Parnell, late Representative of the County of Wicklow, and not a Member of the Kildare-Place Society, conceiving Mrs. Trimmer's Selections from the New Testament to be a Book well adapted for Circulation among the lower Classes of Society, was desirous of re-publishing it, and with that View submitted it to the Inspection of Mr. Doyle of Bray, a Roman Catholic Clergyman, who introduced Mr. Parnell to Dr. Troy, for the Purpose of obtaining his Permission to have this Work published for the Use of Schools. Dr. Troy desired Mr. Doyle carefully to peruse it, and see if it contained any thing objectionable. The Work was examined by Mr. Doyle accordingly; he made several Alterations, and suggested the Propriety of leaving out certain Passages. The Work in this corrected Form was then submitted by Mr. Doyle to Dr. Troy, from whose hands Mr. Blenkinsop, the Printer, received it, with Authority to print it. An Edition of 1,000 Copies was then printed by the Orders of Mr. Parnell, in exact Conformity with the corrected Copy, and with the Permission of Dr. Troy, certified in the Title Page. We have ourselves examined the identical Copy which Mr. Blenkinsop received from Dr. Troy, and find that in the printing of the Edition for Mr. Parnell, every Alteration and Omission suggested by Mr. Doyle has been adopted, except in one Instance, about which a Doubt may be entertained. The Passage occurs in the Angelical Salutation of the Virgin Mary, in the 1st chapter of St. Luke's Gospel, verse 28. In the Copy given by Dr. Troy to the Printer, the Words "thou that art highly favoured" appear to have been struck through with a Pen, and the Words "full of Grace" to have been written above. These latter Words "full of Grace," appear to have been again struck out, and the Words "that art highly favoured" stand written over the printed Words which are struck out. The Passage, as finally printed, is "thou art highly favoured."

After this Edition was printed, Mr Parnell appears to have become desirous that the Kildare-Place Society should adopt this Work, and upon the Suggestions being made to them, the General Committee directed a Sub-committee to report on the Nature of any Variations from the authorized Version of the Protestant Church, and also from Mrs. Trimmer's Selections, and to state their Opinion whether, in the Form which it had assumed, it was a Work calculated for general Circulation, and one which the Society might adopt. The Gentlemen who prepared this Report had the Advantage of Mr. Parnell's Attendance at one of their Meetings, and upon each Variation or Alteration that occurred, either from Mrs. Trimmer or the authorized Version, Mr. Parnell assigned a Reason for such having been made by the Roman Catholic Clergyman who had prepared the Book. The Committee reported in favour of the Work, and upon their Report the Book Sub-committee were directed to purchase from Mr. Blenkinsop the 900 Copies of the First Edition which remained unsold, and they were further desired to inform themselves fully of the Nature of Dr. Troy's Sanction, in order that the Possibility of Misapprehension might be removed before the Society should undertake to reprint it.

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On the 11th of February Mr. Parnell transmitted to the Book Sub-committee the Result of his Correspondence on the Subject, and laid before them a Certificate in Dr. Troy's hand-writing, in these Words:

" I hereby certify, that the Selection from the Scriptures, lately published by Mr. Peter Blenkinsop, Printer, of Dublin, has been approved by me.

" Dublin, 28th January 1818.

(Signed)

" J. T. Troy, D. D., &c. &c."

Appendix, 218,
219.

It appears from the Evidence of Mr. Blenkinsop, that he received from Dr. Troy's own hand, the Copy of the Work from which he printed. The General Committee, on the 22d April, directed that a new Edition of 25,000 Copies should be printed by Mr. Blenkinsop.

While this Work was in the Press, and after the greater Part of the Sheets had been printed off, a Proposal, purporting to be from Dr. Troy, was made on the 4th of July 1818, to the Society through Mr. Blenkinsop, that certain Alterations should be made in the Text of the Book. These proposed Alterations related to Texts, which are held by the Roman Catholic Church to be incorrectly translated in the authorized Version. The Particulars will be found stated in the Evidence of Mr. Jackson.

In reply to this Application, the Society informed Mr. Blenkinsop, that the Edition of the Scripture Lessons had been printed with the Approbation of Dr. Troy, and was in Circulation before the Education Society had taken any Steps in the Matter; that they had been induced to adopt this Work in consequence of his Sanction being prefixed to it, seeing, at the same time, nothing in it contrary to the Principles of the Protestant Persuasion; that they had, in consequence, applied to Dr. Troy for a Renewal of his Sanction, which he had been pleased to give; that they had subsequently, on the Faith of Dr. Troy's renewed Approbation of the Work, ordered 25,000 Copies to be printed exactly conformable with the First Edition which had been disposed of; and that in their Annual Report they had stated those Facts to the Public; that they therefore could not then enter into any Consideration of the proposed Alterations.

The foregoing Statement can leave no doubt that the Publication of this Work actually received the Permission of Dr. Troy, both when printed for Mr. Parnell, and subsequently when printed for the Society. The Circumstances under which the Approbation was given, and Dr. Troy's View of the Publication, are fully explained in a Letter addressed by him to Dr. Trench, of which the following is a Copy:—

" Very Reverend Sir,

" Dublin 23d July 1818.

" In reply to your obliging Letter of the 18th instant, handed to me on Tuesday last by Mr. Galway, I have to state that I did authorize Mr. Blenkinsop, of this City, to publish *historical* and *moral* Extracts from the Gospels and Acts of the Apostles, on Condition they would not in any Manner refer to controverted Doctrines, and desired a Roman Catholic Clergyman to compare them with the Douay Version of the Testament. On his Report to me I sanctioned the Publication alluded to in your Letter.

" In this Publication I have discovered that the Protestant rather than the Douay Translation has been followed, particularly on controverted Points, such as the Eucharist or Lord's Supper, the Veneration of the Blessed Virgin, Mother of God, the Supremacy of St Peter, and that 'Repentance' is substituted for '*Penance*.'

" However, as I cannot object to the Extracts in general, and under the Expectation that a future Edition of them will be more conformable to my original Intention, I have not withdrawn the Sanction of my Name from the Publication.

" Allow me, Very Reverend Sir, on this Occasion, to observe, that the Catholic Church in all Ages has prohibited the indiscriminate use of the Scriptures in the vulgar Tongues without Note or Comment, also the Interpretation of them by every one's private Judgment. This Interpretation has been the fatal and prolific Hive from which Swarms of Sectaries daily issue, each one finding his Religion in the Bible, which has disfigured and distracted the Christian Church since the Days of Luther; wherefore the Catholic Church condemns the in-

" discriminate

"discriminate Use of the Scriptures in vulgar Tongues without Note or Comment, and permits it only to the learned or to the lettered of the Laity.

"I have the Honour to remain,

"Very Reverend Sir,

"Your very humble and obedient Servant,

(Signed) "J. T. TROY.

"The Very Reverend C. Le P. Trench, D.D."

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In this Letter Dr. Troy complains that certain Passages are not conformable to the Douay Version, and he seems to have believed that Mr. Doyle must have recommended the Alteration of those Passages, but no Alterations appear in the Copy delivered by Dr. Troy to Mr. Blenkinsop, which were not adopted in the printing, excepting, perhaps, in the Instance before mentioned, relating to the Angelical Salutation of the Virgin Mary.

Mr. Blenkinsop has stated to us that he has heard very bad Faith imputed to the Kildare-Place Society with respect to this Work, but that they have been guilty of none in the World; and that wherever he has had an Opportunity he has contradicted it.

5. The Object next in Order proposed by the Society, is to supply gratuitously to Schools in connection with them, and to all Purchasers at Cost Prices, Spelling Books, Stationery, Slates, and other School Requisites. Bibles and Testaments are not included amongst the Books supplied by the Society, and it is frequently a Matter of Surprise to the Persons who receive Books from them, that the only Work which the Society requires under all Circumstances to be used in the Schools is not included in the Grant.

The Society have adopted this Course for the Purpose of avoiding a Competition with other Societies which distribute the Bible gratuitously; we, nevertheless, are persuaded that their Rules would have been much more strictly complied with, if they had from the first supplied the Schools with Copies of both Versions of the Scriptures.

The Rule of the Society is held to be sufficiently complied with if either Version is employed.

Under this Head, we have only to state the Amount issued in each Year:

YEAR.	Amount given gratuitously.	Amount sold at low Prices.
	£. s. d.	£. s. d.
In 1817 - - -	93 1 6½	146 6 7
1818 - - -	215 3 8½	343 0 6
1819 - - -	327 8 0	399 11 0
1820 - - -	588 12 8½	409 2 11½
1821 - - -	559 0 4	559 0 9½
1822 - - -	1,401 10 4½	769 5 10
1823 - - -	2,475 15 5	720 7 0
1824 - - -	3,395 0 11	707 12 9

6. The next Head for Consideration is the Maintenance by this Society of a regular System of Inspection of all Schools connected with it, and the Employment of Gentlemen of Education and Character for that Purpose.

The Society have at present Six Inspectors, Mr. Donelan, Mr. Malachy Daly, Mr. Griffith, Mr. Mills, Mr. Robert Daly, and Mr. Fitzgerald; the Two former are Roman Catholics, the others are Members of the Established Church. We have examined

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examined all these Officers as Witnesses, and to their Evidence we wish to direct particular attention.

It is the object of the Society to effect an Inspection of each of their Schools at least Once in the Year. Their Practice is to divide the Country into Circuits, and the Rewards are measured out according to the Reports of the Inspectors. Any Deviations from the System, or Neglects observed in any Schools, are noted and supplied to the Inspector of the ensuing Year, who reports particularly whether or not they have been rectified.

Gratuities to
Schoolmasters.

7.—The last Object of the Society remaining to be noticed is the Encouragement, by Annual Gratuities, of such Masters and Mistresses as are found particularly worthy of Approbation. The Uncertainty of the Amounts to be thus awarded, added to the Expectation that they will be proportionate to Merit, has operated in a salutary Manner and enabled comparatively small Sums to produce considerable Effects. The Gratuities awarded by the Society vary from £. 1 to £. 10. A larger Sum is sometimes given under peculiar Circumstances.

The Total Amount of these Gratuities in successive Years has been as follows:—

			£.	s	d.
For the Year ending 4th May 1818	-	-	277	0	7
Ditto 5th January 1819	-	-	98	18	9
Ditto 1820	-	-	222	10	0
Ditto 1821	-	-	445	1	2
Ditto 1822	-	-	649	11	0
Ditto 1823	-	-	1,768	10	0
Ditto 1824	-	-	3,361	0	0
Ditto 1825	-	-	4,009	0	3

The Direction and Management of these various Departments of the Society are allotted to Six Sub-committees, viz. of Correspondence, Books, Library, House, Model School, and Accounts, which are formed out of a General Committee of Thirty-one Members, for whose approbation every Act of the Sub-committee is referred.

The General Committee meets every Saturday Morning at about Eight o'Clock, that early Hour having been selected for the Accommodation of the Members, who are most of them engaged in professional Pursuits; their Attendance has been regular, and their Exertions unremitted, notwithstanding their other Avocations. As to the Probability of the Continuance of this Exertion, Mr. Jackson says, "I have every Hope of it. I should be extremely sorry to think otherwise. We began upon a small Scale, and the Institution has gone on thriving and prospering under our Care. We have all become attached to it, and I am sure it would cost each of us a Pang to be obliged to desert it."

Of the General Committee, Twenty-one appear to be Members of the Established Church, Four of the Society of Friends, Two Presbyterians, and Two Roman Catholics. There are Two Vacancies.

The Committee is appointed at the annual Meeting of the Society; the same Persons are generally continued from Year to Year, if they are desirous of being so.

The Society has Eight Vice Presidents, of whom Six are of the Established Church and Two Roman Catholics. The Proportions are accidental; there is no Rule upon the Subject. We have already observed, that of the Six Inspectors Four are of the Established Church and Two are Roman Catholics. The Master of the Male and the Mistress of the Female Model School are each of them Roman Catholics.

It has frequently been imputed to this Society that their *real* Object is to make Converts from the Roman Catholic to the Protestant Religion. No Fact has come to our Knowledge that leads us to doubt their own repeated Disclaimers of having any such Intention. Mr. Jackson, the Secretary, has stated in his Evidence that he cannot call to mind any Instance of an Attempt to make Proselytes in any School connected with the Society; he has heard that in some of their Schools, which were also connected with other Societies, it has been alledged that something improper in that respect has been done, but that there has never been an Instance authenticated,

authenticated, that he can never recollect even a Charge of that Nature having been brought under the View of the Correspondence Committee.

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Mr. Donelan has assured us, that he would not act as the Inspector of the Society if he were not convinced that they had the Intention only of giving Education without proselytising; that as far as he has known, they have endeavoured to protect the Roman Catholics in every possible way consistent with their Laws; "that he has been in the Habit of applying to the Roman Catholic Clergy for Information on this Subject, and has never met with any thing like a Proof of such an Assertion;" that before his Acceptance of the Office he had a Communication with Dr. Troy, and another with Dr. Curtis, who gave their most unqualified Approbation of his undertaking it; and that he believes the Appointment was proposed to him for the specific Purpose of giving a Pledge to the Roman Catholics of the Sincerity of the Motives of the Kildare-Place Society.

Appendix. No. 208.
209.

We have thought it right to inquire the Views entertained by the Society itself of the Advantages to be derived from the Use of the Scriptures in Education. Mr. Warren says, "I think it of inestimable Value to make the Peasantry in any Degree acquainted with the Scriptures. I do not think we can expect any very decidedly religious Effect to be produced upon Children when they are prevented from having any Explanation given them; but I am satisfied that great Advantage will arise from making them know that the Book in which they read is the Word of God; that when in future Life they are suffering under Illness or Affliction, or any other chastening Dispensation of the Almighty, they may be enabled to take up that Book in which they will be sure to find Consolation, instead of being afraid to look into it. I think it also of greater Value that they should be aware that the Book upon which they are so often obliged to take their Oath is the Word of God. I am perfectly satisfied they are not acquainted with that Fact. I know of many Instances in which the lower Classes have mistaken other Books for the Scriptures; and a Friend of mine, who was lately at Loughrea, told me that a poor Man in that Neighbourhood told him he thought the Bible was written by Luther for the use of the Protestants."

Appendix, No. 205.

On this Point Mr. Donelan informs us, in Answer to a Question, Whether the Peasantry could in most Instances distinguish between a Testament and any other Book of the same Size, upon a religious Subject put into their hands? "Upon my word, I think they could scarcely do it, except where the Exertions of the Bible Society have succeeded; but in many Parts of Connaught the Peasant does not know what a Bible or Testament is." To another Question, Whether they generally understand that the Bible contains the Word of God, the History of our Saviour, the History of the Creation, and the Redemption of the World? he says, "I think we may say, in general, they do not; they have some general Notion of it, but it is a very vague Idea; in some few Instances you will meet with an utter Ignorance of it altogether."

Appendix, No. 208.

The Rise and Progress of the Opposition which the Society has encountered deserve particular Attention.

The Society does not appear to have received Support at any Time from the Dignitaries of the Established Church. The Schools of the Association for discountenancing Vice are naturally preferred by them; but as there is not in the Rules of the Kildare-Place Society any Principle inconsistent with the Doctrine or Discipline of the Established Church, the Society has not received from them any positive Opposition. It has, however been approved and supported by the general Body of the Protestant Clergy and Gentry.

With respect to the Feelings of the Presbyterians towards the Society, we have inquired from Mr. Cooke, the Moderator of the Synod of Ulster, and he informs us, that "they feel a lively Interest in all its Operations; that they feel exceedingly grateful, both to the Members of the Society for their Attention to their Applications, and to Government, for granting them Aid; and he thinks that the People are every Day seeing the beneficial Effects of their Labours; that the Exclusion of Catechism during School Hours does not excite the least Feeling of Dislike or Opposition on their Parts; that they consider it as a Concession to the general Purposes of Education; and while he knows that the Presbyterians

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“rians generally wish for Catechisms being taught, either out of School Hours or by Parents at Home, he knows they do not object to the Rule of the Society; that they consider it a fair thing to make any reasonable Concession on their Parts to advance the general Interest of the whole Community.”

With respect to the Roman Catholic Clergy, the Case has been otherwise; they have opposed the Society, particularly of late, with the utmost Industry and Zeal. We therefore felt it our Duty to inquire into the general Nature of their Opposition, and we have examined as well the principal Officers of the Society, as also high Authorities in the Roman Catholic Church upon the Subject.

Appendix, No. 200.

Mr. Jackson, Secretary to the Society, considered the Opposition which was existing at the time of our Inquiry to have arisen from a Desire on the Part of the Roman Catholic Clergy to display their Power to the Commissioners; he considered, that it was produced by the Commission; that it had been particularly violent after the Commission had issued; it seemed as if some Direction had been issued from Authority to the Parochial Clergy throughout the Country, to oppose the Schools in Connexion with the Institution, and as if many of them obeyed such Orders with Reluctance. He stated that several Schools of the Society were connected with the Association for discountenancing Vice, and several also with the London Hibernian Society; he was not aware of the Impossibility of an honest Compliance with the Rules of the Association and the Kildare Place Society in the same Schools; but his Attention having been particularly called to the Rules of the former, he said the Subject had been brought under his View by our Examination, in a Light that it never was before; that it did appear to him that the Spirit of the Rules, either of the Association or of the Kildare-Place Society, must be violated; and that he had not the slightest Doubt, that if the Committee of the Kildare-Place Society were aware of that, there would be an End of all Connexion with the Association. He inclined to think, that where the Rules of the London Hibernian Society were observed, the School was more objectionable to the Roman Catholics than if it were subject only to the Rules of the Kildare-Place Society.

Appendix, No. 205.

Mr. Warren attributed the Opposition of the last Year to the same Cause as Mr. Jackson: he thought the Friends of the Society were increasing in a greater Proportion than their Opponents, up to the Period of the Parliamentary Discussions of the last Session. If he were asked to name the Time when he thought the Society had the greatest Number of Friends amongst the Roman Catholic Parochial Clergy, he would mention the present Moment; he expressed a confident Opinion, that the Society, if not interfered with by Parliament, would triumph over the Opposition then given to it. He considered that a great Number of the Roman Catholic Parochial Clergy were favourable to the Society, and that the Opposition which many gave to it was stimulated by Orders from their Superiors. He was of Opinion that the London Hibernian Society and the Capel-Street Association had Proselytism in View. Many of the Schools of the Kildare-Place Society were in Connexion with these Institutions; he thought that Connexion inexpedient, but not inconsistent with the Rules of the Kildare-Place Institution; he thought that there would be an Inconsistency in making a direct Grant to either of these Societies, but not in affording Aid to Individual Schools in Connexion with them.

Appendix, No. 208.

Mr. Donelan, one of the Inspectors of the Society, and who is a Roman Catholic, stated, that he had visited about 210 Schools of the Society during the last Autumn, in various Counties, but principally in the South; that the Schools were generally opposed by the Roman Catholic Clergy; that he considered their Opposition to have been increased by the Commission, and that he thought that the Object of the Roman Catholic Clergy was to overturn the Kildare-Place Society, and to prove to the Commissioners that its System was totally inefficient for the Circumstances of Ireland. We inquired of him what particular Measures were resorted to by the Roman Catholic Clergy, to induce the Parents to withdraw their Children from the Schools of the Society; he said they refused to give them Absolution, and to church the Women after Child-birth, or to administer the Consolations of Religion to them at the time of Death; the Refusal extends both to the Father and the Mother; if the Children still remained at the Schools, they had recourse to the last Resource, that of cursing; he adds, that what the poor People consider as the Curse of the Priest,

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Priest, is that it will bring down the Vengeance of Heaven in every respect; the vulgar Expression, he says, is that they will have neither "Luck nor Grace."

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In answer to other Questions put to him, he said, what he had stated as to the Conduct of the Roman Catholic Clergy, he did not state of his own Knowledge. Personally, he knew no Instance of such Conduct—he had not heard of many such Instances in an authentic way—he had not heard of such Facts in a way that he could consider well authenticated, except in Six or Seven Instances. He is himself a Roman Catholic—he attends the Roman Catholic Worship, and he never heard a Priest curse Parents for sending their Children to the Schools of the Society, he has only heard them exhort the Public against doing it—he disapproved of the Connexion subsisting between Schools of this Society and the London Hibernian Society—he considered that the Object of the latter was Proselytism, and he was so satisfied of this, that it had become Matter of Difficulty with him, whether he could conscientiously act as an Officer of the Kildare-Place Society, if it permitted its Schools to continue in Connexion with the Hibernian Society—he knew some Instances of Tracts of a controversial Nature, and highly offensive to the Roman Catholics, having been in the Schools. The Conduct of local Patrons was sometimes calculated to excite Suspicion in the Minds of the Roman Catholics—he was sincerely convinced that the Roman Catholic Clergy were anxious to obtain the Benefits of Education for their Flocks. They objected to the particular System of the Kildare-Place Society, not to Education in the Abstract. What they objected to, was the Rule with respect to the use of the Testament; when they were able to controul that Rule, as they could in Schools under their own Directions, by selecting the Passages of the Testament which should be read, they, in many Cases, approved of or adopted it. The Opposition of the Roman Catholic Clergy was very successful. The Leaning of his Mind was, that the System of the Kildare-Place Society would ultimately prove impracticable, and that the Opposition of the Roman Catholic Clergy would succeed. It was his Opinion, that the Peasantry would never be induced to break the Bond which united them to their Clergy; he said he had seen all the Influence of the Landlord come in open Collision with the Parish Priest, and that his Experience had been, that the Power of the Parish Priest had been generally paramount.

Mr. Griffith, another Inspector of the Society stated, that he had visited about 231 Schools of the Society last Autumn, in the Counties of Kildare, King's County, Tipperary, Clare, Galway, Limerick, Kerry, Kilkenny, Queen's County, and a small Part of the County of Cork. He says, that he has heard from the People, in many Cases, that the Priests had announced their Determination not to visit them when they were dying, or administer the Sacrament to them; and he adds, "I have known Instances where it has been put to the Proof, that they have actually refused the Sacrament." And in another Place he says, "that all the Measures he has heard of are of extreme Violence, denouncing the People, and stating from the Altar that if they read the Bible or took it into their Houses, they should be damned; that the Devil was in the Bible;"—he adds, "I do not speak of those Cases from my own Knowledge, but only from a strong Conviction on my Mind, owing to the Authority from which I had them."

Appendix, No. 210.

In answer to other Questions he stated, that he heard of the Facts he mentioned with respect to the Roman Catholic Clergy from Protestants, not from Roman Catholics; he said, he was not aware that the Priests were obliged to read Part of the Bible every Day, or that the Mass of each Day contained an Epistle and Gospel taken from the New Testament. He found the Opposition of the Roman Catholic Clergy much more extensive and effectual than it had been; he attributed this partly to the Commission and partly to the Excitement produced by the polemical Discussions which had taken place in some of the Southern Counties, and to the general political Agitation in the Country. He disapproved of the Connexion that subsisted between the Kildare-Place Society and other Societies. He was satisfied that much of the Odium which attached to the Kildare-Place Society, with respect to the Roman Catholics, was owing to it;—he expressed an anxious Wish that the Schools of the Kildare-Place Society should be separated from all other Societies, and also from the Controul of local Patrons, as he thought much of the Prejudice which was excited against the Society was

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was owing to the over Zeal and Indiscretion of some of them. He stated, that in some Cases the Patrons gave oral Explanations of the Scriptures to the Children in the Schools, and that the Persons who did so were generally of a proselyting Character.

Appendix, No. 214.

Mr. Daly, another Inspector of the Society, visited during the last Autumn several Schools situated in the North-west of Ireland, passing through the several Counties of Meath, West Meath, Fermanagh, Cavan, Tyrone, and Donegal. He found the Attendance much less than he expected, which was owing to the Opposition of the Roman Catholic Clergy—he said he had a strong Opinion that their Opposition would be permanent in preventing Roman Catholics from attending the Schools of the Society. The Clergy generally disapproved of the System, and he thought their Authority was equal to keeping the Children away—he thought their Objection was not to the reading of the Testament at all, but to reading it without Note or Comment. He found many Instances in which Explanations of the Testament had been given in the Schools, as well in those which were only in Connexion with the Kildare-Place Society, as in those in Connexion with the London Hibernian Society—they were Explanations of a polemical Nature.

Upon this Part of the Subject, the Evidence which we have received from Two Roman Catholic Archbishops, Dr. Murray and Dr. Kelly, and from a Roman Catholic Bishop, Dr. Doyle, has been as follows :

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Q. “ In the course of the last Summer, the Commissioners had Occasion to inspect very many Schools in many Parts of Ireland, and in many of them they found that the Children of the Roman Catholic Persuasion had been withdrawn in consequence of the Interference of the respective Priests ; was the Interference of the Priests at all in your Opinion connected with the Appointment of this Commission, and were the Children withdrawn in any Parts of the Country more or less on that Account ? ”

(*Doctor Murray.*) “ I am not aware of any Case in which the Children have been withdrawn in consequence of the Appointment of this Commission.”

Q. (*To Doctor Kelly.*) “ Are you aware of any Instances in Connaught of the Children being withdrawn in consequence of the Appointment of this Commission ? ”

A. “ I have known no Instance of it whatever ; it has been quite otherwise since this Commission has sat. Children have been permitted, in my Part of the Country, to continue at Schools, from which they would have been withdrawn but for my Recommendation and the Suggestions of many of the Clergy. Matters were recommended to remain as they were, until the Report of this Commission should be made public.”

Q. “ If any one has surmised that there were general Orders, which emanated from the Roman Catholic Bishops of Ireland immediately prior to, or contemporaneous with, or subsequent to the Appointment of the Commission, simultaneously to withdraw their Children from Schools in which Scriptural Education was allowed, such Surmise was founded on Misconception and Error ? ”

A. “ So I conceive.”

Q. (*To Dr. Murray.*) “ Is it known to you that the Exertions which were made to withdraw the Children from the Schools took place to a greater Extent in the course of last Summer than they had heretofore ? ”

A. “ I have already mentioned that I was not aware of any Case in which Children had been withdrawn within my Jurisdiction during the last Summer.”

Q. (*To Doctor Doyle.*) “ Is that your Impression with respect to your Diocese ? ”

A. “ From what Description of Schools.”

Q. “ From any Description of Schools in which the Scriptural Plan of Education was pursued ? ”

A. “ They were withdrawn from several of such Schools for other Causes, but they have not been withdrawn from any School in my Diocese in consequence of the Appointment of the Commission ; on the contrary, I think the Attendance of the Children at such Schools since that Period has rather increased than diminished.”

Q. “ The Question is, whether subsequent to the Appointment of this Commission, whether in consequence of it, or not, there has been any increased Exertion

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"on the Part of the Roman Catholic Priests in Ireland to withdraw the Children?"

A. "Subsequently to the Appointment of this Commission I was myself led to use Exertions to have Children removed from Schools connected with the London Hibernian Society, but those Exertions had no Connexion with the Appointment of this Commission. I looked on the Schools very quietly which were frequented by Children of my Communion subsequent to the Appointment of the Commission, and much more so than I would have done had not the Commission been appointed, for in that case I would have felt myself called upon to use more Exertions than I did, for this Reason, that having petitioned Parliament during the last Session to adopt some Measure for giving a generally improved System of Education to the Poor of Ireland, had I found that Parliament and the Government were totally regardless of our Prayer on that Subject, I should have felt myself bound to consider them as tacitly approving the System which was in operation, and feeling so, I should have felt myself called upon to use increased Exertion to withdraw Children from a System in which in my Opinion not only Individuals who could do Evil were engaged, but to which the Government itself freely lent its Aid; finding however that a Commission had been appointed, my Views were changed, and I resolved to pursue the Plan I had adopted Three or Four Years ago, and quietly waiting till the Result was known, act then as Circumstances might dictate."

Q. (*To Doctor Murray.*) "Has a different Course been pursued in the District under your Observation?"

A. "I was not aware of Children having been withdrawn during the last Summer, more than at any former Period."

Q. "Is not the Objection generally taken to the Attendance of the Children on Schools in which the Testament is read without Note and Comment?"

A. "Yes, it is."

Q. "And that, whether they are under the Inspection of the London Hibernian Society or any other Society?"

A. "There is an Objection to it under whatever Society the School is placed."

Q. "The London Hibernian Society require that the Children shall not only read the Testament, and read the Testament as a Common School Book, but also that the Children shall get Portions of the Testament by Heart, which Portions are to be selected by Officers of that Society. The Kildare-Street Society require that the Testament shall be read, but it allows the Patrons of the Schools to select the Passages which shall be read, and to appoint the Periods at which they shall be read, and does not require that the Book shall be used as a School Book: Do you not consider, that the Kildare-Street Regulations may by possibility be so acted upon as not to be inconsistent with the Discipline of the Roman Catholic Church; and do you conceive that the Hibernian Society's Principles can be so acted upon?"

A. "The System of the Hibernian Society cannot be reconciled with our Discipline. With respect to the Kildare-Street Society, it may in some Places be less obnoxious than others. There are Cases in which Schools may derive Advantage from the Kildare Place Society with less Danger than others; and that is where the Patron is a Catholic, and where the School is under the Superintendence in some Degree of a Catholic Clergyman, who will deem it his Duty to select the Passages of Scripture to be read to the Children, and not to allow any unfair Interpretation to be put upon those Passages, and at the same time will have Opportunities of giving religious Instruction to the Children out of School Hours. At the same time, it is fair to say, that our Objections to the Kildare-Street Society have of late greatly increased, since we learned its Connexion with other Societies, the Object of which is avowedly to proselytize, and since it has avowed itself to be, though not in Name, in Reality a proselytising Society, by putting forward a Principle which we hold to be erroneous, and endeavouring to enforce that Principle with Catholic Children. In the Instructions which it gave to its Inspectors, I think last September, one of its fundamental Principles is there acknowledged to be, that the sacred Scriptures be read in all the Schools to which it communicates Aid; 'that the Children who thus read may become acquainted with the Principles of the Christian Religion;' that is, of course, that each Child, on inspecting the sacred Volume, may select such Principles of religious

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“Faith and Practice as he may think he can there discover, and that by private Judgment, with an almost total Absence of Culture of Mind, and before his Reason has arrived at Maturity. That this Child is in this State to make out his religious Belief and Practice from the sacred Volume, is a Principle which we conceive to be erroneous; and as long as that Principle is affirmed by the Kildare-Street Society, so long we must endeavour to oppose its Diffusion. At the same Time, there are Cases, as already mentioned, in which it is less injurious than others, where the Schoolmaster is a Catholic, and a Catholic Priest has an Opportunity of attending under the Circumstances to which I have referred.”

Q. “The Roman Catholic Prelates and Clergy of Ireland object to the Testament being used as a School Book, or being read by Children?”

A. “We do.”

Q. “Do you object to the Testament being read by Persons of mature Years, and of Education?”

A. “No, of course not.”

Q. “Do you rather recommend than forbid it?”

A. “I do not know whether there may have met the Eye of the Commissioners a Publication signed by all the Bishops of Ireland, printed by Mr. Coyne. In this, all the Bishops recommend to the Faithful to read the Scriptures, but to read them in those Dispositions of Prayer and of Obedience to the Authority of the Church, which we think necessary, that they may be read with Profit.”

Q. “The Objection to reading the Scriptures, where it is made, applies to the Person who reads, and to the Manner of reading it, rather than to the Act of reading it by a Person of competent Knowledge, and who reads it with a proper Disposition?”

A. “Certainly, it is.”

Q. “It is considered that Persons of the Age which Children are, when attending Schools, are not competent to come to a right Knowledge of its meaning?”

A. “Our Principles are the same as those of St. Paul. We wish to give to Children Milk, and not strong Meat. We give them, therefore, in the Form of Catechism, the first Principles of the Religion of Christ, and as they grow up in Faith, we give them the strong Meat of the Gospel to digest.”

Q. (*To Dr. Doyle.*) “If the Children are not withdrawn willingly by their Parents, to what Means do the Priests have recourse in order to carry their own Wishes into execution?”

A. “I have never found it necessary to resort to any other Means than merely to recommend, either privately or publicly, to the Parents, to withdraw their Children; and on my doing so, or the Priest doing so, I have found uniformly that the Children were withdrawn; so that finding those Means sufficient, I have not had even one Occasion to resort to others.”

Q. “Was that Admonition given publicly or privately?”

A. “I have often given it myself publicly. If the Matter suffered Delay, I desired the Schools might be left unmolested till my Visitation; for it often happened that they were protected by a Landlord or Proprietor, or a Man of Influence, and that if the Priest interfered in public to have the Children withdrawn, he might bring down upon himself, or the People, the Enmity of such Individuals; and therefore, as it was somewhat of an odious Duty, odious in its Discharge, I preferred taking it upon myself, and therefore it was I who generally, at the Visitation of the Parishes, directed the People to withdraw the Children, or desired the Priest would see it done in the course of a short time afterwards. There have been some few Instances where I have been consulted by the Priest, and not being able to go within a short time to that Parish, I have desired him to see that the Children were withdrawn; and I have been informed that he had done so, and that my Wishes were fulfilled.”

Q. “Has any Instance occurred within your Knowledge, of the Priest having made use of his spiritual Authority to compel the Parent of any Child to withdraw it, if he appeared unwilling to do so?”

A. “I have no Recollection of any Instance of the kind in my Diocese, except One, which perhaps might be included in the Question which has been asked. There was a School under the Protection of Lady Aylmer, in the County of Kildare; this School was frequented by some Catholics, and I was informed by the Parish Priest that there was no Catholic Teacher in it, and that the Persons
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"employed used many Exertions to disturb the Faith of the Children; I desired him therefore to advise the Parents to withdraw their Children. He told me afterwards that they all did so, except the Gate-keeper of this Lady, who, apprehending that he would lose his Situation, and undergo a Persecution, (which frequently follows, at least in some Parts of Ireland, from the Children being withdrawn from such Schools), he suffered one or more of his little Children to continue to attend it, and I think the Priest told me, that in consequence of his (the Gate-keeper) doing so, he refused to administer the Sacraments to him, and, I believe, to his Wife. That is the only Instance of the kind which has come to my Knowledge, as I now recollect."

Q. "Do you not conceive, that if the Parent of a Child having been cautioned against sending his Child to a particular School, inasmuch as in that School the Religion of the Child was likely to be tampered with or endangered, still continued to send his Child, he would be guilty of a sinful Error?"

A. "Yes."

Q. "Would it not be the Duty of his Confessor, on his stating the Fact to him, to require, either that he should abandon that Error, or if he refused to do so, to refuse him Absolution?"

A. "Yes, that would be the Duty of the Confessor."

Q. "No Person could be admitted to the Sacraments while in the Practice of Sin; he must repent of Sin, and resolve not to persevere in it, before he can receive a Sacrament?"

A. "That is the Case, with the Exception of the Sacrament of Matrimony, which being a Civil Contract as well as a Religious Rite, we sometimes solemnize it where we are not certain that the Party is not in a State of Sin."

Q. "The Sacrament of Penance?"

A. "That cannot be administered but on Repentance."

Q. "Do you conceive that a Priest of the Roman Catholic Church would be justified, not only in refusing the Rites of the Church on the Grounds stated, but in imprecating Curses on the Heads of the Parents of Children who should persist in sending their Children to Schools disapproved of by him?"

A. "The Priest who would imprecate Curses on any one for any Crime whatever of his own Authority, would act extremely wrong; and if by Curses is meant Excommunication, he has no Right to excommunicate any Person, for the Right to inflict that Censure is reserved to the Bishop, or the Person deputed by him."

Q. "Would a Priest be justified in praying or expressing a Wish that any temporal Evil, Sickness, or Disease might visit any Person, who sent a Child to a School disapproved of by him?"

A. "He would not; and if I found any Priest under my Direction had done so, I should reprimand him in the most severe Terms, for abusing his Office, for our Duty is to bless and not to curse."

Q. "If it should be found that a Priest had so done, he would incur your Censure?"

A. "I should reprimand him most seriously."

Q. "Did you ever hear the Expression in common Parlance, of the Priest's Curse?"

A. "I may have heard the Expression used, but do not recollect it."

Q. (*To Doctor Murray.*) "Is the Phrase of the Priest's Curse familiar to you?"

A. "It is not."

Q. "Did you ever hear it used by any Peasant, 'the Priest's Curse be upon you?'"

A. "No, never in my Life."

Q. "As an Imprecation from one Peasant to another,—as a Malediction?"

A. "I never heard that Expression from one Peasant to another."

(*Doctor Kelly.*) "Nor have I."

From these Examinations, and from the general Communications which, in our various Tours, we had personally with all Orders of the Roman Catholic Clergy, but generally under Circumstances which prevented their being formally recorded, we collect, that the use of the Testament without Note or Comment as a School Book, or the reading of it by Children, save under the Directions of their Pastors, or Persons approved by them, is considered contrary to the Discipline of the Roman Catholic Church; but inasmuch as the Kildare-Place Society neither requires the whole Testament to be read through, nor points out the Parts which shall be read,

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read, and leaves the Selection, both of the Passages, and of the Children who shall read them, to the Master or Patron, and admits the use of either the authorized or Douay Version, the Rule of the Society that the Testament shall be read without Note or Comment, may be so qualified in Schools under the Directions of the Roman Catholic Clergy (where the Master is a Roman Catholic), as to be observed in them without any Violation of their Discipline. It appears that several Roman Catholic Clergymen, upon understanding that the Rule might be qualified in this way, have obtained Aid from the Society.

Appendix, No. 223.

We have inserted in the Appendix Letters from Fifty-nine Roman Catholic Clergymen, expressive of their Sentiments towards the Society at the respective Periods when those Letters were written, conveying, in strong Terms, their Approbation of its Principles, and their Gratitude for the Aid which they derived from it. This seems to have been considered by the Society as affording Reason to conclude, that there was nothing in its Rule with respect to the use of the Testament to which Roman Catholics in general could fairly object; that the Opposition given to it was therefore founded in Error, and could not be permanent, or at least permanently successful. In coming to this Conclusion, the Society do not appear to have considered the very opposite Character which the Rule assumes, when applied to Schools under the Direction of the Roman Catholic Clergy, and when applied to Schools not under their Direction. The Patron or Master of the School may select the Children who shall read the Testament, the Version which shall be used, and the Passages which shall be read; when this is done for Roman Catholic Children, by or under the Directions of the Roman Catholic Clergy, it is compatible with the Principles and Discipline of the Roman Catholic Church; but when it is done for them by Persons of a different Religion, it is incompatible with both. Hence, some Schools of the Society have been supported by the Roman Catholic Clergy, while others have been opposed by them, the former (being generally those under their own Superintendence) have been few, the latter (being those over which they have had no Controul) have been many; their Support has therefore been limited, their Opposition extensive.

It is not however to be understood that this Opposition has been produced solely by an abstract Objection to the Rule respecting the Testament, as applied to Schools not under the Superintendence of the Roman Catholic Clergy; it has been materially increased by Circumstances connected with the particular Management of several Schools of the Society.

Of these Schools, there are 57 in connexion with the Association for discountenancing Vice, according to the Rules of which, the Patron must be the Protestant Clergyman of the Parish, the Master must be a Protestant, the Version of the Testament used must be the Protestant authorized Version, and the Protestant Catechism must be taught in the Schools to the Children of the Established Church. There are 370 others in connexion with Two Societies, which we shall notice in a subsequent Part of this Report; the London Hibernian Society, and the Baptist Society; 340 with the former, and 30 with the latter. In these Schools, and of course in the Schools of the Kildare-Place Society which are in connexion with them, the Testament is used as a common School Book, and the Children are obliged to commit to Memory whole Chapters from it, which are selected for them by quarterly Inspectors. This System the Roman Catholic Clergy universally condemn, and they in general consider that the Object of the London Hibernian and Baptist Societies is Proselytism. Mr. Donelan, it will be observed, also considers that such is their Object, and says he is so satisfied of it, that it has become Matter of Difficulty with him, whether he could conscientiously act as an Officer of the Kildare-Place Society, if it permitted its Schools to continue in connexion with the London Hibernian Society. But it is not in those Schools only which are in connexion with other Societies that Practices exist which are objected to; it appears that they have occurred sometimes in Schools belonging exclusively to the Kildare-Place Society. This is not in any Degree attributable to the Managing Committee, but to the Conduct of particular local Patrons, who occasionally avail themselves of the Opportunities their Situation affords them, to interfere in the Schools upon religious Subjects, in a way calculated to excite Distrust and Jealousy amongst the Roman Catholic Clergy. To use the Words of Mr. Griffith, "a great deal of the existing Prejudice against the Society is owing to the Indiscretion and Over-zeal of some of the Patrons."

With respect to the Character of this Opposition, it appears to vary according to the Circumstances of particular Cases, and the Temper of particular Individuals.

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It is stated to us on the Part of the Roman Catholic Clergy, that in general, where the Roman Catholic Clergyman of a Parish condemns a particular School, he announces from the Altar, that it is improper for Parents to send their Children to it, and exhorts them against doing so; if any Individual resists this Injunction, and sends his Children notwithstanding, he is deemed guilty of Contumacy towards the Church, and of putting the Faith of his Child in danger; he is therefore refused the Sacraments while he perseveres in this Conduct, in like Manner as he would be while persevering in any other Spiritual or Ecclesiastical Offence. We have heard of Instances of Clergymen proceeding to imprecate Curses on the Parents who should send their Children to forbidden Schools. Such a Practice we hope has been very rare. It is condemned in the strongest Terms by the Roman Catholic Prelates, whom we examined upon the Subject.

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Appendix, No. 257.

When the Rules of the Society are violated, the course taken, in such Instances as have come to the Knowledge of the Society, is, that upon the Inspector communicating to them the Facts, the Society, by withholding the Gratuity from the Master, and by entering into Communication with the Patron, bring the Matter to the Issue of, either the Practice being rectified, or the Connexion between the School and the Society dissolved. We have reason to believe that the Instances in which it has been necessary to resort to the latter Alternative, have been very rare.

The Connexion which exists between the Kildare-Place Society and so many Schools which are also in Connexion with the London Hibernian Society, is thus explained to us. Mr. Jackson informed us, that in the Year 1820 His Grace the Archbishop of Tuam, as Vice President of the London Hibernian Society, applied for Aid for that Society to the Kildare-Place Society, "in any way which might appear to the Committee most fit." Mr. Jackson states that the Committee held it quite necessary that they should understand the Principles of the London Hibernian Society, in order to enable them to judge whether they could consistently comply with the Application on that Occasion; and that he therefore requested His Grace would procure the several Reports of that Society for their Inspection. The Committee, however, never did receive the Reports referred to, and accordingly they never did assist the Society, although Mr. Jackson states, that the Committee would have been happy to have had such a respectable Person as His Grace to confide in, but that they did not feel themselves at liberty to make the Grant without first ascertaining that the Principles and Acts of the London Hibernian Society, from the beginning, had been such as were consistent with those upon which the Kildare-Street Society was established; they have not, however, felt precluded from giving Assistance to individual Schools, though connected with the London Hibernian Society, provided an Undertaking was given, as in other Cases, to conform to the Rules of the Kildare-Street Society. *

Appendix, No. 202.

Upon

* By a Return recently transmitted to the Commissioners, it appears that the Munster Hibernian School Society have received Grants of Money from the Kildare-Place Society, to enable them to pay their Teachers.

The following Observations are subjoined to a List of 92 Schools in the Counties of Kerry, Cork, Waterford, Limerick, Tipperary, and Wexford, belonging to the former Society.

"The Society for promoting the Education of the Poor in Ireland have assisted all the Schools, either by Grants of Money towards building and furnishing the School Houses, or by Grants of Books and School Requisites; also by granting annual Bounties to the Teachers, and training many of them in the Model School. The Schools have been assisted in these various Ways, through their local Managers, and not through the Munster Hibernian School Society; but as a chief Part of the Remuneration of the Teachers falls upon the Munster Society, the Society for educating the Poor of Ireland have granted the following Sums to aid them in making their quarterly Payments to the Teachers."

In the Year 1822	-	-	-	-	-	-	-	£. 93	0	0
— 1823	-	-	-	-	-	-	-	282	0	0
— 1824	-	-	-	-	-	-	-	491	11	8

(Signed)

E. TOTTENHAM, Vice Treasurer.

W. C. LOGAN, } Secretaries.
A. BATWELL, }

Cork, 4th April 1825.

Kildare-Street
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Poor.

Upon the whole, it appears to us, that while the Society have succeeded beyond their own most sanguine Expectations in some of their Objects, they have failed in others. They have certainly failed in producing universal Satisfaction; and it is observable, that while in Matters which they consider of lesser Importance, for Instance, the Issue of Books, the Arrangement of the Model School, the training of Masters and Mistresses, their System of Rewards, and their directing the Public Mind so powerfully to Education, they have conferred the most extensive and undoubted Benefits on Ireland, the Three Points which they distinguish from all others, as being fundamental and indispensable, are those in which their Failure, to a certain Extent, cannot be denied. The Compliance with these Three fundamental Rules, we are convinced, is in many Cases merely nominal: the use of the Scriptures is frequently a Matter of Form; Catechisms are taught as freely in many of their Schools as in any others, merely by the Fiction of treating the appointed Times as not being School Hours; and the Selection of Masters and Mistresses, though nominally uninfluenced by religious Considerations, are truly and practically confined to Roman Catholics, when the Patrons are the Roman Catholic Clergy, and to Protestants, when the Schools are in Connexion with the Association for discountenancing Vice, or the Patrons are Clergymen of the Established Church.

Appendix, No. 253.

It appears to us, that the Objection which may with the greatest Propriety be urged against the Society, is the very opposite to that which during their course they seem most to have apprehended: they feared that they should be considered as going too far upon the Subject of Religion; in our Opinion, they do not go far enough. While they have abstained, as a Matter of Necessity, from giving particular Instruction in Religion, they have rested upon a Compromise, the Terms of which they have never been able perfectly to realize, and which, even if realized, no Person is of Opinion would have been completely satisfactory. His Grace the Archbishop of Dublin says, "The System just described is one I have never been able to approve of, standing by itself; if connected with another, it may be made to be usefully instrumental. A Child may, by reading a certain Portion of the Scriptures, be rendered tolerably familiar with the Words and Subject, as far as it is a Matter of History, or exceedingly plain Instruction; at the same Time, there will be of course a kind of Undefinedness in the Minds of young Persons, even as to the Meaning of simple Sentences, that will mislead them if left entirely to themselves; but I am willing to suppose, that in Cases where any Attention is paid to Clerical Duties, some Religious Teaching is superadded to this simple Reading of the Testament, either by the Means of Sunday Schools, or on Week Days out of School Hours, so as not to interfere with the Rules and Conditions of the Schools regulated under this particular Plan of a comprehensive System, which has rendered it necessary to give the Testament by itself, without Note or Comment. If the System were to go no further than this, it would be one which could not be approved of, and therefore it is only to be viewed as Part of a Scheme; and in point of Practice, the Evil has been in a good Degree remedied."

The chief Defect in the present System is, that while a Compromise is rested on in the Schools of the Society, the supplemental Education in Religion, which all admit to be indispensable, is in Fact very insufficiently provided, and in some Instances which have fallen under our Observation, we regret to say, it is altogether neglected. The Catechetical Examination afforded in many of our Churches to such Children as attend, however valuable, as far as it extends, is evidently inadequate to supply what is required; and we cannot but consider it as in the highest Degree desirable to provide for such supplemental Instruction being effectually given in the Schools themselves, under Circumstances that shall excite no Jealousy or Distrust.

Lord Lieutenant's School Fund.

Lord Lieutenant's
School Fund.

A PARLIAMENTARY Grant was made in the Year 1819, empowering the Lord Lieutenant to issue Sums of Money from the Consolidated Fund in aid of Schools established

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established by voluntary Subscriptions, and Grants for the same purpose have since Lord Lieutenant's School Fund.

been annually continued. The several Grants have been as follows;

In 1819	-	-	-	-	-	£. 3,250	0	0
1820	-	-	-	-	-	3,250	0	0
1821	-	-	-	-	-	4,333	6	8
1822	-	-	-	-	-	4,333	6	8
1823	-	-	-	-	-	7,583	6	8
1824	-	-	-	-	-	10,833	6	8

The Management of this Fund has been entrusted to Three Commissioners, the Reverend James Dunn, James Digges Latouche, Esquire, and Major Benjamin Blake Woodward. These Gentlemen give their Services gratuitously; no particular Power or Authority over the Fund has been delegated to them, but the Lord Lieutenant refers to them all Applications for Aid, and acts upon their Report. These Commissioners did not receive any Instructions as to the particular Principles upon which the Fund should be administered. Mr. Digges Latouche and Major Woodward, whose Evidence is given in the Appendix, state, that it has been applied in aid of the building or purchasing of School Houses, unaccompanied by any Condition, either with respect to the Government of the Schools or the Mode of Instruction; and that the Points to which the Commissioners direct their Attention previous to recommending a Grant are the Quantum of private Subscription, the Endowment of Land, the Number of Children likely to be educated, and the Prospect held out of an adequate annual Fund for the future Support of the School. They state that in general they require a Grant of Land in perpetuity; that they allow the Applicant to put it into any safe hands; that they do not require it to be made to the Protestant Clergy, or any particular Persons; that they have had Leases made to Roman Catholic Clergymen, and to private Lay Trustees, wherever the Proprietors of the School wished it, but that in general they have been made to the Minister and Churchwardens of the Parish; that a great many of the Schools which they have assisted have been established by the Parochial Clergy; that many of the School Houses, after they have been built, have been adopted by the Association for discountenancing Vice, and by the Society for the Education of the Poor; that a great Number of them have become parochial Schools, and that when the Lease is made to the Minister and Churchwardens, the Appointment of the Master is vested in them.

Mr. D. Latouche,
Appendix, No. 231.
Major Woodward,
Appendix, No. 239,
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Applications for Assistance from the Fund are made by Memorial to the Lord Lieutenant; this Memorial is then referred to the Commissioners, who forward to the Applicant a Paper of printed Queries, to ascertain the Quantity of Land to be granted, the Amount of the private Subscriptions, the Number of Children to be educated, and the estimated Amount of the Building. Upon the Return of Answers to these Queries, they dispose of the Case, and in general reject the Application, unless Half the Amount of the Estimate be raised by private Subscriptions. If they approve of the Application, they require a Grant of the Land to be made to the Minister and Churchwardens of the Parish, or to other proper Trustees; and upon this being done, and the House being built, the Money is paid. The Lease or Conveyance of the Land is then lodged with the Commissioners, and from thenceforth they interfere no further with the School, nor make any Inquiry as to the manner in which it is managed, or what may be the System of Instruction which the Patron or Teacher thinks proper to pursue.

It appears, that the Commissioners have received, by virtue of the different Grants which we have already mentioned, the Sum of £. 33,583. 6s. 8d. (Irish Currency); and that they had expended, prior to the Month of August last, the Sum of £. 31,355. 10s. 5d., leaving at that time a Balance in hand amounting to £. 2,227. 16s. 3d., almost the whole of which however had been appropriated for School Houses not yet finished.

Many Applications for Grants to Roman Catholics are stated by Major Woodward to have been rejected. The Reasons assigned by him are, "Because their Plans were so very high, and their Subscriptions so very low, that it would have swallowed up the Fund." He adds, "they were Schools which would have required a Grant of Three or Four hundred Pounds, and that in exceedingly insignificant Parts of the Country. We consider £. 200 as almost our maximum Grant."

Major Woodward also informs us, that in consequence of a great Number of Applications for Grants coming at once from Roman Catholics in the Diocese of Tuam,

Lord Lieutenant's
School Fund.

Tuam, he had a Conversation with Dr. Kelly on the Subject, in which he stated his Apprehensions, that the Fund would not be nearly sufficient to meet the Applications which were expected from that Quarter, and that it was likely they should call for a List of Subscribers, in order to shew in what way the Fund was raised in aid of the proposed Schools. It does not appear, however, that any List of Subscribers has been actually called for, or any Application rejected on account of the Manner in which the proposed Contribution had been raised.

Appendix, No. 233.

Grants to Roman Catholics have also been discouraged by the Commissioners having adopted a printed Form of Conveyance, which makes the Minister and Churchwardens Parties to it, and vests in them the Government of the School to be established under it. In a Letter addressed to Major General Bourke, of the County of Limerick, by Major Woodward, in 1822, (in consequence of this Form of Conveyance having been objected to,) Major Woodward stated, that the general Principle upon which the Fund was administered was, that Education should be placed in the hands of the Established Clergy, and that the Commissioners had in very few Instances indeed been induced to depart from the general Rule. The Correspondence which took place upon this Occasion between General Bourke and Major Woodward will be found in the Appendix. When we examined Major Woodward upon the Subject, he had no Recollection of having written the Letter in question; and upon being shown a Copy of it, he stated, that the Commissioners did not at present act upon the Principle stated in it. Mr. Latouche informed us, that he was not aware of such a Letter having been written, and that he should not have approved of it.

Although the Commissioners are not bound by any Rules which confine their Grants to the Clergy of the Established Church, yet the Mode of administering the Fund appears to have had the practical Effect of encouraging Applications from them, and discouraging Applications from others. We think this is apparent from the Fact, that out of 431 Grants made out of this Fund, 12 only have been made to Roman Catholics.

Mr. Latouche, it appears, understood from a Conversation with Major Woodward, that several Applications from Roman Catholics had been refused, in consequence of the Funds brought forward by them having been raised from the People by the Priests, through such an Exercise of Authority as amounted to a Species of Taxation; but Major Woodward states that Mr. Latouche must have misunderstood him; that what he meant was, not that the Funds produced by the Roman Catholics had been obtained through Taxation, but that they were made up of several small Subscriptions collected from a considerable Number of Individuals, and that if Applications grounded on Contributions so produced should be encouraged, the Fund would not be sufficient to meet them. It is obvious that Major Woodward's Views lead to favor Applications from wealthy Individuals, rather than Applications from those of a more humble Class. The Idea that Applications from the latter, if encouraged, might increase so as to exceed the Limits of the Fund, does not appear to us to afford any Reason for discountenancing them; on the contrary, the Anxiety to promote Education which those Contributions evince on the Part both of the Roman Catholic Clergy and even the poorest of the Laity, deserves, in our Opinion, Encouragement and Attention.

It appears to us, that where Aid is granted the Schools are in no Degree placed under the Controul of the Commissioners, and that no Security whatever is taken as to the System of Education to be pursued in them, though eventually it may prove of a highly objectionable Nature.

We make no Doubt that many excellent Schools have derived Assistance, and may even owe their Existence to this Fund; but we think that the System is by far too vague and indeterminate to be continued, and that it ought to give way to one of a more secure and definite Character; and we shall in the Sequel of this Report recommend that this Fund shall henceforth be applied in another Manner.

Sunday School Society for Ireland.

THIS Society was founded in 1809; its Object was to promote the general Establishment of Sunday Schools for the religious Instruction of the People, and the Principle by which its Proceedings are governed is thus explained in the Remarks which they circulate for the Purpose of Information and Guidance among those Patrons and Conductors of Schools who are invited to a Connexion with them.

"The Principles on which this Society has been instituted are, that it shall promote the Establishment and facilitate the conducting of Sunday Schools in Ireland, by disseminating the most approved Plans for the Management of such Schools, by supplying them with Spelling Books, and Copies of the Sacred Scriptures, or Extracts therefrom, without Note or Comment, (the only Books which the Society disseminates amongst the Scholars) either gratuitously, or at reduced Prices; and that it shall not assume to itself any Controul over the internal Regulations of the Schools in Connexion with it, nor use any other Interference in their Concerns, than that of kind Admonition and Advice."

The Spelling Books referred to in this Regulation were compiled for the Society, and the reading Lessons which they contain are exclusively taken from the Scriptures.

The Business of the Society is conducted by a Committee of 17 Members.

No direct pecuniary Assistance is given, either in Salaries or in any other Form. At one Period small Sums of Money were occasionally supplied to the Schools; but this was found to be inexpedient, and a Resolution was passed in 1823, that no further Grants of Money should be made.

The Society requires from the Schools which they assist a Yearly Report of the Number of Scholars in Attendance, their Progress in reading, and other Particulars, for which Purpose printed Queries are forwarded to the Superintendants. Some of the Schools in Connexion with them are likewise on the List of other Associations; but the Society does not inquire into this Circumstance, nor is it an Objection that the School applying for Help is likewise a Day School.

The Society offers its Aid, without Exception, to every School which meets upon Sunday, as the Nature of the Assistance which they give ensures its Application to the Purpose of religious Instruction. Reading is necessarily taught to such Persons as come altogether uninstructed.

The Funds arise from voluntary Contributions.

This Institution has derived important Assistance from the Hibernian Bible Society, the Association for discountenancing Vice, and the Irish Society in Dublin, from the British and Foreign Bible Society, the Sunday School Union Society of London, and various Local Associations which have either made Donations of Books or of Money for the Purpose of purchasing them.

The Receipts of the Society from Subscriptions and Donations in Money, for the Year ended 3d March 1824, amounted to £. 2,104. 12 s. 1 $\frac{1}{2}$ d.; and the Produce of Books and Monthly Extracts of Correspondence sold at the Society's Depository, to the further Sum of £. 316. 19 s. making the total Income for that Year £. 2,421. 11 s. 1 $\frac{1}{2}$ d. During the same Year a Grant of 12,000 Testaments was made by the British and Foreign Bible Society, in addition to other large Contributions from the same Body in preceding Years.

No Application has been made by this Society for Parliamentary Aid, although they had Reason to expect that a Recommendation to this Effect, if applied for, would not have been refused. But the Managers conceiving that a Dependence on such Funds would materially alter the Character and Spirit of their Establishment, by relaxing the Exertions of private Benevolence, and leading to an Expectation of pecuniary Reward on the Part of some of the Teachers, considered it their Duty not to solicit such Aid. The only Assistance which they derive from the Public is the Privilege which they enjoy, in common with most other religious and charitable Societies, of conducting their Correspondence through the Medium of the Post Office in Dublin, free from Charge.

Appendix, No. 239.

Sunday School
Society.

In the Year ended 3d March 1824 the Society published

17,500 Sheet Reports.
3,500 Pamphlet Reports.
30,000 Spelling Books, No. 1.
30,000 Spelling Books, No. 2.

During the same Year they afforded gratuitous Aid in Books to 682 Schools; namely,

17,570 Testaments.
16,803 Spelling Books, No. 1.
17,710 Spelling Books, No. 2.
9,154 Alphabets.
3,505 Freeman's Card for Adults.

The following Books were also sold, at reduced Prices, in that Year, to the Conductors of Sunday Schools, who had either received gratuitous Assistance during the Year, or who were unwilling to draw on the Funds of the Society; viz.

610 Bibles.
2,227 Testaments.
7,035 Spelling Books, No. 1.
4,169 Spelling Books, No. 2.
3,172 Alphabets.
1,072 Freeman's Card for Adults.
78 Hints for conducting Sunday Schools.

The entire Issues from the Depository, gratuitously and at reduced Prices, during the Year referred to, have therefore been

610 Bibles.
19,797 Testaments.
23,838 Spelling Books, No. 1.
21,879 Spelling Books, No. 2.
12,326 Alphabets.
4,577 Freeman's Card for Adults; and
78 Hints for conducting Sunday Schools.

The following are the total Number of Books which have been granted gratuitously, and at reduced Prices, since the Formation of the Society; viz.

8,648 Bibles.
139,273 Testaments.
112 Scripture Extracts.
391,876 Spelling Books, No. 1 and 2.
118,537 Alphabets.
18,782 Freeman's Card for Adults.
1,602 Hints for conducting Sunday Schools;

and the Sum of £. 427. 10s. 6d. has been expended in Grants of Money to the Schools since the Formation of the Society; but no Grants in Money have been given since April 1823.

The Society has lately made Arrangementss for printing an Edition of 30,000 Copies of an additional Spelling Book.

According to the general Return made to the Society in March 1824, the Number of actually existing Schools receiving its Aid was 1,640; the Number of Scholars reported as attending them, 157,184; and the Number of gratuitous Teachers, 12,578. This Number is exclusive of 70 Schools, which derived no further Aid from the Society than the Privilege of purchasing Books at a reduced Price.

In the Province of Ulster, where their Schools have been carried to the greatest Extent, the Proportion of Scholars, by the general Returns in March 1824, was 1 in 16 of the Population, according to the Census of 1821. In the County of Armagh it was 1 in 11. In the County of Londonderry, 1 in 12. In Antrim, Down, and Tyrone, 1 in 13. In Leinster, the general Proportion was 1 in 86. In this Province the County of Wicklow is pre-eminent, giving the Proportion of 1 to 23; and though in the other Two Provinces the Scale is greatly inferior, being in Connaught 1 in 193, (of which the highest Proportion is in Leitrim), and in Munster being

being 1 in 354, (of which the highest Proportion is that in the County of Cork,) yet even in these Provinces the Numbers are increasing; various new Applications for the Establishment of Schools have been made from both during the last Year.

The Number of Scholars in the Schools of the Society over Ireland generally, appears to have been, at the Period referred to (March 1824), in the Ratio of one to 44 of the whole Population. It is to be observed, however, that this does not furnish the total Number of Scholars receiving Instruction in Protestant Sunday Schools, as there are others not connected with this Society, which are either aided by other Associations, or carried on by Individuals who do not apply for Assistance. The comparative Extent to which the System has been already carried in Ulster may be estimated from the Circumstance, that the Sunday School Teachers in that Province are nearly double the Number of the Scholars in the whole Province of Munster. The Teachers in Ulster being, according to the General Report of the Society in 1824, 9,471; and the Scholars in Munster being, by the same Report, 5,663. The Number of Scholars in Ulster in March 1824, was 125,272. The total Number in the other Three Provinces of Ireland was 31,912.

It appears that in the North of Ireland Instances occur, where Servants make it a Condition of their Engagement, that they shall be allowed a certain Portion of Time on Sunday for their Attendance at the School.

From a Communication which has been transmitted to us by the Secretary of the Society, subsequent to his Examination, in order to show the actual State of the Schools down to the latest Returns furnished to them, it appears that during the Year which ended in March last (1825), although there was an Increase of 62 Schools, and 250 gratuitous Teachers, there was a Decrease of Scholars to the Amount of 6,353. This Reduction in the Number of Scholars is ascribed by the Secretary to the following Causes; viz.

First.—More accurate Information of the State of the Schools (obtained through the Medium of Parochial Maps, prepared by the Society), from which it was ascertained that several Schools retained on the Society's List had failed, but the Failure of which had not been reported to the Society by their several Conductors.

Second.—An improved System in the Management of Schools, in consequence of which their Conductors have furnished more accurate Returns of the Number of Scholars in actual Attendance.

Third.—It is ascribed principally to the General Establishment, during the last Year, of Schools held on Sundays in the Roman Catholic Chapels, which Measure has withdrawn from the neighbouring Sunday Schools many of the Children of that Communion.

The following Statement, taken from the latest Report of the Society, will show the progressive Increase in the Number of its Schools, from the Period of its Establishment in November 1809 to the present Time.

1810	-	-	November	-	-	2 Schools, and	87 Scholars.
1811	-	-	Do.	-	-	44	5,172 Do.
1813	-	-	April	-	-	117	15,800 Do.
1814	-	-	Do.	-	-	175	23,529 Do.
1815	-	-	Do.	-	-	252	28,598 Do.
1816	-	-	Do.	-	-	335	37,590 Do.
1817	-	-	Do.	-	-	418	49,981 Do.
1818	-	-	Do.	-	-	522	57,819 Do.
1819	-	-	Do.	-	-	762	81,114 Do.
1820	-	-	Do.	-	-	1,021	108,774 Do.
1821	-	-	Do.	-	-	1,247	127,897 Do.
1822	-	-	Do.	-	-	1,395	144,848 Do.
1823	-	-	Do.	-	-	1,519	149,782 Do.
1824	-	-	Do.	-	-	1,640	157,184 Do.
1825	-	-	Do.	-	-	1,702	150,831 Do.

The most remarkable Features of the Plan on which this Society acts are its Simplicity, and the important Results which are produced when compared with its very limited

limited Expenditure. This must be ascribed in a great Measure to the Description of the Teachers in the Sunday Schools, and to the Circumstance that their Services are gratuitous; a Peculiarity which is however of still greater Importance in a moral View than in reference to Considerations of Economy.

It is another Characteristic of the System, that the Society assumes no Direction or Controul whatever as to the Management of the Schools or the Plan of teaching. Although they distribute the Scriptures without Commentary, they abstain from inquiring whether any such is superadded by the Teachers. In like Manner they do not forbid the use of Catechisms, although none are supplied by them. Another Peculiarity which has led to the Extension of these Schools is, that they are formed with great Facility. There is no stipendiary Master to be sought for and engaged, and no Apparatus but a few Books to be provided. The Children of a District are often invited, if the use of a School Room cannot be had, to assemble in the Church or other Place of Worship before or after Divine Service, or they are brought to any other Place convenient for the Purpose.

The Mechanism of the School is also productive of important Advantage. The Instructors are sufficiently numerous in most Cases, to allow a Division of the Scholars into small Classes, and thus to admit of a much closer and more scrupulous Attention to the individual Scholars. Another, and still greater Advantage of the Plan allowed and recommended by the Society, and as it is practised in most, if not all of those Schools, is, that the Scholar does not learn his Lesson mechanically and by the Efforts of Memory alone. It is the great Object of a Sunday School Teacher, to communicate not merely the Power of Reading, but to insure the Understanding of what is read, which in many other Cases the Teacher has not the Opportunity, though he may have the Ability of effecting. The Children themselves have a peculiar Pleasure in attending these Schools; and Instances have been stated to us, where the Endeavour to prevent their resorting to them, or to withdraw them to other Places for Instruction, has proved unavailing. A few Schools have been opened for the Instruction of Adults exclusively. But the Sunday School is attended occasionally by grown Persons, and by many Youths who are above the Age of ordinary reading Scholars. It appears from a published Report of the Society for the Year ended April 1822, that the Number of Persons attending the Schools at that time, who were above the Age of 15, was, in the Province of

Ulster	-	-	-	-	14,048
In Leinster	-	-	-	-	2,119
In Connaught	-	-	-	-	616 and
In Munster	-	-	-	-	346

Making a Total of - - - 17,129

The Sunday Schools in general are composed of a more mixed Description of Persons, both in respect of Age and Station, than the Attendants on the ordinary Day Schools; and in consequence of the Places where they are sometimes held, such as the Cottages of the Poor themselves, or the Dwelling of the Patron and Teacher, those Individuals are often induced to join them who would be deterred by its publicity from appearing at the ordinary School House. This System of Instruction has found its way also into some of the Hospitals and Gaols, and has extended its Influence to many Quarters which were before inaccessible to the Means of moral and intellectual Improvement.

Of the general good Effects produced by this Class of Schools, and their Influence in promoting the moral Culture of the People, we have received very strong Proofs from the Testimony of those who have attended to their Operation. Mr. Latouche, who has acted gratuitously as its Secretary, since its first Establishment, and to whose Exertions the Society has been much indebted, thus expressed himself on the Subject: "The best System of Sunday School Instruction is
" where it is spread over the Parish, and where the Teachers and Children live
" near each other, because it should not be supposed that the Instruction of the
" Sunday School is merely that which takes place on the Sunday. The Teacher
" forms a parental Affection for his Pupil, and the Pupil a filial Feeling towards
" his Teacher, and that is carried on during the Week, and if a Child is seen
" doing

“ doing any thing wrong in the Week Day, the Teacher considers he has a right
 “ to find Fault with him, and keeps his Eye upon him—then again, the Teacher,
 “ as it has been represented to me, becomes more circumspect in his Conduct, he
 “ knows he is under the Eye of his Pupils, and he would be ashamed to be seen
 “ doing a thing on a Week Day that he told the Children not to do on the Sunday;—
 “ then again the Lessons for the next Sunday are to be prepared during the Week;
 “ they are generally Portions of Scripture to be committed to Memory, that
 “ brings necessarily not only the Scriptures before the Child’s Mind, giving him
 “ something to think of, but it brings it before the Members of his Family, as he
 “ frequently puts the Book into the hands of his Family to hear him his Lessons,
 “ so that the Holy Scriptures are brought more closely in contact with the Poor
 “ by the Sunday Schools.”—“ The Sunday School is a kind of Channel in which
 “ all the good Feelings and better Principles of the upper Classes can be conveyed
 “ to the lower; it brings them in contact together, and tends considerably to har-
 “ monize the different Ranks of Society.” “ I think it is among the Clergy of the
 “ Established Church that Sunday School Instruction has increased and is likely
 “ to increase—the high Approbation of several Dignitaries of the Church has been
 “ given to the System of Sunday School Instruction.” “ I am convinced that the
 “ Feelings of the Presbyterian Population in the North are very favourable to Sun-
 “ day School Instruction, and they are becoming progressively more so, from the
 “ Experience they have had of the excellent Effects of it.”

The Testimony of the Reverend Dr. Elrington, the Reverend Mr. Cooke, and others, whom we have examined on the Subject, is to the same Effect. It is impossible, indeed, to witness the Proceedings of these Schools, even in the most cursory Manner, without perceiving their beneficial Tendency. The Influence on moral Character, which has already been produced in those Parts of Ireland where Institutions of this kind have been formed, is attested by undoubted Authority. A marked Improvement in Principle and Conduct, an increased Respect to moral Obligation, a more general Observance of relative Duties, and a greater Deference to the Laws, are invariably represented as among the Fruits of the Education there received; and we entertain no Doubt that it is one of the most powerful Instruments for raising the Character and advancing the general Welfare of the People.

Among the Benefits which result generally from the Exertions of the Sunday School Society, we think it important to notice those which are produced by the increased Intercourse and the more near Approach which these Institutions are the Means of producing between the different Classes of the People. A mutual Attachment and Interest is created between the Teacher and the Pupil, which is productive of Benefit, while the course of Instruction continues, and is not likely to terminate with the Occasion which gives rise to it. It affords a new and powerful Incitement for good Conduct, the Effects of which are not confined to the Scholar, and which by tending to remove Prejudice and to conciliate Regard, is necessarily productive of Improvement in the general State of Society.

The London Hibernian Society.

WE now proceed to notice in detail “ The London Hibernian Society, for establishing Schools, and circulating the Holy Scriptures in Ireland.”

London Hibernian
Society.

This Society originated with some Individuals who associated in London, in the Year 1806, for the Purpose of diffusing religious Knowledge in Ireland. They proposed, as it is stated in their Regulations printed in 1808, to effect this Object, “ by the Ministry of the Gospel, by the Dispersion of the Holy Scriptures and “ religious Tracts, by the Formation and Support of Schools, and by every other “ lawful and prudent Measure calculated to promote pure Religion, Morality, and “ Loyalty.”

London Hibernian
Society.

The particular Principles upon which the Society intended to proceed in the Establishment of Schools, are not explained in the original Plan and Regulations; but we find the following Statements in a Report by a Deputation, which, under the Directions of the Society, and in furtherance of their Objects, visited Ireland in 1808.

“ The great Body of the Irish wander like Sheep, that have no faithful Shepherd to lead them. Legendary Tales, Pilgrimages, Penances, Superstitions, Offerings, Priestly Domination, the notorious Habit of reconciling Sanctimonious Accents and Attitudes with abandoned Practices, and all that shocks and disgusts in the Mummery of the Mass House, cannot fail to fix a mournful Sentiment in the Heart of every enlightened and pious Observer.” “ Popery appears to be exhibited and inculcated there (as it probably is in every Country where it obtains footing) with such a decided Partiality in favour of its most fantastic and anti-christian Features; the Manœuvres of its Priests are so various, so subtle, and alas! so efficient, and the moral Aspect, from these, and other Causes, is so discouraging, that the Deputation confining themselves to this View of Ireland, see nothing but formidable Barriers erected against every Attempt to bless her Inhabitants with the Light of Life; nor must it be concealed, that the numeral Predominance of Roman Catholics is itself a prolific Seed of Disunion, not so say political Disaffection. The Hope, therefore, that the Irish will ever be a tranquil and loyal People, and still more that Piety and Virtue will flourish among them, must be built on the anticipated Reduction of Popery.”

“ Wherever Schools are introduced, though by Protestants, Catholics allow their Children to reap the Advantage of them, nor will the Establishment of a School by those of their own Communion invariably detach them from the former. Comparisons are instituted, and the School of the Protestants has been known to obtain the Preference. In such Cases, however, Protestants have previously distinguished themselves by Prudence and Forbearance, as well as other Qualifications, that is, while they have placed in view the leading Principles of Religion, they have abstained from Invectives against Popery, and from every Attempt to make Proselytes. To a certain Degree the Society must adopt their Precautions, but there will be frequent Opportunities of disclosing to the Catholic Youth the Systems of both Churches in their amplest Extent.”

“ The Papers issued by the Society have announced the Ministry of the Gospel, the Formation and Support of Schools, and the Dispersion of the Holy Scriptures and religious Tracts, as the principal Methods by which, in a humble Dependence on the Blessing of God, the Society propose to extend Divine Knowledge in Ireland.”

“ What concerns the Department of the Ministry is unspeakably important, and will demand incessant Attention and the most scrupulous Care.”

“ In order to ensure greater Probability of Effect, it appears advisable to chuse populous Towns, which the Ministers shall occupy as central Stations, where they shall preach every Sabbath, but from which they shall be recommended occasionally to spread themselves through all the Vicinity.”

“ With regard to the Choice of Stations, it should be regulated, in a great Degree, by the comparative Prevalence of Popery. In several Parts of the North, Protestants are the more numerous Body. Now whatever Disadvantages some of these may lie under, they have the Scriptures in their hands, and even where they would be perverted or grossly neglected by the Ministers of their own Parish or Denomination, they have perhaps a few Associates who would be happy to afford them Spiritual Assistance, or they may have it in their Power to attend other Ministers who would feed them with Knowledge and Understanding; so that, if they are ignorant, it is far more probable than in the Case of Papists that they are willingly ignorant. The most legitimate Field of Labour for the Hibernian Society is, therefore, in the confessed Religion of Popery, where there are few or no Protestants to shew the deluded Multitude a more excellent Way. Yet there are, unquestionably, many Places where Protestants have been labouring for Years, and not quite in vain, which, on account of their vast Population, may be resorted to by the Agents of the Hibernian Society, nor will good Sense and Candour suspect of Hostility or illiberal Competition.”

“ On

" On every band the Determination should be to detach, by the Power of Truth and of superior Piety, as many as possible from the Folds of counterfeit Shepherds, but to adopt no Measure that tends to diminish the Flocks of the vigilant and faithful ; to make perpetual Inroads on the Kingdom of Satan, but by no Means to divide and disturb the Family of Jesus Christ."

" Wherever there is a ministerial Station, there should also be, in addition to a Sunday School, a School (at least for Boys) throughout the Week."

It appears by the printed Reports, and by a Letter addressed to us by Mr. Gordon, an active Member of the Society, on behalf of their General Committee, which Letter is given in the Appendix, that the Recommendations contained in the Report of the Deputation, were carried into immediate Effect, and that the Society continued to combine the Employment of Preachers with the Establishment of Schools until the Year 1814, when their Plan was to a certain Extent altered, and the Employment of Preachers entirely given up. The Society had then established 242 Schools, upon which, as stated in their Reports, there were in Attendance 11,916 Scholars. From that Time the Establishment of Schools, and the Circulation of the Holy Scriptures, became its primary Objects.

Appendix, No. 248.

The Society have now Three Classes of Schools, Day Schools, Adult Schools, and Sunday Schools. It is stated in the 18th printed Report of the Society, that the Day Schools were, in the Year 1823, as follows : In Ulster, 326 Schools, having 31,702 Scholars ; in Leinster, 31 Schools, having 2,665 Scholars ; in Connaught, 204 Schools, having 18,271 Scholars ; in Munster, 92 Schools, having 8,749 Scholars ; making in all 653 Schools, and 61,387 Scholars.

It is stated in the same Report, that the total Number in Attendance at the Adult Schools during the same Year amounted to 10,117, and that there were 17,145 in Attendance on the Sunday Schools, making altogether 88,649 Scholars in the Schools connected with the Society. But from this Total it is stated, that the Number in Attendance at the Sunday Schools (being generally a Duplicate Attendance), should be deducted, so that the actual Number is stated to be 10,117 Adults, and 61,387 Children.

Of the Day Schools, about 340 are in Connexion with the Society for the Education of the Poor, and a few also with the Association for discountenancing Vice. The Schools so connected, indirectly receive, through those Societies, considerable Aid and Support from the Public.

Appendix, No. 228.

Some Schools have also received Aid from the Lord Lieutenant's Fund.*

The following Extracts from the Regulations of the Society shew the System upon which the Schools are at present conducted :

" Resident Visitors."

" Clergymen of every Denomination connected with the Children under Instruction, in any of the Schools, are solicited to superintend the Concerns of the Schools."

" The Resident Parochial Minister is officially the stated and permanent Visitor, but not to the Exclusion of Clergymen of other Denominations, or Gentlemen resident in the Neighbourhood."

" Selection of Teachers."

" In selecting Teachers to preside over any of the Society's Schools, moral Character and Competency for the Office are the only Requisites required. Individuals so qualified, of every religious Denomination, are alike eligible."

" Inspectors."

" A competent Number of these are provided by the Society. Their Business is constantly to itinerate through the Districts—to open Schools—to hold quarterly, and take occasional Inspections—and where necessary, to settle with and pay

* The Society, as already mentioned, also circulates the Scriptures ; and it is stated in the 18th Report, that the Number of Copies issued from the Depositary, in the course of the Year 1823, amounted to 2,005 English Bibles, 12,297 English and 2,000 Irish Testaments.

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“ pay the Teachers. They are respectfully to attend to the Suggestions of the Visitors, and are authorized to apply for and receive Subscriptions and Donations.”

“ Books to be used in the School.”

“ To guarantee the pledged Non-interference of the Society with the religious Tenets of those under their Care—to secure unto their Pupils moral Principle, without any Interference with the peculiar Doctrines of their respective Denominations—and with a View to obviate that Species of Animosity which Attention to religious Distinctions generates, no Books on religious Controversy, Tracts, or Catechisms, are to be admitted into the Schools. The Holy Scriptures of the Old and New Testament, without Note or Comment, in the English and Irish Languages, and the Society’s Spelling Books, are the only Books provided by the Society.”

“ Remuneration of Teachers.”

“ Teachers are to be paid at the Termination of each Quarter, agreeably to the Result of the Inspection then to be taken by an Inspector.”

“ The Basis of the Calculation for the Settlement with the Teacher is not the Number of Pupils on the Roll, but the Number then present for Examination. Inspectors, however, are at Liberty, with respect to such Pupils whose Absence is satisfactorily accounted for, to give the Teachers Certificates, which will entitle them to Payment for such at the next Inspection, on their then manifesting Proficiency for Half a Year.”

“ Scale of Proficiency for ascertaining the Average payable.”

“ Pupils entered in the following Classes must be qualified to pass into the next Class in Succession, within the following Periods :

“ Alphabet Class, in Two Months.”

“ Junior Spelling Class, in Four Months.”

“ Senior Spelling Class, in Three Months”

“ Spelling Book Readers, in Three Months.”

“ Allowing Six Months from the Alphabet to entrance into the Senior Spelling Class, and Six Months from commencing in that Class for qualifying to enter the Testament Class.”

“ Writing.”

“ Each Pupil is to commence Writing on entering into the Spelling Book Reading Class.”

“ Cyphering.”

“ Each Pupil on entering the Testament Class is to commence the Study of Figures.”

“ Tasks.”

“ Each Pupil in the following Classes is, at the General Inspection for the Quarter, correctly to repeat from Memory as follows :

“ Spelling Book Readers Class.”

“ Four Pages in the Reading Lessons, and Two Pages of the Spelling Columns in Spelling Book, Part the Second.”

“ Testament Class.”

“ Four Chapters at least in the Gospels or Epistles, selected by the Visitor, or the Inspector at the preceding Inspection, and Four Pages of the Spelling Columns aforesaid.”

“ The Teachers are not to be paid for any Pupils whose Proficiency does not correspond with all the preceding Requisitions, and it is discretionary with the Inspector to deduct the Value of the absent Days of those Pupils who barely pass.”

“ Instructions in reading Irish.”

“ The Art of reading Irish in the Roman and Celtic Characters is to be taught to all Pupils who may desire it, and all Masters in Districts where the Irish is
“ the

" the common Language of the adult Population, are required to form an Irish
 " Class, and for the extra Attention and Trouble attending the Instruction of Irish
 " Classes an additional Allowance of Half Pay is granted to the Teacher."

" Night Schools."

" In the Winter Season the Society permits their Teachers to hold Night Schools
 " for the Benefit of the more adult Population in the Neighbourhood, whose early
 " Education has been neglected ; where necessary, the Society provides Candlelight,
 " &c. The Master is not entitled to Payment for any of his Day School Pupils
 " who may attend."

It is one of the general Instructions, that " no Teacher is to obtrude on the
 " Attention of his Pupils the Peculiarities of his religious Denomination ; he is,
 " however, to require their Attention to the Grammatical Import of their Reading
 " Lessons and Tasks, and to the moral Duties therein inculcated."

The Society employs Eleven Inspectors, and Twenty cursory Inspectors, to visit
 and report the State of the Schools. They also employ itinerant Readers, whose
 Duty it is to proceed through the Country, reading and expounding the Scriptures
 where Opportunities offer, and occasionally visiting the Schools.

There are Thirty-five District Agents in the Country, who pay the Masters, keep
 Depôts of the Books, and otherwise forward the Objects of the Society. Of these
 Agents, Thirty-two are Protestants of the Established Church, Three are Pro-
 testant Dissenters.

In the total Number of Schools connected with the Society, is included a Class
 consisting at present of 92, which belong to a Branch of the Society called " The
 " Munster Hibernian School Society." The latter Schools are supported from
 the separate Funds of the Branch Society ; they are however under the same
 System of Inspection and Management as the other Schools, except that the Douay
 Testament is generally used in them. The Funds of the Munster Society are not
 applicable to the Payment of the Scripture Readers, or Cursory Inspectors of the
 London Hibernian Society, nor has the Munster Society Scripture Readers in their
 own Employment.

The London Hibernian Society has from its Commencement been opposed by
 the greater Part of the Roman Catholic Clergy. Some Members of that Body
 have however at all Times had Schools under their own Superintendence, in con-
 nexion with the Society ; and Instances were stated to us by Captain Pringle,
 (a Witness to be afterwards referred to more particularly,) where Roman Catholic
 Clergymen expressed to him their full Approbation of the Principles of the Society,
 although some of them have lately withdrawn from and opposed it.

The Opposition so generally given by the Roman Catholic Clergy has been rested
 both upon the Ground that the use of the Scriptures in the way prescribed by the
 Rules of the Society is contrary to the Discipline of the Roman Catholic Church,
 and their Apprehension that the real Object of the Society is to disturb and under-
 mine their Religion.

The London Hibernian Society positively disavows that their Object is to make Pro-
 selytes from the Roman Catholic to the Protestant Communion. In the Letter before-
 mentioned, addressed to us by Mr. Gordon, the following Explanation is given on this
 Subject: " The first and most popular of the Objections to which the Committee would
 " advert, is the Objection which charges the Institution with the Design and Practice
 " of Proselytism ; and a precipitate and indiscriminating Zeal has pretended to rest
 " the Justification of this Charge upon the published Statements of the Society,
 " but more particularly upon the Extracts of Correspondence which are usually
 " given in the Appendix to its Reports. Before the Committee make any Obser-
 " vation upon the Justice of such a Charge, or the Extent to which it is sup-
 " ported by the Publications of the Society, they beg to define the Sense in which
 " they understand the Expression, and this they are enabled to do in the Language
 " of their last Report to the Public. ' Proselytism, as confined to a mere external
 " Change of religious Profession, forms no Part of the Society's System. No In-
 " terference with ritual Distinction is permitted in the Schools: no Attempt at
 " such

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“ such Interference has come within the Knowledge of the Committee; and there
 “ is not probably a School in the Society’s Connexion where the Parents of
 “ Roman Catholic Children in attendance would not readily bear Testimony to
 “ the good Faith which has been kept by the Institution, in the Observance of this
 “ Understanding.’ To these may be added the Sentiments of the Committee of
 “ 1811, delivered in the Report of that Year. Referring to the ‘ Divine Energy
 “ of true and vital Religion,’ the Committee observe, ‘ without this holy and
 “ saving Energy, should the greatest Numbers be converted to the Name of Pro-
 “ testantism, such Proselytes would receive but little Benefit from the Change;
 “ they would bring no Blessing to the Society; and as large Experience has
 “ taught, they would almost without Exception relapse into Popery.’ As far there-
 “ fore as Proselytism includes a Reference to a particular Creed, the Committee
 “ would discharge the Idea from both the Intention and Practice of the Society;
 “ but in conveying more distinctly to the Commissioners their Understanding upon
 “ the Subject, they would lay down the broad and intelligible Distinction which
 “ subsists between Proselytism in the Sense in which they have disclaimed it, and
 “ those Changes, or more properly *Conversions*, which, in the Language of the same
 “ Report, ‘ are as applicable to the Protestant as the Roman Catholic, and uni-
 “ formly described to consist in a *religious and moral Transformation of Character,*
 “ *never in exchanging the mere Ceremonial of the one Church for that of the other.*’ In-
 “ stances of such Conversion as this will ever be found to be a Consequence of the
 “ unrestricted use of the Scriptures; and as they owe their Reality to the Divine
 “ Efficacy of that Word, so will Society be indebted for their Number to the
 “ Extent of its free Circulation. *Such Conversions as these the Committee unequi-*
 “ *vocally associate with the Plan and Designs of the Society;* and if the Question
 “ should be asked, as it not unfrequently is, whether such Conversions involve an
 “ Abandonment of the Roman Catholic Church, the Committee, in speaking from
 “ Experience, will candidly avow their Conviction that they do. The Evidence
 “ then, which is founded upon the Fact, that the Society makes Proselytes from the
 “ Roman Catholic Communion, amounts to nothing more than the Proof that its
 “ Practice is consistent with its avowed Profession of introducing the Minds of its
 “ Pupils to a general Acquaintance with the Truths of Scripture.”

“ With respect to the particular Class of Proofs which are said to be discoverable
 “ in the Correspondence of the Society, the Committee would draw the Distinction
 “ between Instances of reported Conversion, and Cases of practical Interference
 “ with the Tenets of the Children in School. Cases of the Description which are
 “ usually stated in the Report, are *Facts of Conversion wrought by the simple Efficacy*
 “ *of Divine Truth, not by Interference upon the Part of the Society with the religious*
 “ *Peculiarities of the Scholars;* and however the Policy of such Statements may be
 “ questioned by some, the Statements themselves supply no Proof of improper
 “ Deviation from a strictly neutral Practice in the Schools.”

The 18th Report of the Society contains the following Statement. “ Such Con-
 “ versions as are contemplated by the Hibernian Society, are as applicable to the
 “ Protestant as to the Roman Catholic, and are uniformly described as consisting
 “ in a *religious and moral Transformation of Character, never in exchanging the mere*
 “ *Ceremonial of the one Church for that of the other.*”

“ It cannot indeed be concealed that they involve in general Cases the Abandon-
 “ ment of the Romish Communion, and the Committee have no Disposition to
 “ deny that such Consequences are the legitimate Effect of Scriptural Instruction,
 “ although any Explanation of the Principles by which it is to be accounted for
 “ would be foreign to the Object of their present Statement.”

Appendix, No, 244.

Mr. Gordon was himself examined by us, and being asked, Whether it was the
 Object of the Society in any way to promote the Reformation in Ireland? his
 Answer was, “ There is no such Object on the Part of the Institution. The
 “ Design is simply to enlighten the Children and Adults coming within the Sphere
 “ of its Operations, in the fundamental Truths of Christianity. the Object is not
 “ to make them Protestants, but Christians. We do not contemplate the Church of
 “ Rome, or any other Church, in our Plan; our Object is simply to bring Roman
 “ Catholics acquainted with the fundamental Truths of Christianity, leaving it to
 “ themselves

"themselves to chuse what Church they please." He was further examined as follows:—

Q. "Will you describe what you take to be the Fundamentals of the Christian Religion?"

A. "That Question requires, that I should enter upon a Confession of what I believe to be the Faith of Christians."

Q. "Do you believe, that the fundamental Principles of Christianity are set forth in the Apostles' Creed?"

A. "I do."

Q. "Do you think the Roman Catholics hold that Creed?"

A. "I feel it difficult to say; I believe they hold it; but in the popular Definition of their System they hold Tenets at Variance with that Creed."

Q. "Do they hold the Doctrines of the Creed?"

A. "They profess to hold them, but I cannot reconcile the Creed with what they profess to hold in addition."

Q. "According to your Notions of their Doctrines, you do not consider they hold that Creed?"

A. "They may hold it, but if they do, I apprehend they must hold in a different Sense to what I do the Dogmas of their System."

Q. "You mean that they do not hold it as Christians do?"

A. "I should say, that they could not hold it as Christians do, holding with it every other Part of their System."

Q. "What are the other Doctrines?"

A. "The Doctrines of human Merit, and the Worship and Invocation of Saints and Angels."

Q. "When you wish to enlighten the Roman Catholics, do you not wish they should cease to invoke Saints and Angels?"

A. "If the Invocation of Saints and Angels is understood by the Roman Catholics in the Sense in which I understand it, I should certainly say, Yes."

Q. "You know the Sense in which the Roman Catholic Church teaches that Doctrine?"

A. "I know that they differ in their Statements of it. I consider that the Invocation of Saints and Angels, in any Form is inconsistent with Christianity."

Q. "Do you find that an Opinion is entertained by the Roman Catholic Body, that it is the Object of the Persons who promote the Schools of the London Hibernian Society, to interfere with and unsettle the Belief of the Roman Catholics in their Religion?"

A. "In answering that Question, I must make a Distinction between the Pastor of the Roman Catholic Church, and the Classes of Society who are contemplated by the Objects of the Institution. On the Part of the Clergy, as far at least as my Acquaintance extends, I have never discovered an Exception to unqualified Opposition; it has sometimes rested on one ground, and sometimes on another, but it has always existed. With respect to the Bulk of the Peasantry, I have not met with any thing but the most cordial Approbation of the System; and in proof of this Statement, I would refer to a Case in which the Society made an Experiment to ascertain the Feelings of the lower Orders, by proposing for Signature a Certificate from the Parents of the Roman Catholic Children in attendance in the Schools; upwards of 400 Copies of this Document were signed by Roman Catholics, and probably Three Times that Number would have been procured, had not the Roman Catholic Clergy discovered the Design, and repressed the Signatures.* I should also state, that I have met with nothing but sincere Gratitude on the Part of the lower Orders, for the Provisions that the Society has extended to their Offspring; they have considered the System rational and fair, and the Practice of the Schools above board; and so far from any Objection to placing their Children at such Schools, there is an eager Desire to profit by the Opportunity, until the School is denounced by Ecclesiastical Authority."

Q. "Do

* The Nature and Terms of the Certificates described by Mr. Gordon are explained at length in the Evidence of Captain Pringle, to which we refer. (Appendix, No. 242, 243.)

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Q. "Do you think there are at this Moment a considerable Number of Roman Catholic Parents who are out of the Communion of their own Church, although not in Communion with the Protestant Church?"

A. "Yes, a considerable Number, and a still greater Proportion is in a Situation immediate between that Class and a Belief in the Dogmas of their System."

Q. "Have the goodness to explain the Situation in which the Persons are, whom you describe as not being in Communion with that Church?"

A. "I should not conceive it correct to call them Protestants, inasmuch as they have not protested against their own Church; the Term Protestant implies a Preference for some particular Creed, as opposed to another; and I conceive there are a great Number of Roman Catholics who have received sufficient Light to discover a Discrepancy between the general Information of the Scriptures, and the Tenets of their own Church, but who are either lingering within her Pale, or if they have passed its outward Limits, have not yet entered into any other Communion."

Q. "Do those Persons attend any Place of Worship?"

A. "They sometimes attend one Place, and sometimes another."

Q. "Are they Persons above the lowest Class of Life?"

A. "No; they are Persons in the lowest Class of Life, but including respectable Farmers."

Q. "Do they receive the Sacrament according to the Forms of the Roman Catholic Church?"

A. "In reference to the Class which may be considered the most advanced in the Secession, they have given up the Sacraments; the Surrender of them will depend upon the Strength of their Conviction with respect to the Errors of the Church."

Q. "Are you at present speaking of the Class of Persons who have been interdicted from the Sacraments by their Clergy, as a Punishment for sending their Children to the Hibernian Society's Schools, or what other Class?"

A. "I am not speaking of the Class which has been interdicted by the Clergy, because such Persons continue Roman Catholics in belief; the Suspension of the Sacraments is not only contrary to their Feelings, but amounts, in many Instances, to a Denial of what they consider necessary to their Salvation, although even under that Impression they will often persevere in sending their Children to the Schools."

Q. "Describe the Class to which your Two or Three last Answers have Reference?"

A. "There is a numerous Class who, from reading the Scriptures, have received as much Light as has fixed a Distinction in their Mind between the Truths of Revelation and the Tenets of the Roman Catholic Church; and they have either forsaken that Church, or from political Motives, such as the Dread of Persecution, are continuing in nominal Connexion with her at the Expense of a satisfactory Conviction of the Discordance of her Doctrines with those of the Scriptures."

Q. "Is it in any particular Description of Schools that the Class of Persons of whom you are now speaking are to be found?"

A. "It is chiefly among the Adults."

Q. "What may be your Idea of the Extent of this Class of Persons, and where are they to be found?"

A. "In every Part of Ireland where the System of Scriptural Instruction has been active. I cannot speak as to the Extent of the Class; but such a Description of Persons is well known to the Schoolmasters and Readers of the Society, and also to Clergymen and others who have access to the lower Orders."

Q. "As a Matter of Conjecture, would you estimate their Number by Hundreds or Thousands?"

A. "I should say many Thousands; it is widely extending in Operation."

Q. "You have spoken of this as being the result of a System; what do you mean by a System?"

A. "I mean, in this Instance, the Combination of religious Instruction in the Schools with reading and circulating the Scriptures out of the Schools."

Q. "In one of your former Answers you were understood to say you did not attribute this growing Change of Opinion to any Instruction in the Schools given by the Society, but to the Operation upon the Minds of the Adults?"

A. "I of

A. "I of course include the Adult Schools. The Society has 12,000 Adults in those Schools, and the Instruction to which I refer has necessarily a full Effect upon that Portion of its Attendance; there is also an Effect produced upon the juvenile Part of the Attendance; a great many Instances have occurred in which Children, from reading the Scriptures, have left the Roman Catholic Communion."

Q. "Children of what Ages?"

A. "Between Fourteen and Eighteen; and I have known some Instances as early as Twelve."

Q. "Are there many Instances of Children in your Schools between Fourteen and Eighteen?"

A. "There are a great Number of such Instances, but fewer than formerly; the Proportion has been altered by the Opposition, but there still remain a considerable Number."

Q. "When you spoke of the 12,000 Adults, do you mean that they are collected in Schools where none but Adults are educated, or that they are scattered among the Schools where there are Children?"

A. "They are in Schools exclusively for Adults."

Q. "There is not a Mixture of Adults and Children in the same Schools?"

A. "No."

Q. "Are you yourself surprised that the Roman Catholic Clergy should oppose Schools that produce the practical Result you have stated?"

A. "Not at all; I should be very much surprised if they did not oppose them."

Q. "Do you conceive that the Parents of the Children are equally conscious with the Clergy of those possible Results?"

A. "I consider that the Parents are not under the Influence of the same Principles which govern the Clergy. The people are willing to receive their Religion from the Scriptures, if they were permitted; and they have a much more intelligible Notion of the Religion which they receive from this Source, than of that which is taught by their Church, a great deal of which consists in Mystery."

Q. "The Question is, whether the Parents in any particular District would continue to send their Children to an Hibernian Society School, if they were conscious it had been the Result of that School to change the religious Views of the Persons who had passed through it?"

A. "Certainly not; and this will be best explained by the Fact that Parents have frequently objected to the Attendance of their Children upon the Schools previous to their own Acquaintance with the Scriptures, who have afterwards replaced their Children at the same Schools from whence they had been withdrawn."

Q. "You have stated that many of those who ceased to be Roman Catholics were prevented by Fear from conforming to the Established Church?"

A. "Yes."

Q. "Do you think that Fear would operate upon their Minds at the Hour of Death?"

A. "Yes; many of these Persons having no intelligible View of the Sacraments and Doctrines of the Church of England, they would not, I should think, make Application to her Clergy; they would not be deterred by Fear, but by Ignorance; and having received the Light from Scripture, which enabled them to discover the Distinction between Christianity and the Doctrine of the Church of Rome, they would no doubt repair to the same Source for Support and Consolation."

Q. "You consider that those Thousands are in a floating State, not being Members of the Church of England, nor Members of the Church of Rome, nor of any other Church?"

A. "They certainly are not in connexion with the Church of Rome, if we consider that such Connexion implies Conformity to her Ritual. I regard them as Persons holding the Doctrines of Christianity as they are laid down in the Scriptures; and although they derive no Benefit from the Rites of the Roman Catholic Church, they are not without the Consolations of Religion."

Captain *Pringle*, Superintending Inspector for the Society in Ireland, was also examined upon the same Subject, as follows:

Q. "Do you think that the Character of a Proselyting Society fairly attaches to the London Hibernian Society."

A. "No, I do not."

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Q. "Do you not think that it may be the Tendency of your Schools to induce the Roman Catholic Children to become Protestants?"

A. "I think the Tendency would be to point out the Discrepancy between the Roman Catholic Tenets and the Testament, but not from any Means we use of any particular Nature to induce it."

Q. "Do you mean, if Conversion takes place, it will be chargeable upon the Testament, and not upon your Society?"

A. "Yes, we leave it to its own Operation."

Q. "Do the Society afford any Reward or Encouragement to the Children who express a Change of Religion?"

A. "No, not any."

Being asked, "Is it your Wish, through the Medium of these Schools, that Roman Catholics should become, according to your View of their present Situation, more enlightened?"

He answered, "Certainly."

Q. "That they should cease to be Roman Catholics?"

A. "My Wish is not that they should cease to be Roman Catholics, without Conviction or Reason for it, but if they should be convinced from Scripture, that they should follow up the Conviction from this Sentiment, whatever it may lead to."

Q. "Is it your Wish they should become convinced they are at present in Error?"

A. "Yes."

Q. "Is it one of your Objects to give Effect to that Wish in establishing Schools?"

A. "Merely in the general way of Scriptural Information."

Q. "I am not considering the Means, but the End you seek?"

A. "My Wish is that a Person should be brought from Error."

Q. "And you think making Roman Catholic Children read the Scriptures, and commit Portions of them to Memory, without learning any Catechism, may produce the End you seek?"

A. "I think so, from the Discrepancies between the Tenets of the Roman Catholics and the Scriptures."

Q. "That it may make the Roman Catholics become Protestants?"

A. "Yes."

Q. "What Species of Protestants do you wish them to become?"

A. "I have no Wish upon that Point."

Q. "Whether Protestants of the Church of England, or of the Presbyterian Church of Scotland, Protestants professing Arian Principles, or otherwise?"

A. "I should wish them to adopt what I consider nearest the Truth?"

Q. "Which do you consider nearest the Truth?"

A. "I belong to the Church of Scotland, and have a Preference for that, but I have no Doctrinal Objection to the Church of England; I would rather they become Members of the Church of England."

Q. "Are you aware that a considerable Number of Persons who call themselves Protestants in Ireland, and who may have been Roman Catholics, profess what is called Arianism?"

A. "Yes."

Q. "Would you wish that the Roman Catholics, by reading the Scriptures, should become Arians?"

A. "No."

Q. "Which would be most desirable, that they should become Arians, or remain Roman Catholics?"

A. "Remain Roman Catholics."

Q. "You have stated that you rather preferred having Roman Catholic Teachers?"

A. "Yes."

Q. "Why do you prefer having Roman Catholic Teachers?"

A. "Because they are a great deal more acceptable to the People, and it takes away the handle of the Priests when they say the Society is a proselyting Society."

Q. "But many of your Teachers become Protestants, and then you continue them."

A. "Yes, or they become Readers; they generally lose their School."

Q. "Do

Q. "Do you not conceive that a Protestant who has become so after being a Roman Catholic, is much more obnoxious to the Roman Catholics than if he had never been so."

A. "Yes."

Q. "Do you not generally hope that the Roman Catholics you employ as Masters will become Protestants?"

A. "I should wish them to get a clear View of the Doctrines of the Scriptures; and to follow them conscientiously."

Q. "Do you not wish them to become Protestants?"

A. "I do not wish them to become nominal Protestants."

Q. "Do you not wish them to become convinced they are in error as Roman Catholics?"

A. "Yes."

Q. "Then how do you reconcile the Wish of having Persons who were Roman Catholics, in order to please the Roman Catholics, with the Wish of having Converts who must become more disagreeable to them than if they were originally Protestants?"

A. "It is not a necessary Effect that they should become so, and it is generally some Time before they do; the School is carried on for a considerable Time in that way, and People go to the School and become acquainted with it, and then they are able to judge for themselves of its Merits."

Q. "If they would originally object if the Person was a Protestant, do you not think, when your Wishes are effected by the Person becoming a Protestant who was a Roman Catholic, they would object more strongly than before?"

A. "Yes, to that Person they would."

Q. "Do you not in some Degree, in wishing to have Roman Catholics appointed Masters, contemplate the Conversion of those Persons through their Connexion with your Society?"

A. "Yes, I do."

Q. "Is not that in some Degree an operating Motive in your Mind, in wishing to have Persons who are Roman Catholics appointed Masters to your Schools?"

A. "Yes, it is."

Q. "You have spoken repeatedly of Conversion, explain what you mean by the Term?"

A. "To be led to take right Views of the Character of God, as he is displayed in the Person of his Son."

Q. "According to that Definition, do you think that there are some Members of the Church of Scotland who still require to be converted?"

A. "Yes."

Q. "Do you think the same of the Members of the Established Church?"

A. "Yes."

Q. "Do you think the same of the Members of the Roman Catholic Church?"

A. "Yes."

Q. "Do you use the Word Conversion in reference to any one of those Churches in a Sense different from what you do to the other?"

A. "No, certainly not."

Q. "Do you conceive the Church of Scotland to be right in her Notions of God?"

A. "Yes."

Q. "You therefore consider that all faithful Members of the Church of Scotland have a right Knowledge of God?"

A. "Yes."

Q. "Do you conceive the same of the Church of England?"

A. "Yes."

Q. "Do you conceive the same of the Church of Rome?"

A. "No."

Q. "Then a Man who is of the Church of Rome, to be brought to a right Knowledge of God, must, according to your Notions, abjure his Church?"

A. "Yes."

Q. "Then the Conversion of a Roman Catholic necessarily means the Abandonment

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ment of the Roman Catholic Religion; the Conversion of a Protestant means the Abandonment of any Errors he may have been subject to, but does not necessarily imply a Change of Church?"

A. "Yes; but I would explain. I think there may be Persons who remain nominally in the Church of Rome who do not hold all the Errors in the very palpable Way in which they appear to me. I would answer the other directly, and at the same Time I would qualify it in that particular respect."

Q. "You conceive the Church of Scotland does not teach any Errors?"

A. "Yes."

Q. "You conceive the Church of England does not teach any Errors of Doctrine?"

A. "Yes."

Q. "But you conceive the Church of Rome does teach Errors?"

A. "Yes."

Q. "And therefore, when you seek the Conversion of a Roman Catholic, you wish him to abjure what you conceive to be the Errors of the Church of Rome?"

A. "Yes."

Captain *Pringle* being examined as to the Nature of the Instruction given by the Readers in the Employment of the Society, and the Effect produced on the adult Population by that Instruction, stated, "I think I have observed, according as the Roman Catholics get Scriptural Information, their Respect for the Tenets of the Roman Catholic Religion is lessened."

He was further examined as follows:

Q. "From the Experience you have had of the Effects produced by those Readers, is it your Opinion, that in proportion as they succeed in giving to their Hearers Instruction in the Scriptures, in an equal Degree they lessen their Observance of the Peculiarities of the Roman Catholic Worship?"

A. "Yes."

Q. "Have many, in consequence of the Instruction of those Readers, actually become Converts, and abandoned their Communion with the Roman Catholic Church?"

A. "I have heard of some occasional Instances, I cannot say I know a great Number, through these Agents."

Q. "Are the Persons who actually become Converts exposed to much personal Annoyance from the Roman Catholics, whose Faith they have abandoned?"

A. "Very great."

Q. "Can a Convert remain quietly in the Country he formerly lived in?"

A. "No; he is exceedingly molested."

Q. "Do they venture to remain there at all, or do they always change their Residences?"

A. "Some of them venture to remain, and some change their Residences; if their Friends and Relations oppose them, then they change."

Q. "Is it generally found that those Persons who have been instrumental in producing upon the Mind of a Roman Catholic a Change, to induce him to abandon one Religion and adopt another, are disposed to protect the Individual, and, more or less, to provide for him?"

A. "No, not all."

Q. "Does the Convert find it more easy to get Employment after his Conversion than before?"

A. "No; it is much more difficult afterwards to get Employment."

Q. "Is he better received by the Protestant Population than he would have been before?"

A. "Yes."

Q. "Is he not looked upon with Shyness by his new Protestant Friends?"

A. "Yes, for a certain Time, till they see the Soundness of his Principles, and Reality of the Change."

Q. "Do the Converts principally conform to the Established Church, or to any other Denomination of Protestants?"

A. "I have known some of both; some have gone to the Established Church, and a good many others to Protestant Dissenters, the Independents, and Baptists."

Q. "Have

Q. "Have the greater Number become either Independents or Baptists, or Members of the Established Church?"

A. "Of those I am personally acquainted with, the greater Number have become Independents."

Q. "Will you state, as nearly as you can, the whole Number of Roman Catholics who have been converted to the Protestant Faith?"

A. "I could not give any accurate Idea."

Q. "Is it a Hundred?"

A. "I should think full that."

Q. "Is it Two hundred?"

A. "I have not been in the way of getting Information upon the Subject. I have met with a great Number of Instances myself of Persons who, from reading the Scriptures, have renounced the Roman Catholic Religion; and I have heard from Mr. Blest, that a great Number had renounced it, to his Knowledge."

Q. "Have you known many Instances of Children in the London Hibernian Schools renouncing their Religion?"

A. "The Children are not sufficiently grown up to judge for themselves; but of those Five Inspectors that were Roman Catholics, Three were Pupils in the Schools, and grew up as Protestants, and are Independents."

Q. "Have you known Instances in which the Children, while Children in the School, have renounced the Roman Catholic Religion, and become Protestants?"

A. "No, I have not."

Q. "In the grown-up Persons you allude to, is the Change announced in any public Form of Recantation, or do they quietly pass from one to the other?"

A. "They quietly pass from one to the other."

Q. "You have not known of a regular Recantation?"

A. "No."

Q. "Of the Converts, are the majority Men or Women?"

A. "Principally Men, I have met with; I have come more in contact with them."

Q. "Have such as you have come in contact with been perfectly sincere, as far as you could judge of the human Heart?"

A. "I have met with some I doubted of; I had not the same Confidence in them as others; but I have thought they were generally sincere."

Q. "Have you any Doubt the majority were sincere?"

A. "No."

Q. "Of the Cursory Readers who are not Roman Catholics, what Number are of the Established Church, and what Number Dissenters?"

A. "I do not know them; I do not make any Inquiry."

Q. "Are there any you know that belong to the Established Church?"

A. "Yes; I think one that I recollect belongs to the Established Church. I never attend to the point, or make Inquiry."

Q. "What is your own Religion?"

A. "A Presbyterian of the Church of Scotland."

Q. "Are there any Readers Presbyterians of the Church of Scotland?"

A. "I do not know of any."

Q. "Then it would follow they are different Classes of Dissenters?"

A. "Yes, as far as I know."

Q. "To what Circumstance do you attribute it, that when those Roman Catholics have made up their Minds to renounce the Roman Catholic Religion, and to adopt the Protestant, that they prefer that of the Dissenters to the Established Church?"

A. "I think, from there being at Sligo a zealous Independent Minister whom they hear, who is anxious about religious Matters; they go to him, thinking to get more Information from him. I mean Mr. Urwick."

Q. "Do you think, if they considered the Ministers of the Established Church in that Part of the World equally zealous and anxious to afford them such Information and Explanation, that they would be equally disposed to go to them as they are now to the Independent Place of Worship?"

A. "I have no Reason to think the contrary, if they were equally zealous."

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Q. "The principal Persons of the Hibernian Society at Sligo, and that Neighbourhood, are of the different Denominations of Dissenters?"

A. "The only Person is Mr. Blest, who is the Agent: he is an Independent; he is the principal Person there. Mr. Urwick has no Connexion with the Society; he happens only to be a Minister there."

Q. "Are not the major Part of those connected with the Management of the Society in the Vicinity of Sligo Members of the Established Church?"

A. "The Patrons of the Schools are in great Numbers of the Established Church, and Clergymen of it."

Q. "Is the Appointment of the Inspectors, and such Persons, very much in Mr. Blest?"

A. "Yes, it is; but he listens to Recommendations, he is very much influenced by the Recommendations of Persons connected with the Society."

Q. "Do you think that Mr. Blest, *ceteris paribus*, prefers the appointing Dissenters to Members of the Established Church, as the Inspectors or Readers?"

A. "No, I do not; I think he is anxious to get Readers and Inspectors of the Established Church. The last we appointed was of the Established Church."

Q. "To what do you attribute that?"

A. "That they would be more useful."

Q. "Why so?"

A. "That the Clergymen of the Established Church will give the Preference to them."

Q. "With that View, and that Preference, how does it happen they are not of the Established Church?"

A. "They have recommended themselves in subordinate Situations for those Situations they now hold."

Q. "With all Mr. Blest's Prepossessions, there is only one Officer of the Established Church?"

A. "There are Two now among the Inspectors, besides what may be among the other Agents."

Mr. Donelan, to whose Evidence we have had Occasion formerly to refer, being asked, "Have you seen enough of the London Hibernian Schools to be able to judge of the general Effects produced by them?"—answered, "I conceive it is deficient in Two very essential Points, the Non-attainment of Proficiency in Literary Education, and secondly, I consider their great Object is Proselytism."

Appendix, No. 208,
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Mr. Donelan proceeded, however, to make a considerable distinction of Character, as in his Opinion existing between the Parent Society and the affiliated Branch in the South of Ireland. Being asked, "Does that Observation apply to the Munster Hibernian Society?" he answered, "No, it does not, because they only adopt a Part of the System of the Parent Society; they adopt their Mode of Instruction, and the Practice of committing the Scriptures to Memory, but they do not adopt that to which I most particularly object, viz. the Office of Readers. I consider the Members of the Munster Hibernian Committee as upright and as perfectly fair in the Management of their Schools as Men can be."

The same Witness being asked, if the Readers employed by the London Hibernian Society interfered at all with the Schools, or were employed as Inspectors; stated the Impression on his Mind to be, that the Employment of the Readers was blended with and formed an inseparable Part of the System; but he stated at the same Time, that this Objection was never urged to him by the Roman Catholics, and that it has not been much known.

The Opinions of the Society, as to the probable Continuance of the Opposition which they have met with from the Roman Catholic Clergy, and the Degree of Success which has attended it, will be explained by the Evidence of Mr. Gordon.

Q. "Have the Exertions of the Priests to prevent the Children of the Roman Catholics attending the Schools been, generally speaking, successful?"

A. "Certainly not."

Q. "Have they to any considerable Degree prevented the Children of the Roman Catholics attending the Schools of the London Hibernian Society?"

A. "They succeeded, during the most serious Period of the Opposition, in thin-
ning

“ning very considerably the Attendance upon the Schools of the Institution; but
“there has been a general Return of the Pupils, and I should suppose, that at the
“End of the Year the Society will present a greater Return of Roman Catholics
“than it reported upon the List of last Year. I should state, that this View is to
“be taken in connexion with a Continuation of the Opposition.”

Q. “Do you mean, even if the Opposition continue, that will be the Result?”

A. “It has been realized in a great Measure already.”

Q. “Do you consider that the Opposition is as vigorous as it was Six Months
“ago?”

A. “I consider that it is just the same; there is a Difference in the Effect, not so
“much from a Diminution of the Opposition, as from a Failure of the opposing
“Authority.”

Q. “Is it your Impression, that the Roman Catholic Clergy are likely to continue
“that Opposition on their Part?”

A. “Yes; for the Reason that the Principles of the different Institutions against
“which it is directed are unchanged, while their Progress is increasing, and if the
“Roman Catholic Clergy considered at the Onset that their Principles were in
“Danger from the Influence of those Institutions, they will naturally continue their
“Exertions in Opposition.”

Q. “Do we understand you right, in stating that it is your Impression, that not-
“withstanding such a Continuance of Opposition, that the Schools connected with
“those Institutions will be fuller than they have hitherto been.”

A. “I would make a Distinction between the Schools being fuller, and their
“Number increasing; the Average of Pupils will probably be greater, but that
“may be owing to the Multiplication of the Schools, and not to the Increase of
“the Attendance on Schools individually.”

Q. “Would it not necessarily follow, from your View, that in each of those
“Schools there must be a considerable Number of Roman Catholic Children at-
“tending, not only under the Disapprobation, but also in Defiance of the Priests?”

A. “That is actually the present State of the Attendance. The greater Part
“are remaining in Opposition to the declared Disapprobations and Denunciations of
“the Priests.”

Q. “What do you conceive to be the probable Result of such a State of Things;
“what would be the Consequence of it?”

A. “I conceive that it will grow into a Rejection of the Authority of the Priest-
“hood, as it respects the Education of the Youth of their Communion. If they
“should continue to oppose their Authority, Parents will determine for themselves,
“in retaining their Children at the Schools.”

Q. “The Commissioners have understood, and they would be glad to know,
“what may be your Impression with respect to it, that the Rites of the Church are
“actually denied to Parents who persist in sending their Children to those
“Schools.”

A. “It is true; and the Practice has a Two-fold Effect upon the Bulk of the
“Population: In many Instances they make no Application to their Clergy until the
“Children have been taught to read at the Schools; but in a greater Number of
“Cases they consider the Denial of those Rites to be harsh and unmerited, and
“they are beginning to lose the Dread of those Consequences which a few Years
“since would have decided the same Individuals in a course of Obedience.”

Q. “Are we to understand, that without any Reference to what might be the
“Consequences of this Principle of Education, that it is your Impression that the
“mere Circumstance of the Resistance to that Education does diminish or endanger
“the Influence of the Clergy over their Flocks?”

A. “It does; and it has gone much further to diminish their Authority, than
“the Influence of the Education to which it is opposed.”

Q. “Do you think the Roman Catholic Clergy are of that Opinion?”

A. “I think in many Instances they are acquainted with the Fact.”

Q. “Have you known an Instance in which the determined Opposition of the
“Priests to any School has not been successful?”

A. “I am acquainted with Hundreds of such Instances.”

Q. “Notwithstanding the most determined Opposition on the part of the Priest,
“the School has flourished with Roman Catholic Children?”

A. “Yes, in Hundreds of Instances.”

Q. “Have

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Q. "Have you known any Instances of the Parents of such Children having, in consequence of the Interdict and Refusal of the Rites of their Church from the Priests, under such Circumstances becoming Converts to the Reformed Religion?"

A. "I am not personally acquainted with such Instances; but I believe that many such have occurred; I believe so upon authentic Information. And in a greater Number of Cases, although the Parties have continued in nominal Communion with the Church of Rome, they are nevertheless convinced that the Conduct of the Clergy has been both oppressive and improper."

Q. "Has that led them to condemn the individual Clergyman, or the Religion itself?"

A. "The Clergyman, more than the Religion."

In Illustration of the Consequences which are stated to result from the Operations of the Society, we may refer to the following Passage from the Report of the Society for 1812. "Every Catholic Schoolmaster who enters into the Service of the Society, and introduces the Holy Scriptures into his School, immediately withdraws from his Priest as to Confession, which Circumstance frequently leads to a further Alienation from his Influence, and at length to a gradual Abandonment of the whole System of Popery." In this way "several of the Society's Schoolmasters have by Degrees become sincere Converts to genuine Christianity." The Experience of the last Year has also afforded ample additional Evidence, that the Native Irish who have renounced Popery, and have been qualified under the Direction of the Society, are best adapted to promote its Objects; they are more perfectly acquainted with the Character, Prejudices, and Habits of the Catholic Poor; they enter with greater Ardour into the Designs of the Society, and discover superior Zeal and Activity in promoting them."

There are also many Instances of Conversions from the Roman Catholic Church mentioned in the Correspondence of the Society annexed to the several annual Reports, and it appears that at present several of the Inspectors, and the Readers in general, are Converts from the Roman Catholic Faith.

Upon the whole it is evident, that the Objects and Proceedings of the Society have given rise to a very natural Persuasion in the Minds of Roman Catholics, that its Members are actuated by a Spirit of Hostility to their Church. The course of Instruction in their Schools is contrary to the declared Rule and Discipline of that Church, and the Interest of the Schoolmaster is so directly connected with and dependent upon the Progress of the Children in the particular course prescribed, that there is no Opportunity for that Latitude, or for those Evasions which are found to exist in the Schools of some of the other Societies. It is therefore not surprising that the Progress of this Society should have been constantly and strongly opposed by the Roman Catholic Clergy.

Appendix. No. 242, 243. Captain *Pringle* has stated his Opinion, that the increased Opposition during the last Year may be attributed to the issuing of our Commission. We find, however, that the Resistance of the Roman Catholic Clergy was frequently complained of, in the Reports of the Society for preceding Years. It is mentioned in Terms particularly strong in the following Extract from the 17th Report, being for the Year 1822. "With respect to the Difficulties opposing themselves to the Progress of Scriptural Education, and particularly to Scriptural Education in the Form in which it is promoted by your Society, they are of Two Kinds, such as naturally result from the Resistance of Ignorance itself, and those of a more active as well as a more formidable Description, rising out of the implacable Hostility and persevering Opposition of a lamentably large Majority of the Roman Catholic Priesthood." It is also to be observed, that in the course of the last Year (1824) renewed Efforts were made by the Society to extend its System, and Public Meetings were held for the Purpose of encouraging the Establishment of Schools and Branch Societies in connexion with it, in different Counties in the South of Ireland.

The Society during the same Year increased the Number of its Inspectors from Nine to Twelve, and the Number of its Scripture Readers from Sixty to Seventy,

Seventy, of whom Twenty-eight are itinerant, the others discharge their Duty within specific Limits. It is stated in the Report for the last Year, published in May 1825, that taking the Whole of the Schools of the Society together, there was an Increase during that Year of One hundred Schools and 6,335 Scholars.

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With respect to the Numbers of Scholars, however, as in the case of other Classes of Schools on which it has been our Duty to report, we are not in possession of accurate and satisfactory Evidence. Accounts of a contradictory Nature have been received by us; and our Observation of the Schools, as well as other Information, lead us to entertain considerable Doubts as to the Extent of the Increase so reported, if it is meant to apply to the actual Attendance, and not to the Numbers that may have been entered on the Roll of the Schools.

The Effects of the general and strenuous Opposition made to the Schools of the Society were marked during the last Year by the withdrawing of a very great Number of the Children. A considerable Number of the Roman Catholic Masters also retired from the Employment of the Society. The Number of Instances where the Schools have received the Countenance and Support of Individuals among the Roman Catholic Body has in like Manner, and as might be expected, diminished during the last Year. According to the Report of the Society for 1823, Twenty-six Schools were in that Year under the Management of Roman Catholic Priests; Captain Pringle states in his Evidence, that a certain (though smaller) Number still continues to receive such Support.

Appendix, Nos. 242,
243.

The Funds of the Society are not of such Amount as to enable them to erect and furnish suitable School Houses, or to allow adequate Salaries to the Teachers; and the Schools are frequently opened in remote and obscure Districts, where little Assistance can be obtained from local Patronage or Superintendence. Accordingly, in those Schools of the Society which we personally visited, we found, that with the Exception of such as were also in connexion with the Society for the Education of the Poor of Ireland, or the Association for discountenancing Vice, or under the Superintendence of powerful local Patrons, the Buildings in general were common Cabins, and sometimes mere Hovels. The Masters are usually from the lowest Ranks of the Peasantry, and have themselves frequently received but very little Education. As might be expected in these Circumstances, too little Regard, generally speaking, is paid to Cleanliness, Order, and Regularity. In most of the Schools, there is a want of the useful Requisites, and Writing and Arithmetic appear to be less attended to than in any other Class of Schools. The great Object of the Schools, and that to which their Attention is almost exclusively given, is the Reading of the Scriptures, and committing those Portions of Scripture to Memory, which are to be repeated to the Inspectors at the next Quarterly Examination.

We do not mean that the Observations which we have made on the State of the Schools, and the Description of Teachers, should be considered of universal Application. We found Schools in connexion with the Society, where the Teachers were respectable, and the Children orderly, and well instructed in all Points. What we have said of the general Character of the Schools in these respects, is therefore subject to particular Exceptions.

These Schools are attended by Children of all religious Denominations. The relative Proportion of Protestants and Roman Catholics does not appear from the Returns which have been made to us; but Captain Pringle and Mr. Gordon, in their Examinations before us, concurred in the Opinion, that somewhat more than Two-thirds of the Children in attendance are Roman Catholics. Captain Pringle also stated his Belief, that by far the greatest Number of the Schoolmasters are of that Religion. Of the Protestant Masters, he considers that those of the Established Church are more numerous than the Dissenters.

The Baptist Society for promoting the Gospel in Ireland.

Baptist Society
for promoting the
Gospel.

THE Baptist Society was formed in the Year 1814. for the Purpose of employing itinerant Preachers in Ireland, of establishing Schools, and of distributing Bibles and Tracts, either gratuitously or at reduced Prices.

The general Objects of the Society appear to be the same as those of the London Hibernian Society. At the Second Annual Meeting held in 1816, the following Resolutions were adopted :

“ That the Committee be directed to encourage the Increase of native Irish Schools, founded upon the fundamental Principles of the Society ; viz. That the Scriptures alone be taught therein. And also of Readers of the Irish Scriptures, by proposing to pay One Half of the present Salary of Schoolmaster and Reader, to any Person who may be willing to co-operate with the Society, by paying the other Half of the Salary. The Master and Reader to be selected by themselves, approved of by the Committee, and subject to the Inspection of the Society’s Agents. The Persons to whom the Money is paid, shall be expected to superintend the Labours of the Teacher or Reader, and send, at least, a Quarterly Statement to the Committee.”

“ That those Ministers who make Congregational, or other Collections, in aid of the Funds of the Society, be Governors for Life ; and that, if residing in the Country, they be considered as Corresponding Members of the Committee.”

It appears that the Number of Day Schools belonging to this Society is at present 95, which are principally situated in the Provinces of Connaught and Munster ; 15 of them are exclusively for Females ; there are also 14 Evening Schools, principally for Adults, besides some Sunday Schools. The Number of Children are stated to amount to upwards of 8,000. The Agents of the Society are generally Baptist Preachers. This Society is opposed by the Roman Catholic Clergy equally with the London Hibernian Society. The Principles of both are the same, and as there is little if any Difference between their Practice, the Observations which we have made upon the Schools of the London Hibernian Society apply to those of the Baptist Society in all respects.

Irish Society for promoting the Education of the Native Irish through the Medium of their own Language.

Society for promot-
ing Schools of the
Irish Language.

THE Object of this Society is to promote Scriptural Education in Ireland by the Establishment of Schools, in which Instruction in Reading shall be afforded to such as are either unacquainted altogether with the English Language, or have so imperfect a Knowledge of it, as to render the Attempt to educate them by its Medium very difficult, if not unavailing.

It has been estimated that the Number of Irish who employ the ancient Language of the Country exclusively is not less than 500,000 ; and that at least a Million more, although they have some Understanding of English, and can employ it for the ordinary Purposes of Traffic, make use of their Native Tongue on all other Occasions, as the natural Vehicle of their Thoughts. This Estimate agrees with the Opinion of Dr. Stokes, who published the Results of his Inquiry in 1806 ; of Dr. D. Dewar, in his Observations on Ireland in 1812 ; and of Mr. C. Anderson in 1814 ; it has been adopted also on the more recent Investigations made by Committees of the British and Foreign Bible Society, and the Hibernian Bible Society, previous to the Resolution which they successively took of reprinting the Scriptures in the Irish Language, according to the Translation of Archbishop Daniell and Bishop Bedell. A similar Inquiry was made, and the same Conclusion drawn from it, by a Sub-Committee of the Society for promoting the Education of the Poor of Ireland, in the Year 1819, or thereabouts.

According to the Computation of Dr. Stokes, in 1806, the Number of Persons who could read Irish was at that Time about 20,000.

The

The Plan of the Irish Society was adopted from their view of the Inefficacy of the Measures which had been pursued for educating that part of the People, through the direct Medium of English Schools. The Act of 28 Hen. 8. c. 15. to which we have before adverted, was passed for the declared Purpose of putting an End to the Irish Language, by a Scheme of pure English Instruction; nearly Three Centuries have, however, elapsed without producing that Effect. For removing the Obstacles, and substituting something better suited to the Wants of this Portion of the People, the Expedient, which had been partially attempted in Ireland at different Periods, and which is recommended by the Example of other Countries, particularly Wales and the Highland Districts of Scotland, has been resorted to by the Members of the Irish Society; namely, to afford and encourage that Species of Education which the People are in the first Instance best prepared to receive. It forms no Part of the Design of the Society to preserve and perpetuate the Irish Tongue; it is used simply as a Medium; and the Apprehension that such use of it will retard the Acquisition of English, is conceived by the Promoters of the Plan to rest on a Mistake, and to be contradicted by Experience. According to the Evidence which has been furnished to us, the Establishment of Irish Schools has been the Means of extending the Knowledge of English in the Districts where they are situated, a Result which corresponds to the Effect of similar Schools in Scotland and Wales. One of the Superintendents, in a Letter to the Society, quoted in their Report for 1824, thus expresses himself: "One thing I have observed with Pleasure, through the Schools, " that wherever the People read the Irish Scriptures, it excites in them an uniform " Desire to know and read them in English. There are Instances of Scholars " commencing Irish without a Word of English, and who, when capable of reading " the Testament in Irish, have unceasingly exerted themselves until they become " Masters of it in English also; an Instance of this I met lately in one of the " Premium Schools; the Scholar was arrived at Manhood."

Another Superintendent, in a Letter annexed to the same Report, after stating the Proficiency of the Scholars, concludes thus: "But what to me is the most surprising and delightful Circumstance is, that in the Process of learning the Native Irish, they have made such Progress in English Reading."

The same Result is stated in the Report of the Society for the Year ending 17th March 1825. It is said, in the Words of one of their Correspondents, "that " the Study of Irish creates a Desire for Acquaintance with English, I now see clearly " borne out by Facts. Several of our Teachers, who were quite satisfied in Ignorance, have, since they directed their Attention to Irish, gone to School, and are " now become regular Scholars, to improve themselves;" and, in another Letter, "even in this Country, where English is generally used in common Conversation, " the English Scriptures would not be received or read, whereas the Irish Testament is held *most dear and sacred*; and what is most pleasing, where you now " meet an Irish, you will generally find an English Testament its Companion." From Kerry also we are informed, that "Wherever the Irish Scriptures have been " read, I have found an ardent Desire to be possessed of the English; and when an " Individual finds himself beginning to read in either, his first Anxiety is to acquaint " others with what he has himself learnt."

The Business of the Society is conducted by a Committee of Members, a Secretary who acts gratuitously, and Two Officers receiving Salaries. It is a fundamental Rule, that none but Members who belong to the Established Church shall be appointed on the Managing Committee.

The Funds arise from voluntary Contributions, the Amount of which, for the Year ending March 1824, was £. 904. 0 s. 9 d.

The great object of the Society is to enable the Irish Peasant to peruse the Scriptures in his own Tongue; and it appears from the Reports of the Society, and the Evidence of their Secretary, that these are readily received and sought for by Persons who put little or no Value on the English.

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There are about Fifty Day Schools under the Society, where Children are received. They have likewise encouraged the Formation of Schools for Adults. The total Number of Schools, as reported for the Year ending March 1824, was Seventy-eight, Two of which were circulating, the others stationary; and it appears by an

Extract

Society for promoting Schools of the Irish Language.

Extract from the latest Report, dated March 1825, that the Society employs Seven circulating Masters, and has now

	50	Schools and Teachers in Leinster,
	2	- - - in Ulster,
about	71	- - - in Munster,
about	21	- - - in Connaught,
Total	- -	144

There are some Schools in the South of Ireland, where the Irish is likewise taught, which are not included in the above List. English is taught as well as Irish in several of the Schools; and it is a Rule of the Society to employ only such Teachers as understand both Languages, so that they shall be capable of instructing the Scholars to translate Irish into English.

Books printed in the Irish Character are preferred, as being best adapted for the Purpose in view. The Society has printed in this Character their elementary Books, and an Edition of the Book of Proverbs, and they have purchased Selections from the Old Testament. Copies of the New Testament have been supplied gratuitously by the British and Foreign Bible Society, which Society has lately undertaken to print an Edition of the Irish Bible. The Hibernian Bible Society has likewise agreed to print an Edition of that Bible in a smaller Size. The Prayer Book and Homily Society printed some Years ago an Edition of the Prayer Book in Irish, and they have lately undertaken to reprint 1,500 Copies of the same Book.

In the course of the Year ending 17th March 1824, the following Books were distributed:

Portions of the Pentateuch	-	-	-	-	391
Proverbs	-	-	-	-	904
New Testaments	-	-	-	-	461
Parts of the Testament	-	-	-	-	2,886
Prayer Books	-	-	-	-	180
Primers	-	-	-	-	4,079

Of the Prayer Books, 40 were granted to the Chaplain of the Jail of Roscommon, for the use of that Prison.

In the course of the last Year, ending 17th March 1825, the Issue of Books has been as follows:—

New Testaments	-	-	-	-	-	632
Portions of New Testament	-	-	-	-	-	6,275
Portions of Old Testament	-	-	-	-	-	101
Elementaries	-	-	-	-	-	9,617
Prayer Books	-	-	-	-	-	26

In some of the Books formerly printed by this Society, the Text was given both in Irish and English, so as to afford a greater Facility for the Acquisition of the latter Language, and Publications in this Form are stated to have been well received, but want of Funds has prevented the printing of new Editions.

Books are in most Cases given gratuitously, as the Persons who are desirous of possessing them can seldom afford to buy them at any Price.

There are at present Six superintending Masters employed, with Salaries at £. 30 each, whose duty it is to proceed from place to place, for the Purpose of establishing Schools in those Districts where the Irish Language is spoken, making an Arrangement with such Persons as they can procure properly qualified for teaching, and who are paid at a certain Rate for each Scholar, according to a Scale of Proficiency fixed by the Society. It is the Duty of these Circulating Masters, as they are called, to inspect the local Schools Four Times in the Year, and they are themselves employed at other Times in teaching. One of the Six superintending Masters now in the Service of the Society is a Roman Catholic, and most of the stationary Teachers are of that Religion.

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The Brothers of the Christian Schools in Ireland.

AMONGST the several voluntary Associations established for the Purposes of Education in Ireland, there is one which deserves peculiar Notice,—this is an Institute called “The Brothers of the Christian Schools in Ireland.”

Brothers of the
Christian Schools.

It is composed entirely of Roman Catholics, and forms what at first view might be mistaken for a Monastic Order, but which is stated to be only a Congregation. Mr. Edmund Rice, of Waterford, is the Superior of this Institute. The Plan of it was submitted by him in 1802 to Pope Pius Sixth, who encouraged him to proceed with it, and it was approved of and confirmed by a Bull of Pope Pius Seventh, dated 5th September 1820. The Object of the Establishment is the Instruction of poor Boys. The Brothers take a Vow of Poverty (not to possess any thing of their own as an Individual Property), of Chastity, and of Obedience to the Superior; and fourthly, they vow to teach Children gratuitously during their Lives, and are not at liberty to retire from any Part of this Engagement, unless by Dispensation from the Pope, or from their Bishop. The Funds of this Institute are supplied partly from the Children and partly from Subscriptions. There are at present about 40 Brothers, under whose Superintendence there are Three Schools in Dublin, One in Waterford, containing about 700 Children, One in Cork, containing about 1,000, One in Limerick, containing 500, One at Carrick on Suir, One at Thurles, containing 200, One at Dungarvan, containing 250, One at Ennistymon, containing about 500, and One at Cappoquin. We have visited one of the Dublin Schools, situated in Hanover Street East, and those at Waterford, Cork, Limerick, and Thurles, and are informed that the same System is adopted in all of the others. They are all Day Schools, and those which we saw were completely filled with Pupils.

The School in Hanover Street East was opened in 1814; it contains in Four Apartments between 400 and 500 Children, all of whom, except Two or Three, are Roman Catholics: Mr. M. B. Dunphy is the Director, having been appointed by Mr. Rice, under the Inspection of the Roman Catholic Titular Archbishop of Dublin. There are also Three other Teachers, who are Brothers of the Congregation. The System of Education is prescribed by Mr. Rice and the Persons assisting him, and is the same in all Schools established under this Institute. The Illness of Mr. Rice prevented us from obtaining full Information from him of the general Purposes of his System; but we have learnt from Mr. Dunphy, to whose Evidence we beg particularly to refer, the Nature of the Instruction afforded in the Schools under his Direction.

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In the First or Lower School, the Children are very young, and are taught merely the Alphabet and Words of Two Syllables, the Prayers of the Roman Catholic Church, and the small Roman Catholic Catechism—in the Second, the Children are taught Words of Three Syllables, and progressively to read the Catechism, and to write—in the Third, they are taught Spelling, Reading, Writing, and the Elements of Arithmetic—and in the Fourth, the same course is pursued, with the Addition of English Grammar, Book-keeping, Navigation, Algebra, and Geometry. Some of the Boys in this School are 18 Years of Age, and there are a few Sailors still older, who are learning Navigation. The Roman Catholic Catechisms are also taught in all the Schools. There are Four of these Catechisms in use, the Small Catechism, the Abridgement of the Catechism, the General Catechism, and Fleury's Historical Catechism. The Evangelical Life of Christ and Reeves's History of the Bible are read in the Third and Fourth Schools and sometimes in the Second. There is no Copy of the Holy Scriptures in any of these Schools. The Catechisms are committed to Memory at home at Night, and are repeated next Morning to the Monitors; this Repetition occupies about Half an Hour, and one of the Masters every Day reads some religious Books to the Children for about the same Time. The Works used are those that contain and explain the peculiar Doctrines of the Roman Catholics. The very few Protestant Children who may have occasionally been in the Schools are not required to attend this Exercise. The Children are chiefly of the Class of Tradesmen, Labourers, Servants, and Clerks, and some are advanced considerably in Arithmetic, and a few in Geometry. All who are able, which is stated to be about One Half of the Number in the School, pay One Penny a Week, which is put into the General Fund, and given back again in the Shape of Rewards. The School opens at Ten in the Morning, and the Children during the Time of Attendance

Brothers of the
Christian Schools.

Attendance in this as well as in the other Schools of the Confraternity we have visited are kept in good Order, and the Masters seldom have recourse to Corporal Punishment.

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In the religious Instruction afforded to the Children, we collect from Mr. Dunphy's Evidence that it is not unusual to advert to what the Teachers conceive to be the Errors of the Protestant Religion; and the peculiar and exclusive religious Tenets maintained by the Roman Catholics are, as might be expected, impressed upon the Minds of the Children. A List of the Books used in the Schools as Class Books, and also those forming a Library occasionally lent out to the Boys and their Parents, was furnished to us by Mr. Dunphy. It cannot be supposed that we should be able to appreciate correctly the Contents of all the Books contained in this List; but we feel justified in saying that there are some, in the latter List especially, which ought not to be put into the hands of Children. There are in this Collection Two Copies of the Book known by the Name of Pastorini's Prophecies, which it is right, however, to state Mr. Dunphy says were never sanctioned by the Archbishop or by any of his Priests, and that he gave Directions to have them called in last Spring, about the Time the Titular Bishop of Kildare and Leighlin wrote against the Work.

There was One other Book in the Possession of Mr. Dunphy, not returned in either of the above Lists, which, he says, perhaps One or Two Boys may have read a Part of once or twice, but which, he states, has not been used to any Extent in the School as a Class Book; and he adds, "it is not given to the Children at present, not from any thing hurtful in it, but having only One Copy, we do not use it now." This Book is entitled, "A Sketch of Irish History, compiled by way of Question and Answer, for the use of Schools;" printed at Cork, 1815. It appears to be a Work of the most objectionable Nature, and calculated to keep alive every Feeling of Religious Hostility to Protestants, and political Hatred to England. We might easily justify this Censure of the Work by producing Extracts from it; but we forbear, trusting that a better System of Instruction, and a kinder Feeling towards each other, amongst every Class of Christians, will at no distant Period exclude all Books of an offensive Nature from every Institution for Education. Mr. Dunphy states, in a Letter annexed to his Examination, that he did not return this Book in the List of those belonging to the School Library, although it had by some Accident been left in the School Desk; and he states that it was not a School Book, or belonging to the School, but the Property of the Brotherhood, and kept for their private reading. We observe, however, that the Words "Christian Schools, Hanover Street East," are written in the Title Page, and the Work itself purports to be printed for the use of Schools.

Mr. Dunphy states, that although the first Object of the Congregation is the Education of poor Children and Instruction in the Roman Catholic Religion, they are not prohibited from giving literary Instruction to Protestants; and that they have in fact had some few Protestant Scholars in the Schools; and that they endeavour to implant in the Children Principles of Loyalty and Fidelity to their Sovereign, not only from Duty, but in Gratitude, and that they teach Charity and Good-will to Mankind, without Distinction of Religion.

Schools conducted by Religious Brotherhoods.

Schools conducted
by Religious
Brotherhoods.

There are also Schools for Boys established in different Parts of Ireland by Lay Brethren of different Religious Orders. The System of Instruction is of course exclusively Roman Catholic, and is similar to that in use with the Brothers of the Christian Doctrine. Such of their Schools as we have visited appeared well conducted.

Nunnery Schools.

Nunnery Schools.

Besides the Male Schools just referred to, there are several for Females only, under the Care and Management of the different Nunneries established throughout the Country. The Nuns of the Order of the Presentation are instituted for the express Purpose of giving Instruction, and they have about 20 Schools under their immediate Direction; and there are about 10 others superintended by Nuns of other Orders. In all these Schools except Four, the Children are instructed free.

free. There are in the whole upwards of 6,000 Children attending these Schools, Nunnery Schools. of whom about 20 are Protestants. The following List shews the Name and Situation of each School, and the Number of Children it contains:—

LIST OF THE CONVENT SCHOOLS.

N ^o	Place where School is held.	COUNTY.	Religious Order.	Number of Girls.	Free or Pay Schools.
1	Carlow - - -	Carlow - - -	Presentation - -	300	Free.
2	Clonmel - - -	Tipperary - - -	D ^o - - -	300	D ^o .
3	Cork - - -	Cork - - -	D ^o - - -	157	D ^o .
4	D ^o - - -	D ^o - - -	D ^o - - -	100	D ^o .
5	D ^o - - -	D ^o - - -	D ^o - - -	120	D ^o .
6	D ^o - - -	D ^o - - -	D ^o - - -	570	D ^o .
7	D ^o - - -	D ^o - - -	Ursuline - - -	170	50 Pay.
8	Clonegal - - -	Wexford - - -	Not stated - -	30	Free.
9	Doneraile - - -	Cork - - -	Presentation - -	220	D ^o .
10	Drogheda - - -	Louth - - -	D ^o - - -	240	D ^o .
11	Dublin - - -	Dublin - - -	St. Theresa - -	115	D ^o .
12	D ^o - - -	D ^o - - -	Presentation - -	175	D ^o .
13	D ^o - - -	D ^o - - -	St. Clare. - -	213	D ^o .
14	Dungarvan - - -	Waterford - - -	Presentation - -	300	D ^o .
15	Galway - - -	Galway - - -	D ^o - - -	395	D ^o .
16	Kilkenny - - -	Kilkenny - - -	D ^o - - -	200	D ^o .
17	Killarney - - -	Kerry - - -	D ^o - - -	350	D ^o .
18	Limerick - - -	Limerick - - -	St. Clare - - -	350	D ^o .
19	Mountrath - - -	Queen's County - -	Confraternity - -	85	D ^o .
20	New Ross - - -	Wexford - - -	Mount Carmel - -	130	D ^o .
21	Ranelagh - - -	Dublin - - -	Not stated - -	100	23 Pay.
22	Thurles - - -	Tipperary - - -	Ursuline - - -	150	32 Pay.
23	D ^o - - -	D ^o - - -	Presentation - -	190	Free.
24	Tralee - - -	Kerry - - -	D ^o - - -	180	D ^o .
25	Tullow - - -	Carlow - - -	Not stated - -	200	D ^o .
26	Waterford - - -	Waterford - - -	Ursuline - - -	130	D ^o .
27	D ^o - - -	D ^o - - -	D ^o - - -	30	— Pay.
28	D ^o - - -	D ^o - - -	Presentation - -	430	Free.
29	D ^o - - -	D ^o - - -	D ^o - - -	200	D ^o .
30	Wexford - - -	Wexford - - -	D ^o - - -	180	D ^o .
Total - - -			6,310	4 Pay Schools.	

Nunnery Schools.

We have visited many of these Schools, and have found them conducted with great Order and Regularity, and the Children are in general well supplied with Books and every School Requisite. The Nuns are the Teachers, and devote themselves to the Duty of Instruction with the most unwearied Assiduity and Attention. We were much impressed with the Appearance of Affection and Respect on the Part of the Pupils towards their Teachers, which characterizes these Institutions in a remarkable Degree. A few of these Convent Establishments, have also Boarding Schools annexed to them, but in general they are Day Schools.

It will appear from the Inspection of the List, that no Class of School, generally speaking, is more numerously attended. It is scarcely necessary to add, that the Instruction given is in the strictest Sense of the word Roman Catholic. The new System is generally introduced, and besides the usual School Instruction in Reading and Writing, they are taught Needle-work. The Children (except the few Protestants who attend) are all taught the Roman Catholic Catechism. The Scriptures are not read in any of these Schools; but Compilations from the Old and New Testament, such as Reeves's History of the Bible, and Gahan's Summary, are used, together with other Works inculcating the Doctrines of the Roman Catholic Religion.

The Sodality of the Christian Doctrine.

The Sodality of the Christian Doctrine.

In the Year 1800, a Society was established for the Purpose of giving Instruction in "the Principles of the Roman Catholic Faith and Christian Piety." It is composed of Laymen, and is called "The Sodality of the Christian Doctrine." It is, in fact, a Society of Catechists. The Duty of the Members is to attend every Sunday in the Chapel, and instruct the Children in the Catechism. Certain Indulgencies were granted by Pope Pius Sixth, for the Encouragement of the Members of this Society. Sodalities, or as they are frequently termed, Confraternities of this Character are established in many of the Towns and most populous Parishes of the South and West of Ireland, and appear to be daily extending themselves to other Parts of the Country. Each Confraternity has its own particular Rules and Regulations approved of by the Roman Catholic Bishop of the Diocese. The Members are obliged to receive the Holy Communion monthly, to exercise a vigilant Superintendence over the moral Conduct of each other, and to devote themselves on Sundays in the Chapel, to the catechetical Instruction of the Roman Catholic Children. A lending Library of religious Books is usually attached to each of these Confraternities.

In addition to the Sunday Schools which are under the peculiar Superintendence of the Members of these Societies, we have to observe, that there are, we believe, but few Chapels in Ireland in which religious Instruction is not imparted on Sundays to the Roman Catholic Children of the Parish. The several Roman Catholic Schoolmasters are frequently employed for this Purpose, under the Direction of the Roman Catholic Clergymen. The Instruction is exclusively catechetical. The Attendance is usually extremely numerous, in fact consisting of the Roman Catholic Children, who are in a course of Instruction at the several Day Schools within reach of the Chapel. In the City of Limerick, it occurred to One of the Commissioners to witness on one Sunday, upwards of 4,000 Children collected in Four Chapels for this Purpose, and in several Parishes similar Instruction is given on Saturdays as well as on Sundays.

Roman Catholic Free Schools.

Roman Catholic Free Schools.

There are also Day Schools attached to many Roman Catholic Chapels, some for Males and some for Females. In these Education is usually gratuitous, and the Master or Mistress remunerated by Salaries of 15*l.* 20*l.* or 25*l.* per Annum. The Funds proceed from voluntary Contributions by the Congregations. The Education is under the immediate Controul of the Roman Catholic Clergymen. We must defer any Statement of the Number of these Schools and of the Pupils attending them, until we can prepare an Analysis of the voluminous Returns which we have received. The Attendance on these Schools is in general extremely numerous; the Instruction administered is usually on the Lancastrian System; reading, writing, and the sedulous teaching of the various Roman Catholic Catechisms, form the general course of Education. The Supply of miscellaneous

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cellaneous Reading is very limited ; but we deem it right to observe, that none of the immoral Works complained of in so many of the ordinary Pay Schools have been found there. The Scriptures are not used in them.

HAVING explained, as fully as the Limits of a Report of this Nature will permit, the distinguishing Characters of the different Institutions which are now in Operation in Ireland, for the Purpose of promoting the Education of the lower Orders there, it becomes our Duty to shew the Grounds of the Opinion which we have formed, that none of them provide a System of general Education suited to the peculiar Situation and Circumstances of Ireland.

Remarks on the different Institutions for the Education of the poorer Classes.

In a Country in which such marked Divisions exist between different Classes of the People, as are to be found in Ireland, it appears to us that Schools should be established for the Purpose of giving to Children of all religious Persuasions such useful Instruction as they may severally be capable and desirous of receiving, without having any Grounds to apprehend an Interference with their respective religious Principles. In expressing this Opinion, we have the Satisfaction of finding that we entirely concur with the Views of the Commissioners of Education who preceded us, as stated in their 14th Report.

It is apparent that this important Object has not been fully attained in any Schools hitherto established. The present System is the Result of an accidental Combination of various Institutions, some of which were formed for other Purposes and with different Views than can now be entertained. Some indeed are more nearly adapted to the Wants and the Circumstances of the Times than others, but none of them have ever been placed on such a Footing as to obtain the cordial and general Support of all Classes.

In the View which we have already taken of the different Institutions, the Merits and Imperfections of each must have become in some Degree apparent. It is necessary for us, however, again briefly to advert to them, in order to shew that, neither separately nor collectively, can they be held to have effected the Object which appears to us so desirable to accomplish.

The Parish Schools, though in their original Institution they were clogged with no Regulations which would have prevented them from being of general Utility, became, by the Events of the Reformation, strictly Protestant ; and when the Act of William the Third prohibited Roman Catholics from teaching in Schools, these being wholly under the Direction of the Clergy of the Established Church, could never be likely to afford a System of Education, to which Children of all Persuasions could resort without Distrust or Jealousy.

The Charter Schools which came next in Succession, were long looked upon as Instruments by which the Children of the Roman Catholic Peasantry were to be educated in the Protestant Faith ; as such they have from the first Institution of the Society been the Objects of Suspicion and Aversion to the Roman Catholics, and though the original Object has been in some Degree abandoned, they still possess a Character decidedly exclusive, and are never likely to undergo such Modifications as could render them generally and extensively beneficial.

The respectable Class of Schools which are under the Care of the Association for discountenancing Vice, though far more extensive in their Operation and more liberal in their Character, can hardly be expected to inspire the Roman Catholics, or the Presbyterians, with Confidence, being under the immediate Superintendence of the Clergy of the Established Church, the Doctrines of which they have always consistently and avowedly taught to all who would consent to learn them. The Education of the Children of any other Persuasion is so entirely an accidental and secondary Object, that Presbyterians and Protestant Dissenters, as well as Roman Catholics, view this Class of Schools with some Degree of Distrust.

The Society for the Education of the Poor, more commonly known by the Name of the Kildare-street Society, which was selected and assisted by Parliament, in the Hope that it might provide Instruction for all, without interfering with the religious

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tions for the
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Opinions of any, has not fully succeeded in effecting that desirable Object. We have already noticed the Objections made to it by the Roman Catholic Clergy. From our Communications with them upon our respective Tours, we can state, that the Opinions entertained by them are generally the same as those of the Roman Catholic Prelates whom we examined, and whose Evidence is inserted in the Appendix. We found that an Opinion prevailed generally amongst all Orders of the Roman Catholic Clergy, that a combined and systematic Attempt was making on the Part of several Societies to effect the Conversion of the Roman Catholics to the Protestant Faith. They believe that not only the Bible, Tract, and Missionary Societies, and the Society for promoting the Principles of the Reformation, are decidedly aiming at this End, but that the London Hibernian, the Baptist, and even the Kildare Place Society, have also the same Object in view. We found that they made little or no Distinction between these several Societies, although some of them in their Character and their Intentions widely differ from others. This Confusion has in some Degree arisen from the Circumstance, that the same Persons in several Instances take a prominent and active Part in the Management of more than one of these Societies, and the Roman Catholics have hence concluded, that their Objects are alike in all.

It forms no Part of our Duty to notice any of these Societies, but such as are connected with the Establishment of Schools; and of that Class we found that the London Hibernian and Baptist Societies were so conducted as to excite a greater Degree of Distrust on the part of the Roman Catholic Clergy than any of the others.

It is true, indeed, that general Directions are given by these Societies, that no Attempt shall be made in their Schools to instil Protestant Doctrines into the Minds of the Roman Catholic Children. The chief Object is to give them Scriptural Instruction. They are required not only to read the Scriptures in the Schools, but to commit considerable Parts of them to Memory, for which Purpose it becomes necessary that they should take the Book to their respective Homes. Scripture Reading by the Children of all Ages is the predominant and almost the sole Object of Instruction; and it is the avowed Wish of the Directors, that the Children should thus obtain for themselves an Acquaintance with the Doctrines of Christianity, without Reference to any particular Form of Creed or Worship.

The Opinion which is formed by the Roman Catholics of the Character and Intentions of the London Hibernian and Baptist Societies, must naturally be the Result of a Consideration of the Whole, and not of a Part of their Proceedings; and in this View it is important to observe, with respect to the London Hibernian Society, that the Circulation of the Holy Scriptures generally in Ireland is One of the declared Objects of the Society, and that it also employs a Class of Readers who are constantly engaged in travelling through those Parts of the Country which are inhabited by Roman Catholics, and in reading and expounding to them the Scriptures. So, likewise, with respect to the Baptist Society, its declared Object is not only to establish Schools, but "to promote the Gospel in Ireland," by the Employment of Itinerant Preachers, and by the Distribution of Bibles and Tracts, either gratuitously or at reduced Prices.

The Anxiety and Apprehension which we found to prevail amongst the Roman Catholic Clergy, with respect to Proselytism, induced us carefully to inquire whether many Children had in fact been converted from the Roman Catholic Faith through the immediate Instrumentality, either of the Schools of the Kildare-Place Society, or of the other Societies with which it is connected; and we have no Reason whatever to believe that the Conversion of any Children has taken place in any Case in which it cannot be sufficiently accounted for by the Religion of one or other of the Parents. The Roman Catholic Clergy, however, do not rest their Opposition to these Societies on the ground that Proselytism has actually been effected by them, but on an Allegation that such is their Object; that such is the Tendency of their Schools, and that such might be the Effect of their System if it were allowed to prevail. Whatever may have been the Nature of the Opposition which the Roman Catholic Clergy have given, we had abundant Opportunities of seeing that it had been very generally exercised, and its Effects were apparent at the Time of our Inspection, in the altered State of by much the greater Part of the Schools. That their Exertions to remove the Children are not made with

with equal Success, or with equal Resolution in all Cases, is naturally to be expected; but that they have been to a great Degree successful, and will to the utmost be persisted in, we are led seriously to apprehend.

Having come to the Conclusion that none of the existing Establishments, whilst they continue to act on their present Rules, can provide such a System of Education as shall be cordially adopted and generally supported, it was our Duty to consider in what way that important Object could be best attained.

The Complaints of the Roman Catholic Clergy, that the Bounty of Government was not intended to be exclusive, but that it was rendered so by Rules which Individuals had the Power of applying to its Distribution, attracted our serious Attention; and referring to the Petition of the Roman Catholic Prelates, we, in the first Instance, considered, whether it was desirable to recommend a Grant of Money in aid of Schools, to be founded and directed by some Roman Catholic Body to be selected for that Purpose.

We had, in the course of our Inspection, paid particular Attention to Three Classes of Roman Catholic Schools; we mean the Schools of the Brothers of Christian Doctrine, the Schools of the Nuns for the Instruction of Females, and the Roman Catholic free Lancastrian Schools, generally attached to Chapels. These Three Classes appeared to be severally capable of Extension, and to admit of the Possibility of forming the Basis of a System of Education which might readily be made to comprehend a great Majority of the Roman Catholic Children.

We entered into the Consideration of this Subject, however, with our Minds deeply impressed by the Inexpediency of establishing a System of separate Education. We had observed, in our Examination of these Schools, that they possessed a Character so peculiar and distinct, that though Protestant Children were not systematically excluded, very few of them had ever been known to attend. In the Practice of these Schools, religious and general Instruction are so blended together, that unless the Course of teaching should be wholly changed, they could never afford any other than a strictly Roman Catholic Education, inculcated through the Medium of a Series of Catechisms, and in not more than One or Two of these Schools did we find that the Scriptures had ever been used. In many Instances the Schools of the latter Class appeared to be inadequately furnished with Books and other Requisites, and an anxious Wish was very generally expressed by their Conductors that these Deficiencies might be supplied by the Aid of Government. On examining the Books, however, we generally found them to be such as would be used only by Roman Catholics.

Were we to recommend a Grant of Money in aid of such Schools, the Result would be, that they would be eagerly supported by the Roman Catholic Body, their Numbers would increase, and the Masters would be better paid, the Schools better supplied, and the Instruction rendered more effective; but its Character would still remain the same. The Roman Catholic Children would also no doubt universally withdraw from every other Description of Schools, and from every Opportunity of being associated with Protestants; and after a short time Two Systems would be established in the Country, in which the Children of the Two Persuasions would be so educated as to be more than ever estranged from each other.

The Evils with which separate Education is evidently pregnant, necessarily fixed our Attention on the Benefits which would result from a contrary Course. A System of united Education from which Suspicion should, if possible, be banished, and the Causes of Distrust and Jealousy be effectually removed—under which the Children might imbibe similar Ideas, and form congenial Habits, would tend rapidly to diminish instead of increase the Distinctness of Feeling which is now but too prevalent. We were led therefore anxiously to seek for the Means of establishing a System of united and general Education.

We had learnt, in the course of our Inquiries, that no System could obtain a general and cordial Support in Ireland, which should not, in addition to elementary Knowledge of a literary Character, afford the Opportunity of religious Instruction to Persons of all Persuasions. We so fully concur in this View of the Subject, that

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our Objection to most of the Systems at present in Operation is, that they both attempt and effect too little upon this important Point. The Principle hitherto acted upon by the Kildare-Street Society, in particular, is to omit altogether the Points of religious Doctrine and Belief upon which a Difference of Opinion exists. For this purpose it has been found necessary to exclude all Catechisms, and to forbid all Comment or Explanation of the Scriptures; the Children of the most advanced Classes are taught to read the New Testament, and are left without Guide or Assistance to discover its Meaning. It is not to be denied that some Children may frequently obtain much Knowledge in this imperfect Manner; but it was evident to us, in the Opportunities which we had of examining the Children in these Schools, that they too generally comprehended but little of the Meaning of the Portions of Scripture which they had successively read. The System appeared to us to be one in which very much of what was useful was sacrificed to the Hope of excluding every thing on which Disagreement could exist.

In the Schools of the Association for discountenancing Vice, this Compromise is not carried to the same Extent as in the Schools of the Kildare-Place Society; for in them the Catechism is regularly taught to the Children belonging to the Established Church, though none others are compelled to learn it. We were led also to observe, that the Principle of withdrawing the Attention of the Pupils from all Points on which religious Difference existed, had been thought very objectionable by some of the Protestant as well as the Roman Catholic Clergy; and it is, we believe, the Opinion of most Persons of the Established Church and other Protestant Communions, as well as of the Roman Catholic Clergy, that Explanation and Comment upon the Scripture, and a certain Degree of catechetical Instruction, are necessary to religious Education.

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We had in the course of our Inspection been much struck with the State of many Schools, in which the Pupils paid for the Instruction they received, and in which there appeared to be perfect Harmony amongst Children of all Persuasions. These Schools were carried on as Objects of private Speculation, and not supported either by public Funds or by the Aid of Societies. Each Child was taught the Religion which its Parents wished it to learn; and the Master, who depended for his Livelihood on giving Satisfaction to his Employers, was content to impart as he could the Instruction necessary for each. In this Manner we frequently found the same Master teaching the Catechism of the Church of England to One Child, the Roman Catholic to another, and the Presbyterian to a Third, according to a Mode which is well described to us by Mr. Cooke, the Moderator of the Presbyterian Synod of Ulster. Although we do not mean to approve of the same Master teaching different and conflicting religious Doctrines, the State of these Schools led us to the Conclusion, that it was at least possible that both religious and general Instruction might be communicated in Establishments in which Children of all Persuasions should be taught together.

The modern Practice of mutual Instruction, wherever it has been introduced, has created the Necessity of adopting a more precise Uniformity of Reading than existed in the unimproved Schools to which we have alluded, and in which the Study of one Child has little or no Connexion with that of another. According to the Course now so general, the Children, who are divided into Classes, read successive Passages out of similar Books, and the Difficulty of avoiding the Conflict of religious Differences is thereby considerably increased.

On the fullest Consideration which we have been able to give to the Subject, we are of Opinion, that it is desirable to unite Children of the different religious Persuasions in Ireland, for the Purpose of instructing them in the general Objects of literary Knowledge, and to provide Facilities for their Instruction separately, where the Difference of religious Belief renders it impossible for them any longer to learn together.

We proceed to examine in what Manner religious Instruction can most effectually be given to Children of the Protestant Faith in Ireland. It appears from the Returns made by the Protestant Clergy, that of 137,570 Protestant Children, stated to be
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now in the Course of Education, 91,026 are of the Established Church, 43,236 are Presbyterians, and 3,308 are Dissenters of various Denominations.

It has been satisfactory to us to learn, that though Differences of Opinion exist among Persons of these respective Classes of Protestants, there is nothing which would prevent them from receiving religious Instruction from Persons of their respective Communion in the same Schools, if such an Arrangement should be found convenient, nor would there be any Difficulty in their reading the Scriptures together. The authorized Version of the Bible is used by all Classes of Protestants, and the Exercise of private Judgment in the Interpretation of Scripture is recognized by all; there is no Objection therefore to their reading together in Classes, neither is there any Objection to the Children of the different Denominations of Protestants being taught their respective Catechisms, when they are assembled for the purpose of receiving religious Instruction.

Various Opinions are entertained with respect to the time which it is necessary to devote to religious Instruction, and in the different Schools now in Existence, the Practice is also various; we collect, however, that Portions of two Days in each Week would be fully sufficient.

It becomes our next Duty to inquire in what Degree the Clergy of the Established Church, can or ought practically to take charge of the Superintendence of the religious Education of their Flocks.

Upon this Subject we proposed the following Questions to his Grace the Arch-
bishop of Dublin :

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Q. " Laying for the present out of Consideration any Obligations which the Statute Law may impose upon the Clergy, would your Grace be so good as to state what you conceive to be the Extent of the Duty of the Parochial Clergy of Ireland, with respect to the Instruction of Protestant Children of the Established Church within their respective Cures of Souls?"

His Grace's Answer was as follows :

" I conceive it to be their Duty to find out, in all the Families within their respective spiritual Charges, what Children will receive from them religious Instruction, and contrive the best means of giving it. I conceive it is the bounden Duty of every Clergyman, in every Parish, to go from door to door to know the young Persons of the Families, and to learn if they can procure their Attendance at any proper time and place, so as to give them religious Instruction. It is their bounden Duty to seek after them, and give them what you are now prescribing Modes and Facilities to effect."

The following Question was then submitted to his Grace :

" Of course, if any considerable Portion of the Protestant Peasantry of their respective Parishes were collected in Parochial Schools at specific times set apart for that Purpose, there could be no Doubt it would form a part of the Duty of the Clergy, in your Grace's View of it, to discharge that Duty, even laying out of Consideration any Obligation under the Statute?"

To which his Grace answered, " Yes, most certainly."

We then inquired his Grace's View with respect to the Obligations imposed by Statute Law upon the Clergy with respect to Parochial Schools.

His Grace's Answer was as follows :

" My View of the Duty of the Clergy, as growing out of the Act of 28th Henry Eighth, is, that there is no Obligation imposed on the Incumbent of a Parish to keep a Free School. The Law, as it appears to me, has become obsolete, or rather is virtually repealed, respecting certain Duties enjoined to the Clergyman, such as telling the Beads in English, &c. because these Duties themselves have passed away. But the Duty of keeping, or causing to be kept an English School, I conceive to be still in force under the Statute. The Mistake that has prevailed on this Head seems to be, that the Clergy are bound by this Act, and the Oath prescribed by it, to keep a Free School, whereas the Act expressly describes the School to be kept, not as a Free School, but on the contrary, as one in which a Stipend is to be paid by the Scholars resorting to it, conditioning only that the Stipend shall be such as is usually paid by Scholars in English Schools in that District of the Country; at the same time I conceive that the Clergy are to

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“ the utmost of their Power bound to keep, or see that there be kept, an English
“ School for the Instruction of the Poor, although they are not bound to see that it
“ shall be a Free School. The true Intention of the Law I consider to be conveyed
“ and enforced in the Act of the 7th of William Third, intituled, “ An Act to re-
“ strain Foreign Education.” In this Act it is declared that the Clergy shall, in their
“ respective Parishes or Districts, keep English Schools, or cause them to be kept,
“ according to the true Intent and Spirit of the Act of Henry the Eighth ; and this,
“ I conceive, sets aside all those minor Considerations growing out of the change of
“ times, and brings the Matter to the fair honest Equity of the Case, that the Clergy
“ were intended to be the Guardians of the Education of the Country, and to pro-
“ mote it in every fair and practicable way. I have always felt it as such, and
“ considered that the Oath imposed on the Clergy at Institution bore broadly upon
“ this, without entering into the Minutiæ of the legal Consideration which admit of,
“ and have led to, a great deal of Special Pleading ; but which, when gone into,
“ even with a liberal Interpretation, seem decidedly to preclude the Idea that the
“ Clergy are bound to keep Free Schools.”

It is obvious to us, that the Intention of the Statute of Henry Eighth was not pecuniary Contribution, but Superintendence, and that it did impose the latter Duty. This Act, after reciting, amongst other things, “ the Importance of a good Instruc-
“ tion in the most blessed Laws of Almighty God ;” and further reciting His Majesty’s Disposition and Zeal, that “ a certain Direction and Order be had that
“ all we His Subjects should the better know God, and do that thing that might
“ in time be and redound to our Wealth, Quiet, and Commodities,” proceeds, after a Variety of Enactments tending to the Suppression of the Irish, and the Introduction of the English Language and Customs, to require an Oath to be administered to every Clergyman at Ordination, and another at Institution, that amongst other things “ he should keep, or cause to be kept, within the Place,
“ Territory, or Parish, where he shall have Pre-eminence, Rule, Benefice, or Pro-
“ motion, a School for to learn English if any Children of his Parish come to him
“ to learn the same, taking for the keeping of the same School such convenient
“ Stipend or Salary as in the said Land is accustomed to be given.”

We cannot see in these Provisions, that the Obligation is limited to the mere teaching of the English Language. It appears that the better Knowledge of God and the civil and moral Duties of the People, were equally the Objects of the Legislature. Although the Reformation subsequently rendered obsolete the Direction, that the Clergy should “ bid the Beads in English,” we see nothing to annul the Obligations imposed by the other Provisions of the Act. But whatever Doubt might be entertained, if the Question rested upon the Construction of the Act of Henry 8th alone, we agree with his Grace the Archbishop of Dublin, in thinking, that any such Doubt is removed altogether by the Act of William 3d, which enjoins the strict Execution of the Act of Henry 8th, with respect to Schools.

Every Clergyman accordingly is still required by Law to take an Oath at Institution, to that Effect, which is in the following Terms :

“ I do solemnly swear, That I will teach or cause to be taught an English
“ School within the Vicarage or Rectory of _____ as the Law in that
“ case requires.”

Ante, Page 3.
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Under these Circumstances, a Responsibility is imposed on the Clergy, which is the more inconvenient, as its Limits and Nature are but imperfectly defined, though it certainly exposes them to the Liability of being deprived of their Benefices, if convicted a third time of not complying with the Provisions of the Act. We therefore recommend, that this uncertain Duty should hereafter be limited to their personal Superintendence of the religious Instruction to be given to the Protestant Children of the Established Church in the public parochial Schools which we shall hereafter recommend to be established.

The careful Instruction of the Children in the Bible, not merely by making them read it, but by fixing their Attention to its Doctrines and Precepts, and by exercising their Minds in the Perception of their true Force and Meaning, is the first and most important Object of Protestant religious Education. In addition to this, the teaching
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one Catechism to the Children of the Church of England, and one also to the Presbyterians, is the Course which appears to be approved by Persons qualified to form an Opinion on the Subject. The Mode of giving religious Instruction, by teaching in Succession a Variety of Catechisms, has been condemned to us by high Authority, and has, we believe, deservedly fallen into Disrepute.

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It is stated by Mr. Daly, as the Result of his Practice in the Schools superintended by him in his Parish of Powerscourt, that he finds the Children who attend to the Comment and Explanation of a limited Portion of the Scriptures, which are given by him at certain Periods of the Week, make more Progress in religious Knowledge than others who range through a greater Extent without the Advantage of Exposition. The Nature and Extent of the religious Instruction to be administered to the Children of the Established Church will however be more properly arranged by the Clergy, under the Direction of their respective Diocesans.

Examination of Archbishop of Dublin, Appendix, No. 253.

Of Rev. R. Daly, Appendix, No. 258.

Of Rev. Mr. Carlile, Appendix, No. 263.

Of Rev. Mr. Matthias, Appendix, No. 259.

Of Rev. Mr. Cooke, Appendix, No. 261.

In many Parts of Ireland it would occur, that a very large Proportion of the Protestant Children in Attendance on the Schools would be of the Presbyterian Church; the Care of the Protestant Children would in these Cases respectively devolve on the Clergymen of the Established Church, and the Presbyterian Ministers, whose Inclination we are assured it would continue to be, as it now is their Practice, to attend particularly to the Instruction of the Children of their Flock in their Catechisms and other religious Exercises. To afford Facilities for this Purpose, we recommend, that in those Parts of Ireland where the Presbyterians are found in considerable Numbers, Provision should be made in each of the public Parochial Schools of United General Instruction, for the Appointment of a Teacher of that Communion, who, besides his Services in the common Instruction of the School, may assist in the separate religious Instruction of the Presbyterian Children, under the Superintendence of the Minister.

Having thus far explained our Views as to the religious Education of the different Classes of Protestant Children in Ireland, we now come to the Consideration of the religious Instruction of the Roman Catholics. We had learnt that they not only wished that their Children should receive Instruction in the Doctrines of their Faith, but were also anxious that such Instruction should not be left in the hands of Persons professing a different Belief. In the Reasonableness of this Desire we could not but acquiesce.

We therefore felt it necessary to have an Interview with the Four Archbishops of the Roman Catholic Church in Ireland, for the Purpose of ascertaining their Opinions in what Manner religious Instruction ought to be provided for the Children of Roman Catholics. The Substance of our Conference will best be understood from the Minute made upon the Occasion, which we shall here insert.

“ Minutes of a Conversation between His Majesty’s Commissioners of Education
“ Inquiry, and the Most Reverend Dr. Murray, one of the Archbishops of
“ the Roman Catholic Church in Ireland.

“ Board of Education Inquiry,

“ Dublin, Thursday, 16th December 1824.”

“ The Commissioners, being desirous of ascertaining the Views of Doctor Murray
“ and of the Roman Catholic Clergy in Ireland on some important Points connected
“ with a general Plan of Education, stated to Doctor Murray that they were anxious
“ to establish such a System as should unite Children of all religious Denominations
“ in the same Schools, except when it should become unavoidably necessary to separate them for the Purpose of religious Instruction.”

“ They observed, that they considered this a Point of great Importance to the
“ Interests of the State, as it was only by training up the Youth of all Persuasions in
“ Habits of early Intercourse and Attachment, that they could hope to establish
“ among them those reciprocal Charities upon which the Peace and Harmony of
“ Society must depend.”

“ The Commissioners then stated, that they could not consider any System of
“ Education as deserving that Name which should not seek to lay the Foundations of
“ all moral Obligation in religious Instruction; and that with respect to the religious
“ Instruction of Roman Catholic Children, they were anxious to ascertain the Sentiments of Dr. Murray and of the Roman Catholic Clergy.”

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“ They therefore inquired whether there would be any Objection to common literary Instruction being received by Roman Catholics, as well from a Protestant as a Roman Catholic Master, and whether religious Instruction could be given to Roman Catholics by a Roman Catholic Layman approved of by the proper Roman Catholic Pastor ?”

“ Dr. Murray stated, that there could be no possible Objection to Roman Catholics receiving literary Instruction from a Protestant, nor to their receiving religious Instruction from a Roman Catholic Layman approved of by the proper Roman Catholic Pastor ; and he added, that the providing of proper Persons for such Purpose would be a great Relief to the Roman Catholic Clergy.”

“ The Commissioners then suggested, that Schools might be established, in each of which there should be both a Protestant and Roman Catholic Lay Teacher, by whom Education in common might be administered, so that the Children, united in the same Classes, should learn from the same Masters and use the same Books ; that for the Remuneration of such Teachers, adequate Means might be provided ; that the Roman Catholic Teacher might assist in the general literary Instruction, and might give separate religious Instruction to the Roman Catholic Children, subject to the Direction of their Pastors, and that the School Room, for a reasonable Portion of Time, on One or Two Days in the Week, might be appropriated exclusively to that Object.”

“ In these Suggestions for uniting Protestant and Roman Catholic Children in literary, and separating them only for religious Instruction, Dr. Murray expressed his Concurrence.”

“ The Commissioners then observed, that separate religious Instruction should not commence until the Difference of religious Belief should make it impossible for Instruction any longer to be received in common, and they inquired whether it would be objected to, on the Part of the Roman Catholic Clergy, that the more advanced of the Protestant and Roman Catholic Children should, at certain Times during School Hours, read Portions of the Holy Scriptures together, and in the same Classes, but out of their respective Versions, subject to proper Regulations, and in the Presence of their respective Protestant and Roman Catholic Teachers ; suggesting at the same Time, that Opportunities might be afforded to the Teachers of each Persuasion to explain to the Children separately the Portions so read.”

“ Dr. Murray answered, that serious Difficulties would exist in the way of such an Arrangement, and in lieu of it he proposed, that the Holy Scriptures should be used only when the Roman Catholic Children should be taken apart for the Purpose of receiving religious Instruction, and he said, that there could be no possible Objection to the Roman Catholic Children then reading out of the Sacred Volume itself the Gospels and Epistles of the Week ; he added, that no Objection would be made to an Harmony of the Gospels being used in the general Education which the Children should receive in common, nor to a Volume containing Extracts from the Psalms, Proverbs, and Book of Ecclesiasticus, nor to a Volume containing the History of the Creation—of the Deluge—of the Patriarchs—of Joseph—and of the Deliverance of the Israelites, extracted from the Old Testament ; and that he was satisfied no Difficulties in arranging the Details of such Works would arise on the Part of the Roman Catholic Clergy.”

“ The Commissioners then stated, that they considered it of the utmost Moment that no Books or Catechisms should be admitted either in the course of the literary or religious Instruction, containing Matter calculated to excite Contempt, Hatred, or any uncharitable Feeling in any Class towards Persons of a different religious Persuasion.”

“ To this Doctor Murray cordially assented.”

Signed “ T. FRANKLAND LEWIS.
“ J. LESLIE FOSTER.
“ W. GRANT.

Signed “ D. MURRAY, Abp.”

“ JAMES GLASSFORD.
“ A. R. BLAKE.”

“ 7th January 1825.”

“ The Commissioners having had an Interview this Day with the most Reverend Doctors Curtis, Murray, Kelly, and Laffan, and Four Archbishops of the Roman Catholic Church in Ireland, the Minute of the 16th of December last was read,
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“ and it was explained, that the Passage which related to the separate religious Instruction of Roman Catholics meant, that the proper Roman Catholic Pastors should have the Right of being present on those Occasions, and giving such religious Instruction as they should think proper; and that what was said of Masters applied also to Mistresses. The Archbishops who were not present on the 16th, expressed a Wish to consider the Matter until To-morrow.”

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“ January 8th.”

“ The Roman Catholic Archbishops mentioned above, having met the Commissioners this Day, expressed their Concurrence in the Views already expressed by Dr. Murray.”

Signed

“ PATRICK CURTIS, D. D.”

“ OLIVER KELLY, D. D.”

“ ROBERT LAFFAN, D. D.”

AFTER a careful Review of the whole of this Subject, the Delicacy and Embarrassments of which are exceeded only by its Importance, our Minds have been led to the Conclusion, that no better System for providing a general and united Education can now be adopted, than that which we proceed to recommend. It is not possible for us, in the present Report, to define every Part of its Details; it will, we trust, be sufficient to point out the leading Principles on which the System should rest.

WE propose, that public Schools of general Instruction shall be established, one at least in each Benefice, in which Literary Instruction shall be communicated to Children of all religious Persuasions; that Two Teachers, to be appointed by the general superintending Authority, (the Establishment of which we shall subsequently recommend,) shall be employed in each School, where the Extent of Attendance shall be sufficient to justify the Expense; that they shall each of them be Laymen, and that one of them shall be a Roman Catholic, where any considerable Number of Roman Catholics are in Attendance on the School; and that a Presbyterian Teacher shall be provided in those Schools, where the Number of Children belonging to that Communion shall render such Appointment necessary or expedient; that on Two Days in the Week the School shall break up at an early Hour, and the Remainder of the Day be devoted to the separate religious Instruction of the Protestants, the Clergyman of the Established Church attending for the Purposes at once of Superintendence and Assistance, and the Presbyterian Minister likewise, if he shall so think fit for the Children of his Communion. That on Two other Days of the Week the School Rooms of General Instruction shall in like Manner be set apart for the Roman Catholic Children, on which Occasions, under the Care of a Roman Catholic Lay Teacher, approved of as mentioned in the Minute which we have given, they shall read the Epistles and Gospels of the Week, as therein mentioned, and receive such other religious Instruction as their Pastors (who may attend if they think fit) shall direct. It may be right to notice, that in the Roman Catholic Church there are Epistles and Gospels appointed, not for Sundays only, but for almost every Day in the Year, and they comprize altogether a large Portion of the Old and New Testament.

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If the Attendance on a School should be so limited as to render both a Master and Usher unnecessary, the Master might be permitted to take Charge of the School of General Instruction, and be also the religious Teacher to the Children of the same Persuasion as himself. In such a Case, however, a Person of a different Religion, duly qualified and properly remunerated, might attend at those Periods in the Week when the School is set apart for the religious Instruction of Children of a different Persuasion from the Master, and perform, under proper Superintendence, the Duty of religious Teacher to those of his own Communion; and it might be possible for the Individual appointed to this Duty, to take charge of the religious Instruction in more Schools than one in a Parish or District. We suggest this Arrangement, however, as One which is possible rather than desirable; and express our Opinion, that the Establishment of Parochial Schools, sufficiently large to occupy a Master and Usher, is much the most eligible course.

We think it further necessary, that Means should be provided for supplying Testaments, according to the authorized Version, for the Protestant Children. With

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respect to the Roman Catholic Children, an Edition of the New Testament for their Use has been submitted to us by the Roman Catholic Prelates. The Text of this Edition is the Douay Version; almost all the Notes, however, originally annexed to that Version, have been omitted. We find, in fact, that there are only Sixty-three Notes altogether to the Four Gospels; and these with the Exception of an inconsiderable Number, have no peculiar Reference to the Doctrines of the Roman Catholic Church, as distinguished from those of the Protestant Churches; and such as have this peculiar Reference, are expressed in a Manner which ought not, we think, to be offensive to any Description of Persons. The Summaries prefixed to the different Chapters are in like Manner, as it appears to us unobjectionable. To this Edition is also annexed a Table of the Epistles and Gospels throughout the Year, specifying the Portions of the Scriptures appointed to be read for those Purposes by the Roman Catholic Church.

Deeply impressed with the Importance and Necessity of introducing the Scriptures into all Institutions for the Education of the People, as a fundamental Part of the Instruction, we recommend that Copies of this Edition of the Testament, omitting the Address thereto prefixed, but retaining the Notes, should be furnished for the religious Instruction of the Roman Catholic Children, in every School established upon the System proposed. It will be for the Roman Catholic Clergy to supply such other Books for the Purpose of Religious Instruction as they may desire. We would suggest, however, that many Forms of Catechisms are now in use amongst the Roman Catholics in the different Districts of Ireland, and that it would be expedient that some One or Two should be selected or compiled for general Use.

It will be necessary also to provide* a Volume compiled from the Four Gospels, in the Manner adverted to in our Conference with the Roman Catholic Archbishops. Such a Book, together with the Book of Proverbs, and the Work containing the History of the Creation, the Deluge, and other important Events, extracted from the Pentateuch, may be profitably used in the Schools during the Period of united and general Instruction. We by no means intend such Works as Substitutes for the Holy Scriptures, although we propose that the Reading of the Scriptures themselves should be reserved for the Time of separate religious Instruction.

The Means by which a System of general Instruction can be properly enforced and administered are hardly of less Importance than the System itself. That Object has not hitherto been accomplished by any one of the Institutions which have been supported by the Public Funds in Ireland.

The Members of the Incorporated Society, the Association for discountenancing Vice, and the Society for the Education of the Poor, all distribute the Money granted to them under Rules laid down by themselves, the Execution of which, it does not appear to us, they have adequate Means of enforcing. The latter Society, by the Employment of Inspectors, have done more towards the Accomplishment of this Object than the others. Their Schools, however, as we have already observed, are often in Connexion with other Societies, which establish Rules incompatible with a strict Compliance with their own, and practical Evasions of their Rules are daily occurring. Of the Talents, Industry, and Integrity of the Gentlemen who compose the acting Committee of the Kildare-Street Society, we entertain the highest Opinion, but we think they have not the Power to effect all the Objects which they are desirous of accomplishing. We are of Opinion, that any Society consisting of a large and fluctuating Body of Subscribers, who are bound by no other Rules than those which they impose upon themselves, cannot permanently be the most proper Instrument for directing and controlling a System of

* A Work of this Description, entitled, "An Evangelical Life of our Lord and Saviour Jesus Christ, forming an Harmony of the Four Gospels," sanctioned by the Roman Catholic Prelates, has been examined by us. It consists of the Text of the Four Gospels, according to the Douay Version, interwoven into one consecutive Narration. The Order pursued is chronological. Where any Particular occurs in one Gospel that is not to be found in the others, it is inserted. Where the same Particulars are stated in Two or more, the Statement is inserted from that Gospel in which it is the most full.

The Notes, originally annexed in an Appendix to this Work, have been omitted in an Edition which we have examined.

of general Education, maintained principally by the public Money, in a Country which unfortunately abounds in Distrust and Jealousy on account of religious Opinions.

Remarks on the different Institutions for the Education of the poorer Classes.

For the Foundation and Management of such Schools of general Instruction, as we recommend, we think that a distinct Board should be appointed by Government, of Persons responsible for the Execution of the Duty committed to their Charge, and who should be invested with sufficient Authority to controul the Application and Expenditure of the Public Money appropriated to the purposes of general Education. The Board should, we think, appoint Inspectors, who should be enabled to examine upon Oath. The Schoolmasters also, we think, should be sworn to conform to the Rules laid down by the Board for their Guidance. It will be necessary for this Board to have the entire controul of all Money to be applied to the Maintenance of the Schools under their Care, from whatever Sources it may be derived;—to have a legal Right to the School House, either by a permanent Grant in the Case of a Parochial School, or by Possession being transferred to them for a Period not less than a Year, in the Case of a School belonging to a private Patron receiving Aid from the Board. They should have the sole Power also of appointing and dismissing all Masters and Assistants, and of admitting or rejecting all Books or Papers which may be read in their Schools.

The Establishment of such an Authority for the purposes we have mentioned, renders it necessary to consider what Course should be adopted, with respect to the Societies now supported or assisted by public Grant.

The First which presents itself to our Notice, is the Incorporated Society. It has been our Duty to give so detailed an Account of the Schools under its Direction, that little more can be now necessary, than to state our Conviction, that no Care or Anxiety, however great on the Part of the many benevolent and distinguished Persons concerned in its Management, can ever successfully counteract the Defects inherent, both in its Plans and Constitution; and we are therefore obliged to suggest the Expediency of gradually withdrawing the Public Aid from that Society, and of leaving it to the Management of its own Funds, which we conceive considerably exceed £. 7,000 per Annum.

Incorporated Society.

We think that these Schools are now to be judged of, not as Institutions for Conversion, but rather as Places of Education, and as such we are clearly of opinion that, under all the Circumstances which it has been our Duty to detail, they ought no longer to derive Aid from the Public Revenue. The Course which we think should be pursued with respect to the Reduction of these Schools is, first, that all Children who are fit to be apprenticed should be disposed of with as little Delay as may be; and secondly, that there should be no new Admissions of Children until the total Number be so far reduced that the Establishment can be maintained by its own private Funds. It will then be for the Society to judge in what Manner they can most usefully apply the large Revenues which have been entrusted to them by the Donation or Bequests of charitable Individuals, and to decide whether it be still expedient to maintain Boarding Schools at so large an Expense, and, as we think, to so little Purpose. They have already acted upon the Principle of establishing Day Schools, and if hereafter they should determine to extend their Application of that Principle, the Superintendence and Management of the Schools maintained by them might readily be brought under the Powers of the Board which we have recommended to be established. A more desirable Course, and, perhaps still more conducive to the Interests of the Established Church, would, in our Judgment, be an Application of their Funds to the Assistance of the Association for discountenancing Vice, in the Distribution of Religious Books and the Promotion of catechetical Instruction.

We have next to consider of the Course which it is desirable to pursue with respect to the Association for discountenancing Vice. Of this Society, the Objects are Threefold; to promote catechetical Instruction, to distribute Bibles, Prayer Books, and other Books of religious Instruction; and to give Assistance to Schools established by the Clergy. We have already stated our Opinion, that the Obligation of providing Schools should be removed from the Clergy, and that they

Association for discountenancing Vice.

Remarks on the
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they should be charged only with the Duty of personally superintending the religious Education of Children of the Established Church, in their respective Schools of general parochial Instruction. With that Duty, the Distribution of Bibles and Prayer Books, and the Promotion of catechetical Instruction, strictly conform, and we think the Association would constitute a most useful Auxiliary to the Clergy of the Established Church in those Objects. With respect to their present Schools, we think it desirable that they should be transferred as much as possible to the general Controul and Inspection of the new Board, and that every Facility should be given for that Purpose.

Kildare-Place
Society.

The Kildare-Place Society directs its Attention to the Publication and Sale of cheap and useful Books; a Model School for the training of Masters and Mistresses; and to the Maintenance of Schools for Instruction. The Selection and Arrangement of the Books have been extremely well conducted; and we have no Doubt that the various Works which they have prepared are as well calculated as any can be for Schools of general Instruction, from which every thing is to be excluded which can offend the religious Tenets of any Persuasion of Christians. We think, therefore, that the Arrangement and Circulation of such Books for the Use of Schools, and the Sale and Distribution and Grants of School Requisites, may still remain with the Society, subject to the Approbation or Rejection of the Board of Superintendence, as to all Schools under its Management. With respect to the Model Schools also, and the Establishment for training Masters and Mistresses, we find them to have been extremely well managed; and as the Maintenance of such an Establishment must, for a considerable time at least, continue to be highly desirable in Ireland, we think that the Superintendence and Direction of that Institution may, with great Advantage, be left to the Care of the Society. The Schools under their Management, we think, form a separate and highly important Subject for Consideration. It appears to us, in the first Instance, to be expedient for the Society to withhold all Grants to Schools in Connexion with, or deriving Aid or Assistance from any other Society, and that for this Purpose all Schools that derive Aid from other Societies should be called upon to decide to which they will continue to belong, and the Aid from this Society continued to such only as reject that of others.

We recommend also, that after the Appointment of the new Board, the Establishment of which we have suggested, the Society should not make any new Grant of Money in Aid of building any School Room, or undertake to pay the Master or Mistress of any School which is not at this time in Connexion with them, or to which they are not already engaged, but refer all Applications for the building of new Schools to such Board.

Every Facility and Power should, we think, be granted both to the Society and to private Patrons, to transfer their Schools to the Care and Superintendence of the same Authority.

We cannot entertain the Plan of destroying any existing Class of Schools which are useful to a considerable Extent, though not so much so as, we hope, they may be rendered. We are, however, of Opinion, that if after the Lapse of a certain Time the Schools of general Instruction which we recommend should be found to answer their Purpose, any Schools continuing to belong to other Societies, and refusing to transfer themselves to the Management of the new Board, should gradually cease to receive any public Aid.

In seeking for the Means of establishing in Ireland an adequate Number of such Schools as we have described, it is hardly necessary to state that a most zealous Wish to promote Education exists on the part of a great Number of private Individuals, who are ready to sacrifice to this Object a Portion both of their Time and Property.

In addition, therefore, to the Parochial Schools of general Instruction which we have proposed, we have no Doubt that Individuals will continue to contribute their Assistance, by founding Schools under their own Immediate Care. A Part, therefore, of the necessary Means for the Establishment and Maintenance of such Schools,

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Schools, may be confidently expected from private Contributions, and such Schools, we propose, should be liberally assisted by the new Board, upon Condition of submitting themselves to its Jurisdiction. As to the Funds for the Maintenance of the new Parochial Schools, we recommend that they shall be derived partly from the State, partly from Parochial Assessments, and partly from Payment by the Pupils. Looking to the Results of our own personal Examination into Schools of all Descriptions, to the practical Effects of the System so long and so beneficially in Operation in Scotland, we are satisfied that the Schools should be founded on the Principle of *Pay Schools*, and that the Payment should go to the Master and the Usher. At what Sum the Rate of Payment should be fixed must depend upon local Circumstances. By appointing, in certain Situations, a higher Rate of Contribution, a most eligible Class of Schools may readily be provided with Instruction suitable to a better Description of Persons. Although in all Cases Payment by each Scholar should be the Rule, we recommend that there should be lodged in certain Individuals a Power of dispensing with the Payment, and of admitting, as an Exception, certain free Scholars. Payment, however, should be the Rule, and gratuitous Instruction the Exception.

Remarks on the different Institutions for the Education of the poorer Classes.

By the gradual Reduction of the Charter Schools, and by the Transfer of a Part of those which are now maintained by the Association and the Kildare-Place Society, a large Amount of the public Funds at present granted for Education will become available for the new Schools of public and general Instruction. The Plan which we have recommended cannot be put into full Operation without the Aid of Powers which can only be obtained from Parliament. We think it, however, desirable to attempt, with as little Delay as possible, to establish Schools upon the System we have recommended, and we think the Grant to the Lord Lieutenant for the general Purpose of aiding Schools should at once be made applicable to this Object. We have already shewn, that according to the present Management of that Fund, it may be so applied as to assist Schools of any Description whatever. We recommend that the Commissioners should be enabled, out of the Grant made in this Session, to fulfil such Engagements only as they have actually entered into, and that the Remainder of the Fund, with such Addition as may be thought sufficient, should be applied under such Directions as any new Authority to be erected for the Purpose may think fit, to the Establishment of Schools of the Description which we have proposed.

Charter Schools.

In the early Part of this Report, it has been stated, that we addressed a Form of Return to the Parochial Clergy of the Established Church, to the Roman Catholic Clergy, and also to the several Presbyterian Ministers. The Form of this Return will be found in the Appendix. The Information thereby obtained from these several Authorities is extremely important. It is, however, so voluminous, that it will require a separate Report for its Elucidation, and we propose to devote to it our earliest Attention. At present we shall merely state the general Result. According to the Returns made by the Ministers of the Established Church, the total Number of Schools in Ireland (Sunday Schools excepted) is 10,387, and they contain 498,641 Pupils. According to the Roman Catholic Returns the Number of Schools is 10,453, and the Number of Pupils 522,016.

Appendix, No. 1.

In the Enumeration we have excluded Sunday Schools on both Sides, as the Children in Attendance upon them are almost universally to be found in the Day Schools also. The total Numbers in Education are, according to the Protestant Returns, thus distributed :—

Of the Established Church	-	-	-	-	-	91,026
Presbyterians	-	-	-	-	-	43,236
Protestants of other Denominations	-	-	-	-	-	3,308
Roman Catholics	-	-	-	-	-	357,249
Children in Education, whose Religion is not stated in the Returns	-	-	-	-	-	3,822
Total in Education, according to the Protestant Returns						498,641

The

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poorer Classes.

The Numbers, according to the Roman Catholic Returns, are as follow :

Of the Established Church	-	-	-	-	-	83,180
Presbyterians	-	-	-	-	-	33,709
Protestants of other Denominations	-	-	-	-	-	3,794
Roman Catholics	-	-	-	-	-	397,212
Children in Education, whose Religion is not stated in the Returns	-	-	-	-	-	4,121
Total in Education, according to the Roman Catholic Returns -						522,016

In the year 1812, it appears by the Fourteenth Report of the Commissioners of Education, to which we have so often had occasion to refer, that at that Time the Number of Schools in Ireland might be estimated at 4,600, containing about 200,000 Pupils. It follows, that during the last 12 Years, the Number both of Schools and Pupils has considerably more than doubled.

It must not be forgotten, however, that Education is still in a great Degree administered in the Pay Schools of the Country unconnected with Societies, and, generally speaking, not subjected to any particular Controul or Superintendence.

We cannot more fully express the Conclusion which we come to upon this Part of the Subject, than in the Words of the Report above quoted :—" Were it there-fore even admitted that the Benefits of Education are not to the lower Classes of the People as great as we conceive them to be, yet the Necessity of assisting in obtaining it for them in this Country would not be diminished but increased; for such Education as has been objected to, under the Idea of its leading to Evil rather than to Good, they are actually obtaining for themselves; and though we conceive it practicable to correct it, to check its Progress appears impossible—it may be improved, but it cannot be impeded."

T. FRANKLAND LEWIS. (L. S.)
J. LESLIE FOSTER. (L. S.)
W. GRANT. (L. S.)
J. GLASSFORD. (L. S.)
A. R. BLAKE. (L. S.)

London, 30th May 1825.

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County of _____
 Barony of _____
 Diocese of _____
 Parish of _____

N. 1. (A.)—A RETURN of all SCHOOLS kept within the _____
 N. 2.—This Return is to be confined to the Parish of _____
 N. 3.—The Parish School, if any, be kept under the provisions of _____
 N. 4.—Dolls or Sunday Schools, are to be inserted in this Return, not _____

Appendix, N^o 1. (A.)

BLANK FORM FOR A RETURN OF ALL SCHOOLS

Kept within the several Counties, Baronies, Dioceses and Parishes of Ireland :

Under 15 separate Heads of Inquiry.

N^o 1. (A.)—A RETURN of all SCHOOLS kept within the
N. B.—This Return is to be confined to the Parish of
 united.—The Parish School, if any be kept under the provisions of
 Daily or Sunday Schools, are to be inserted in this Return, not

N. B.—The Commissioners of Inquiry being empowered by His Majesty's Commission to summon such Persons as they may deem it expedient to examine upon Oath; but being anxious to avoid unnecessary inconvenience to individuals, will in ordinary cases dispense with the Attendance at their Office in Dublin of the Persons making these Parochial Returns; provided, however, that the Return in each case shall be full and explicit, and shall be verified by Affidavit before a Magistrate, in the annexed Form, previous to its being transmitted to the Commissioners.

Parish of _____ at the time of the Date hereof.

and is not to include any School in any other Parish with which this Parish may happen to be 28 Henry VIII. c. 15, is to be placed at the head of the List.—All existing Schools, whether omitting even any Hedge Schools, that there may be within the Parish.

N ^o 6.	N ^o 7.	N ^o 8.	N ^o 9.	N ^o 10.	Con- cluded on the next two pages.
State the Average Number of Pupils during the last Winter.	State the Average Number of Pupils during the Summer of 1823.	State the pro- portion of Chil- dren in the School who can read; whether 2 in 20, 3 in 20, 4 in 20, or in what other pro- portion.—State also the average time required in this School to teach a Child to read.	State the total Annual In- come of the Master or Mistress; distinguishing Salaries or annual Gratuities, if any, and from what sources they proceed; the In- come arising from Payments by the Scholars; and the Rates of Payment required from them.	Describe the School-house, the nature of its accommoda- tions, the Materials of its con- struction, and the probable cost of constructing one of similar size and Materials at present; state the length and breadth of the School-room; state also at whose Expense, and out of what Funds, the School-house was constructed.	

THE OATH.—I, _____ do swear, That I have inquired, with due and reasonable diligence, into the matters contained in the above Return; and I do further swear, That the Statement therein made, as to each Head respectively, is the truth, according to the best judgment that I have been able to form upon the subject.

SWORN before Me _____ a Magistrate of the County of _____ residing at
this _____ the Post Town of which is _____ by the above-named
day of _____

N° 1. (A.)—RETURN of all SCHOOLS kept within the Parish of

N° 11.	N° 12.	N° 13.
State the Associations, Societies, Charitable Foundations, or Institutions, Confraternities, Convents, or Persons in any, and what Religious Orders (if any) with which each School is in connexion, and at what time, and under what circumstances, such connexion was formed; state also, whether the rules prescribed by such Associations, &c. have been faithfully adhered to, or deviated from in any and what respects, and by whom, and when.	State the Names, Ranks and Situations in life, of local or other Patrons, or Superintendents, if any, of each School, and the nature, extent, and occasions of their Superintendence; and state in particular, the nature and extent of Superintendence exercised over the School by the Protestant Minister and Curate, or by the Roman Catholic Priest or Coadjutor, or by any dissenting Minister, and whether they have any regular Days for visiting the Schools, and what Days.	State the time at which the School was taken under such Superintendence, as is referred to in the preceding Column.

N. B.—In case of the Incumbent being absent, the Curate or other officiating Minister is to proceed to fill up this Return, without waiting for his Assistance.—The Curate, or other officiating Minister, however, is in such case immediately to write to the Secretary of the Commissioners of Inquiry, mentioning where the Incumbent is, his Post Town, and the cause of his Absence, in order that the Commissioners may judge of the expediency of forwarding to him a Duplicate of this Return.

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at the Time of the Date hereof,—*continued.*

These Blanks are to be filled up by the Person making the Return.

Extreme length of the Parish -
 Extreme breadth of Ditto - -
 Computed Number of Acres in }
 the Parish - - - - - }

N° 14.

Enumerate every book and printed paper, of every description, which is or has been read, taught, or in any way used, either for amusement or instruction, within the School, at the time of making this return, or within Six Months previous to it, so far as you can learn; and state from what sources, and in what manner, and at whose expense they have been supplied.—In case the Scriptures are used, state whether it is the Bible at large, or the New Testament alone; whether the Translation used be that of the Established Church, or the Douay Version; how many copies of each are used in the School at the period of making the return; what was the greatest number of each at any period within the Six Months next preceding (as far as you can learn); and state any causes which may have led either to the increased or diminished use of them within the School.

N° 15.

State whether any and what steps have been taken in the School, by whom, at what time, and in what manner, to induce Roman Catholics to become Protestants, or Protestants to become Roman Catholics.—State fully your Observations as to any increase, diminution, or secession of Pupils, which has taken place, either within the present Year, or at any period during the last few Years; the causes to which such are to be attributed; the mode in which they have been effected; your opinion as to the probability of their being permanent; the sentiments and dispositions of the people as to the attendance of their Children at the School; the extent and degree in which any endeavours to induce such increase or diminution have been successful or otherwise; and any further general observations which you may deem it expedient to offer.

Signed and returned to His Majesty's Commissioners }
 appointed to inquire into the State of Education in }
 Ireland, this day of 1824.

Incumbent.

Curate (if any).

N^o 1. (B.)

BLANK FORM for a Return as to the PARISH SCHOOLS kept under
the Provisions of the 28th Henry VIII. c. 15. in the several Counties,
Baronies, Dioceses, and Parishes of Ireland ;

UNDER 23 QUERIES.

County of - -
 Barony of - -
 Diocese of - -
 Parish of - -

N^o 1. (B.)—A RETURN as to the Parish School (if any) kept
N. B.—This Return is to be confined to the Parish of this Parish may happen to be united.—If there be not any be a Curate) are so to certify upon this Return to the Commissioners non-Existence.—If there be such a School kept, they are to

QUERIES:	ANSWERS:	QUERIES:
1.—State the Name of the Place at which the School is held, and state the Name of the Townland.		8.—State the proportion of Children in the School who can read; whether 2 in 20; 3 in 20; 4 in 20; or in what other proportion. State also the average time required in this School to teach a Child to read.
2.—State the Name of the Master or Mistress; at what time the School was first opened; and on what days and at what periods of the Year the School is held.		9.—State the total annual Income of the Master or Mistress; distinguishing Salaries or annual Gratuities, if any, and from what sources they proceed; and the Income arising from Payments by the Scholars; and the Rates of Payments required from them.
3.—State the Religion of the Master or Mistress, and by whom he or she was appointed to the School, and when.		10.—State the Amount of the annual Stipend, if any, paid to the Master by the Incumbent of the Parish, and during how many and in which of the last ten Years it has been paid.
4.—State the Age, Character, and Qualifications of the Master or Mistress, and where he or she was educated, and whether trained in Kildare Place, or elsewhere, and where.		11.—State the length, breadth, and height of the School-room.
5.—State the average Number of Pupils in attendance, on the average of three months next preceding this Return.	Males. Protestants of the Established Church. Females. Presbyterians. Protestants of other Denominations. Roman Catholics.	12.—State whether the School-house is built with stone and lime, or how otherwise; in what manner it is roofed; how it is floored; and whether sufficiently lighted; and generally as to its repair; and state particularly the nature of its accommodation.
6.—State the average Number of Pupils during the last Winter.		
7.—State the average Number of Pupils during the Summer of 1823.		

N. B.—The Commissioners of Inquiry being empowered by His Majesty's Commission to summon such Persons as they may deem it expedient to examine upon Oath; but being anxious to avoid unnecessary inconvenience to Individuals, will in ordinary cases, dispense with the attendance at their Office in Dublin of the Persons making these Parochial Returns; provided, however, that the Return in each case shall be full and explicit, and shall be verified by Affidavit before a Magistrate, in the annexed Form, previous to its being transmitted to the Commissioners.

in the Parish of

under the Provisions of the 28th Henry VIII. c. 15.

and is not to refer to the Parish School of any other Parish with which such School kept within the Parish of the Incumbent (and Curate if there sioners of Inquiry, together with such Explanations as they may wish to offer as to the Causes of fill up Answers to the following Queries.

ANSWERS:	QUERIES:	ANSWERS:	Concluded on the two following pages.
	13.—State when it was built, and out of what Funds, and (if the same can be ascertained) about how much it cost, and the probable cost of constructing one of similar size and materials at present.		
	14.—State the nature and degree of assistance (if any) received by the School from the Association for discountenancing Vice, the Kildare-street Society, the London Hibernian Society, or any other Society, and at what time;—and under what circumstances the connexion was formed with such Societies respectively;—and state whether the Rules prescribed by such Associations, &c. have been faithfully adhered to, or deviated from in any and what respects, and by whom and when.		
	15.—State with particularity the nature and extent of Superintendence exercised over the School by the Minister and Curate of the Established Church respectively, and whether they have any regular days for visiting the School, and what days.		

THE OATH.—I, *do swear, that I have examined, with due and reasonable diligence, into the Matters contained in the above Return; and I do further swear, that the Statement therein made, as to each Head respectively, is the truth, according to the best judgment that I have been able to form upon the subject.*

SWORN before Me,
residing at
by the above-named

a Magistrate of the County of
the Post Town of which is
this day of

N^o 1. (B.) —RETURN as to the Parish School (if any) kept in the Parish of _____ under the _____

QUERIES:	ANSWERS:	QUERIES:
16.—State the Names, Ranks, and Situations in life of local or other Patrons, or Superintendents, if any, of the School, and the nature, extent, and occasions of their Superintendence.		19.—State the extent in which, and the Regulations under which, the Scriptures are either read or got by heart.
17.—State the time when the School was taken under such Superintendence as is referred to in the preceding column.		
18.—Enumerate every Book and printed Paper of every description which is or has been read, taught, or in any way used, either for amusement or instruction, within the School, at the time of making this Return, or within six Months previous to it, so far as you can learn; and state from what sources, and in what manner, and at whose expense, they have been supplied. In case the Scriptures are used, state whether it is the Bible at large, or the New Testament alone; whether the Translation used be that of the Established Church or the Douay Version; how many Copies of each are used in the School at the period of making the Return; what was the greatest number of each Version at any period within the six months next preceding (as far as you can learn); and state any causes which may have led either to the increased or diminished use of them within the School.		20.—Describe the nature and extent of Education afforded beyond mere reading. State in particular the Regulations as to Catechetical instruction; what Catechisms are employed; by whom the Catechetical instruction is given; and to what Classes and descriptions of Children it is communicated.
		21.—State whether any and what steps have been taken in this School, and by whom, and at what time, and in what manner, to induce Roman Catholics to become Protestants, or Protestants to become Roman Catholics.

N. B.—In case of the Incumbent being absent, the Curate or other officiating Minister is to proceed to fill up this Return, without waiting for his assistance. The Curate, or other officiating Minister, however, is in such case immediately to write to the Secretary of the Commissioners of Inquiry, mentioning where the Incumbent is, his Post Town, and the cause of his absence, in order that the Commissioners may judge of the expediency of forwarding to him a duplicate of this Return.

Provisions of the 28 Hen. VIII. c. 15.—*continued.*

These Blanks are to be filled up by the Person making the Return.

Extreme length of the Parish - -
Extreme breadth of ditto - - - -
Computed Number of Acres in }
the Parish - - - - - }

ANSWERS:	QUERIES:	ANSWERS:
	22.—State fully your observations as to any increase, diminution, or secession of Pupils which has taken place, either within the present year, or at any period during the last few years; the causes to which such are to be attributed; the mode in which they have been effected; your opinion as to the probability of their being permanent; the sentiments and dispositions of the People as to the attendance of their Children at the School; and the extent and degree in which any endeavours to induce such increase or diminution have been successful or otherwise.	
	23.—State any further general observations which you may deem it expedient to offer.	

Signed and returned to His Majesty's Commissioners,
appointed to inquire into the State of Education in
Ireland, this day of 1824.

Incumbent.

Curate (if any.)

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Nº 2.

A Return of the Number of PARISH SCHOOLS, established under the provisions of the Act of 28 Henry VIII. c. 15, in the several Dioceses in Ireland, under the Superintendence of the Clergy of the Established Church, and to the Support of which they contribute.

N° 2.—A RETURN of the Number of Parish Schools, established under the Provisions Superintendence of the Clergy of the Established Church, and to the Support of which the same; and the Number of Scholars attending such Schools, distinguishing

ECCLESIASTICAL PROVINCE.										DIOCESE.										
Armagh - - - - -										{	Armagh	-	-	-	-	-	-	-	-	-
											Clogher	-	-	-	-	-	-	-	-	-
											Derry	-	-	-	-	-	-	-	-	-
											Down and Connor	-	-	-	-	-	-	-	-	-
											Dromore	-	-	-	-	-	-	-	-	-
											Kilmore	-	-	-	-	-	-	-	-	-
											Meath	-	-	-	-	-	-	-	-	-
											Raphoe	-	-	-	-	-	-	-	-	-
Dublin - - - - -										{	Dublin and Glandelagh	-	-	-	-	-	-	-	-	-
											Ferns and Leighlin	-	-	-	-	-	-	-	-	-
											Kildare	-	-	-	-	-	-	-	-	-
											Ossory	-	-	-	-	-	-	-	-	-
Cashel - - - - -										{	Cashel and Emly	-	-	-	-	-	-	-	-	-
											Cloyne	-	-	-	-	-	-	-	-	-
											Cork and Ross	-	-	-	-	-	-	-	-	-
											Killaloe and Kilfenora	-	-	-	-	-	-	-	-	-
											Limerick and Ardfert and Aghadoe	-	-	-	-	-	-	-	-	-
											Waterford and Lismore	-	-	-	-	-	-	-	-	-
Tuam - - - - -										{	Clonfert and Kilmacduagh	-	-	-	-	-	-	-	-	-
											Elphin	-	-	-	-	-	-	-	-	-
											Killala and Achonry	-	-	-	-	-	-	-	-	-
											Tuam and Ardagh	-	-	-	-	-	-	-	-	-
Recapitulation - - - - -										{	Province of Armagh	-	-	-	-	-	-	-	-	-
											D° - Dublin	-	-	-	-	-	-	-	-	-
											D° - Cashel	-	-	-	-	-	-	-	-	-
											D° - Tuam	-	-	-	-	-	-	-	-	-
										Total - - - - -										

In addition to the *Annual Contributions* above stated, the Incumbents in several cases instances have subscribed towards the building of the School-house. In some cases stated in his return is not included in the above Account.

Several other Schools have been returned to the Commissioners by the Clergy, as such Schools not appearing to have received pecuniary aid from the Clergymen of the

of the Act of 28 Henry VIII. c. 15, in the several Dioceses in Ireland, under the they contribute; with the Total Amount of Annual Contributions from the Clergy to Protestants from Roman Catholics.

Number of Benefices.	Number of Parish Schools.	Amount of Annual Contributions from the Clergy.	NUMBER OF SCHOLARS.		
			Protestants.	Roman Catholics.	TOTAL.
		£. s. d.			
80	61	305 7 -	1,633	1,213	2,846
44	40	104 13 3	1,405	571	1,976
55	51	188 13 -	1,795	617	2,412
77	45	105 3 11	2,192	512	2,704
23	21	56 9 6	1,086	286	1,372
31	24	92 10 3	746	451	1,197
101	65	240 2 10	1,281	1,377	2,658
26	30	76 5 6	901	432	1,333
437	337	1,169 5 3	11,039	5,459	16,498
87	59	321 8 6	1,764	938	2,702
92	73	307 10 6	1,851	1,692	3,543
45	21	74 3 7	368	306	674
61	36	183 3 3	526	881	1,407
285	189	886 5 10	4,509	3,817	8,326
58	24	180 9 9	412	389	801
65	32	188 17 6	590	683	1,273
78	41	244 5 4	1,255	185	1,440
55	28	117 8 -	703	798	1,501
95	28	89 9 6	537	670	1,207
51	23	82 7 5	168	1,128	1,296
402	176	902 17 6	3,665	3,853	7,518
14	14	88 - -	317	444	761
34	23	86 14 -	420	602	1,022
20	10	20 11 -	320	368	688
50	33	146 5 9	925	760	1,685
118	80	341 10 9	1,982	2,174	4,156
437	337	1,169 5 3	11,039	5,459	16,498
285	189	886 5 10	4,509	3,817	8,326
402	176	902 17 6	3,665	3,853	7,518
118	80	341 10 9	1,982	2,174	4,156
1,242	782	3,299 19 4	21,195	15,303	36,498

contribute to the Schools by grants of Ground, Houses rent-free, Books, &c. and in many annual assistance is afforded by the Clergyman, the precise amount of which not being

Parish Schools under their Superintendence, which are not included in the above List, respective Benefices.

Appendix, N° 3.

EXTRACTS.

(1.)—EXTRACTS from the 28th Henry VIII. c. 15. intituled, "An Act for the English order, habite and language."

"THE King's Majestie, our most gracious and most redoubted Sovereign Lord, pre-
pending and waying by his great wisdom, learning and experience, how much it doth
more conferre to the induction of rude and ignorant people to the knowledge of Almighty
God, and of the good and vertuous obedience, which by his most holy precepts and com-
mandments, they owe to their princes and superiours, then a good instruction in his most
blessed laws, with a conformitie, concordance and familiarity in language, tongue, in
manners, order and apparel, with them that be civil people, and doe profess and knowledge
Christ's religion, and civil and politique orders, laws and directions, as his Grace's subjects
of this part of this his land of Ireland, that is called the English pale, doth," &c.

The Irish habit and
apparel prohibited, on
pain of forfeiting it.

Sect. 9.—"AND further be it enacted by authority aforesaid, That every archbishop, bishop, suffragan, and every other having authority and power, to give order of priesthood, deacon and subdeacon, shall at such time as they or any of them, doe give to any person or persons, any of the said orders of priesthood, deacon or sub-deacon, give unto every person taking any of the said orders of priesthood, deacon or subdeacon, a corporal oath that he or they so taking order as is aforesaid, shall to the uttermost of his power, wit and cunning, endeavour himselfe to learn the English tongue and language, and use English order and fashions, if he may learne and attaine the same by possibility, in such place and places where his cure or dwelling shall be; and further, shall endeavour himselfe to move, endoctrine and teach all other being under his order, rule and governance, to accomplish and performe the same; and that also every such archbishop, bishop, suffragan, archdeacon, commissarie, and other having power and authority, to admit, install, collate, institute or induct, any person or persons to any dignity, benefice, office or promotion spiritual, as is aforesaid, shall at the time of the admission, institution, installation, collation and induction of such person and persons, to any dignity, benefice, office or promotion spiritual, give unto the said person and persons so admitted, instituted, installed, collated or inducted, a corporal oath, that hee and they so being admitted, instituted, installed, collated or inducted, shall to his wit and cunning, endeavour himselfe to learne, instruct and teach the English tongue, to all and everie being under his rule, cure, order, or governance; and in likewise shall bid the beades in the English tongue, and preach the word of God in English, if he can preach; and also for his own part shall use and exercise the English order and habite, and also provoke as many as he may to the same; and also shall keepe or cause to be kept within the place, territorie or paroch where he shall have pre-eminence, rule, benefice or promotion, a schole for to learne English, if any children of his paroch come to him to learne the same, taking for the keeping of the same schole such convenient stipend or salarie as in the said land is accustomedly used to be taken. And if any archbishop, bishop, or suffragan or other, having authority to give orders as is aforesaid, or having authority or power to collate, institute, admit, install or induct any person or persons to any dignitie, benefice, office or promotion spiritual, as is aforesaid, or any of them, doe give orders to any person or persons, without giving the oath aforesaid, or doe in any wise admit, collate, institute, install or induct any person or persons to any dignitie, benefice, office or promotion spiritual, without giving to such person or persons so collated, admitted, instituted, installed or inducted, such corporall oath as is aforesaid, that then every such archbishop, bishope, suffragan, ordinarie and other having power and authority to give orders, as is aforesaid, or to collate, admit, institute, install or induct any person or persons to any dignitie, benefice, office or promotion spirituall, as is aforesaid, shall forfeit for every time offending against this statute iii. li. vis. viii d. the one moietie to our sovereign lord the king, the other moietie to that person or persons that will sue for the same as is aforesaid.

Oath to be given to
such as take orders,
that he will endeavour
to learn and teach the
English language, and
that a school shall for
that purpose be kept
in his parish, &c.
taking the accustomed
stipend.

Said oath to be given,
on pain of 3l. 6s. 8d.

Sect. 10.—"AND further be it ordeyned, established and enacted by authority aforesaid, That if any person or persons, being promoted, collated, instituted, installed or inducted in any dignitie, benefice, office or promotion spiritual, doe not observe, performe and fulfill the tenour, purport and effect of the said oath, that then such person or persons upon condemnation thereof, by due proces of the law, had as is aforesaid, shall forfeit for the first time vis. viii d.; and if such person and persons be eftsoones lawfully condemned for like offence then he shall forfeit xxs.; and if the third time he be lawfully condemned for like offence, then such dignitie, benefice, office, or promotion spiritual, which such person or persons have, where such offence is committed, shall be taken, deemed, and adjudged to be voyde, and that it shall be lawful to him or them, to whom the right, title, or interest of nomination, collation, presentation, election or gift thereof shall appertayne, to nominate, collate, present, elect or give the same to any other sufficient and able person or persons in like manner and form, as though the incumbent had died, any thing or things, by him afore then done notwithstanding.

And to be observed,
on pain of 6s. 8d. for
the first offence, 20s.
for the second, and
the benefice to be void
on the third.

Sect. 11.—“ Provided, and be it enacted by authority aforesaid, That this Act in anywise extend not or be prejudicial to any person or persons which hereafter shall be beneficed within this land, being bound to keepe residence in any metropolitan, cathedral or collegiate church, neyther to any person or persons so beneficed, which shall be at study in any universitie, eyther being in the king's service, or otherwise out of the land by the king's commandement, but that such paroch priest or priests, which shall have the service of any paroch church under him or them, shall during their absencie teach the English tongue, and keep a schole according to the form of this Act, upon pain of forfeiture to every such paroch priest of xxs. for every year that he shall omit the same: Provided also, That this Act shall take no effect ne execution, until it be openly proclaymed in due forme.

(2.)—EXTRACTS from 12th Eliz. c. 1, being “ An Act for the Erection of Free Schools.”

Ignorance of the people for want of school discipline.

A free school in every diocese.

The master of the English birth.

The deputy, &c. to have the nomination, except in Armagh, Dublin, Meath and Kildare.

The school-house in the principal shire town at the cost of the whole diocese, without respect of freedoms.

The overseers.

The Deputy, &c. by advice of majority of the council, shall appoint the salary;

whereof the ordinary to pay one-third, the other two parts by the clergy of the diocese.

All ecclesiastical livings come to the Crown chargeable.

“ FORASMUCH as the greatest number of the people of this your Majesties realm hath of long time lived in rude and barbarous states, not understanding that Almighty God hath, by his divine laws, forbidden the manifold and haynous offences, which they spare not daily and hourelly to commit and perpetrate, nor that hee hath by his holy Scriptures commanded a due and humble obedience from the people to their princes and rulers; whose ignorance in these so high pointes touching their damnation, proceedeth only of lack of good bringing up of the youth of this realm, either in publique or private schooles, where through good discipline they might be taught to avoid these lothsome and horrible errors; it may therefore please your most excellent Majestie, that it be enacted, and bee it enacted by your Highnesse, with the assent of the Lords spirituall and temporall, and the Commons in this present Parliament assembled, and by the authority of the same, That there shall be from henceforth a free schoole within every diocese of this realm of Ireland, and that the schoolemaster shall be an Englishman, or of the English birth of this realm: and that the Lord Archbishop of Armachanen, the Lord Archbishop of Dublin, the Lord Bishop of Meath, and the Lord Bishop of Kildare, and their severall successours for ever, shall have the nomination, institution and appointment of the schoolemasters within their severall diocesses, from time to time for ever, that is to say, everie of them in his own diocese: and that the Lord Deputie, or other governour or governours of this realm for the time being, shall have the nomination, institution and appointment of all and singular the schoolemasters in and for all and singular the other diocesses of this realm (the four diocesses before named excepted) from time to time for ever. The schoolehouse for every diocese to be builded and erected in the principall shire town of the diocese, where schoolehouses be not alreadie builded, at the costes and charges of the whole diocese, without respect of freedoms, by the devise and oversight of the ordinaries of the diocese, or of the vicars generall (sede vacante) and the sheriffe of the shire: and that the Lord Deputie, or other governour or governours of this realm for the time being, with and by the advise of the councell of the same, or more number of them, shall according to the quality and quantities of everie diocese, appoint to and for every schoolemaster such yearly pencion, stipend or salarie, where none is already appointed, as he with and by their advise shall think convenient, whereof the ordinaries of every diocese shall bear yearly for ever the third part; and the parsons, vicars, prebendaries, and other ecclesiasticall persons of the same diocese, shall pay yearly for ever the other two partes, by an equall contribution to be made by the said ordinaries.

Sect. 2.—“ And be it further enacted, by the authority aforesaid, That all churches, parsonages, vicarages, and other ecclesiasticall livings, that have come by any title, meane, or conveyance to the possession and seisin of the Queen's Majestie, or any of her most noble progenitors, shall be charged to this payment and contribution, in whose hands or possession somever the same are or shall come.”

(3.)—EXTRACT from the 7th Will. III. c. 4, intituled, “ An Act to restrain Foreign Education.”

28 H. 8. 15 & 12 Eliz. 1. have not had desired effect from connivance at popish schools.

Said Acts, and all others in force concerning schools, to be put in execution. Justices of B. R. assize and peace to give this and said

Sect. 10.—“ AND to the intent that no pretence may be made or used, that there are not sufficient numbers of schools in this realm to instruct and inform the youth thereof in the English language, and other literature; be it further enacted, by the authority aforesaid, That one Act of Parliament, made in the twenty-eighth year of the reign of the late King Henry VIII. called, *An Act for the English order, habit and language*, whereby it is among other things enacted and provided, that every incumbent of each parish within this kingdom shall keep, or cause to be kept, within the place, territory or parish where he shall have preheminance, rule, benefice or promotion, a school to learn English; and also one other Act made in the twelfth year of the reign of the late Queen Elizabeth, intituled, *An Act for the erection of Free Schools*, whereby it is enacted and provided, that a public Latin Free School shall be constantly maintained and kept within each diocess of this kingdom, which have generally been maintained and kept, but have not had the desired effect, by reason of such Irish popish schools being too much connived at, and all other acts and statutes now in force in this realm concerning schools, shall from henceforth be strictly observed and put in execution, according to the good intent and design of the same; and for the more effectual doing thereof, the justices of His Majesty's court of King's Bench, each term, and the judges of assize in their respective circuits, and the justices of peace in their

their general sessions of peace, are required to give this and the said former Acts in charge from time to time, to the several grand juries to be then impannelled and charged, and to be very circumspect in seeing the same put in due execution." Acts in charge, and to be very circumspect in the execution.

- (4.)—EXTRACT from the 8th Geo. I. c. 12. intituled, "An Act for the better enabling of the Clergy, having cure of souls, to reside upon their respective benefices; and for the encouragement of Protestant schools within this kingdom of Ireland."

Sect. 9.—"AND for the better encouragement of English Protestant schools, which are much wanting in this kingdom; Be it enacted by the authority aforesaid, That it shall and may be lawful for every archbishop and bishop with such consent, and signified as before-mentioned;" [namely, with the consent of his dean and chapter respectively, signified by certificate in writing under their hand and common seal; and where there is no dean and chapter, with the consent of the archdeacon and six beneficed clergymen of the diocese, signified in writing under their hands and seals. See sect. 5.] "And also for every dean, archdeacon, dignitary, prebendary, rector, vicar, and ecclesiastical person whatsoever, with the consent of his archbishop or bishop, such consent to be signified by certificate in writing, under the hand and seal of such archbishop and bishop respectively, by deed or deeds under their respective hands and seals, (such deed and deeds, together with such certificate of such consent as aforesaid, to be enrolled as aforesaid respectively), to make an absolute grant unto the churchwardens of each parish, and their successors for ever; who are hereby enabled to take and hold such grant accordingly, of any quantity of land to any of them respectively belonging, as glebe or otherwise, not exceeding two acres for an archbishop or bishop, and one acre for any other person before-mentioned, for the use of a resident Protestant schoolmaster, to teach the English tongue, from time to time, to be nominated by the person making such a grant, and his successors, and licensed by the archbishop or bishop of the diocese respectively." Bishops, dignitaries, and all ecclesiastical persons, with consent certified, may by deed (inrolled with certificate) grant to churchwardens, two acres for a bishop, and one for others, for an English Protestant schoolmaster, named by grantor and successors, and licensed.

Sect. 10.—"Provided, that no land granted as aforesaid for the use of any rector, vicar, or other ecclesiastical person, or of any schoolmaster, shall be reputed to make such rector, vicar, ecclesiastical person, or schoolmaster, or any person under any of them deriving, a freeholder to any intent or purpose of law whatsoever." No grant as aforesaid shall make any of said persons freeholders.

- (5.)—EXTRACT from the 5th Geo. II. c. 4. intituled, "An Act for the further explaining and amending the several Laws, for preventing frauds committed by tenants, and for the more easy renewal of leases, and for the further amendment of the law in certain cases therein mentioned."

Sect. 9.—"AND whereas by the Act of the eighth of King George the First, intituled, "An Act for the better enabling of the clergy having cure of souls, to reside upon their respective benefices, and for the encouragement of Protestant schools within this kingdom of Ireland, all archbishops and bishops may make a grant of two acres of their land, and other ecclesiastical persons of one acre, for the use of a resident Protestant schoolmaster, to teach the English tongue, and the fundamental principles of true religion; and whereas it does appear, that many popish children have been and are daily instructed in such English Protestant schools; for the further encouragement of the same, be it enacted by the authority aforesaid, That it shall and may be lawful for all persons whatsoever seised in fee simple, fee tail, or for life, in possession in any lands, with immediate remainder over to his her or their own issue, by his her or their deeds respectively, to grant any part of such lands not exceeding one acre plantation measure, of the yearly value of thirty shillings, and being no part of the demesne lands usually occupied with, or reputed as demesne to the mansion or chief dwelling-house belonging to such tenant in fee simple, fee tail, or for life, for the use of a resident Protestant schoolmaster, to teach the English tongue to such children of poor papists, and all others as will resort to the same; and that the minister and churchwardens, and their successors, for ever, of each respective parish where such acre of land is or shall be so granted or set apart, shall be and are hereby empowered and made capable of receiving such grant or grants of lands, not exceeding one acre plantation measure, for the use of such English resident Protestant schoolmaster, to teach the English tongue, and to no other intent use or purpose whatsoever; provided, that no such grantee or lessee shall be qualified to vote at the election of any member to serve in Parliament, as a freeholder by virtue of such grant or lease." To encourage English Protestant schools.
All tenants in fee tail or for life, in possession, immediate remainder to their issue, may grant to churchwardens, for ever, one acre, 30s. yearly, no part of demesne, for resident Protestant schoolmaster to teach English.

Not to give a vote at elections.

- (6.)—EXTRACT from the 50th Geo. III. c. 33. intituled, "An Act for enabling tenants in tail and for life, and also ecclesiastical persons, to grant land for the purpose of endowing schools in Ireland."

Sect. 1.—AFTER reciting the foregoing Act of the 5th Geo. II. c. 4. and that the provisions of the same, had been found insufficient, it is enacted, "That from and after the passing of this Act, it shall and may be lawful to and for all persons whatsoever seised of any lands in fee simple, fee tail, or for life, in possession, with immediate remainder to his her or their issue, of any interest in lands, by his or their deeds respectively, to grant any part of such lands, not exceeding half an acre Irish plantation measure, within the liberties of any city or corporate town in Ireland, nor two acres Irish plantation measure in any other part of Ireland, of whatever yearly value the same may be, and being no part of the demesne lands usually

Grants of land in towns corporate, &c. by land owners, for endowment of schools, &c.

usually occupied with, or reputed as demesne to the mansion or chief dwelling-house, belonging to such tenant in fee tail or for life, to any person or persons, body or bodies corporate, whether aggregate or sole, who shall be approved of for that purpose by the bishop of the diocese in which such lands lie, and to his and their heirs or successors in fee simple, or for any lesser interest, such approbation to be expressed by such bishop being a party to, and signing and sealing such deed, in trust, and for the use of a resident schoolmaster, and subject to such conditions respecting the mode of appointing such schoolmaster, and his successors, and the plan of education and regulation of such school and its concerns as shall be specified in such deed, or as shall afterwards be agreed on by and between the person or persons so making such grant of land, or his or their heirs, on the one part, and all and every or any person or persons, body or bodies politic or corporate, their heirs or successors, on the other part, who shall advance or shall have advanced any of his or their money, or any part of the funds intrusted to their management, to the amount of not less than one hundred pounds sterling, either for the building of a school-house on the lands so granted, or for the endowment of the schoolmaster."

Grants by ecclesiastical persons.

II.—"And be it further enacted, That it shall and may be lawful in like manner, for every archbishop and bishop, and dean or dean and chapter, archdeacon, or other ecclesiastical dignitary, prebendary, rector, vicar, and all other ecclesiastical persons, with the consent of the archbishop or bishop of their respective dioceses, to make an absolute grant by deed or deeds under their respective hands and seals, of any quantity of land to any of them respectively belonging, in right of their respective archbishopricks, bishopricks, and other ecclesiastical dignities, or as glebe or otherwise, not exceeding one acre, to any person or persons, body or bodies politic or corporate, who shall be approved of by such archbishop or bishop; the consent and approbation of such archbishop or bishop to be expressed by his being a party to, and signing and sealing such deed in trust, for the use of a resident schoolmaster, and subject to such conditions respecting the mode of appointing such schoolmaster, and the plan of education and regulation of such school as is hereinbefore mentioned and expressed, with respect to such grant by other persons hereinbefore mentioned."

Grantee not entitled to vote at elections.

III.—"Provided always, and be it enacted, That no grantees or lessees, or his or their heir or heirs, successor or successors, shall be qualified to vote at the election of any member to serve in Parliament as a freeholder, by virtue of any grant or lease made by virtue of this present Act."

Appendix, N° 4.

His Majesty's Royal CHARTER for erecting English Protestant Schools in the Kingdom of Ireland.

"GEORGE the Second, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c. To all persons to whom these presents shall come. Forasmuch as we have received information, by the petition of the Lord Primate, Lord Chancellor, Archbishops, Noblemen, Bishops, Judges, Gentry and Clergy of our kingdom of Ireland, That in many parts of our said kingdom there are great tracts of mountainy and coarse land, of ten, twenty and thirty miles in length, and of considerable breadth, almost entirely inhabited by Papists; and that in most parts of the same, and more especially in the provinces of Leinster, Munster and Connaught, the Papists far exceed the Protestants of all denominations in number. That the generality of the popish natives appear to have very little sense or knowledge of religion, but what they implicitly take from their clergy, to whose guidance in such matters they seem wholly to give themselves up, and thereby are kept not only in gross ignorance, but also in great disaffection to our person and government, scarce any of them appearing to have been willing to abjure the pretender to our throne. So that if some effectual method be not made use of to instruct these great numbers of people in the principles of true religion and loyalty, there is little prospect but that superstition and idolatry and disaffection to Us and our royal posterity, will, from generation to generation, be propagated amongst them. That amongst the ways proper to be taken for converting and civilizing of the said deluded persons, and bringing them (through the blessing of God) in time to be good Christians and faithful subjects, one of the most necessary, and without which all others are likely to prove ineffectual, has always been thought to be the erecting and establishing a sufficient number of English Protestant schools, wherein the children of the Irish natives may be instructed in the English tongue, and the fundamental principles of true religion. That in pursuance thereof, the parish ministers (throughout our said kingdom) have generally endeavoured, and often with some expense to themselves, to provide masters for such schools within their respective parishes, as the law requires them to do; but the richer Papists commonly refusing to send their children to such schools, and the poorer (which are much the greater number) not being able to pay the accustomed salary, as the law directs for their childrens schooling, such schoolmasters (where they have been placed) have seldom been able to subsist; and, in most places, sufficient masters are utterly discouraged from undertaking such an employment; nor is it to be expected that the residence of the Protestant clergy upon their respective benefices will ever be a sufficient remedy for this growing evil, if some effectual encouragement be not given to such English Protestant schools. To the intent, therefore, that

Recites, that in many parts of this kingdom there are great tracts of land almost entirely inhabited by Papists.

That they are kept by their clergy in great ignorance of the true religion, and bred up in great disaffection to the Government.

That the erecting of Protestant English Schools in those places is absolutely necessary for their conversion.

That the English parish Schools already established are not sufficient for that purpose, nor can the residence of the parochial clergy only fully answer the end.

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that the children of the popish and other poor natives of our said kingdom of Ireland may be instructed in the English tongue, and in the principles of true religion and loyalty in all succeeding generations.

And to the end that so good a design may the more orderly and effectually be carried on, know ye therefore, That We of our especial grace, certain knowledge, and mere motion, by and with the advice and consent of our right trusty and right entirely beloved cousin and counsellor Lionel Cranfield, Duke of Dorset, our lieutenant-general and general governor of our said kingdom of Ireland, and according to the tenor and effect of our letters, under our privy signet and sign manual, bearing date at our court at Richmond, the twelfth day of July, one thousand seven hundred and thirty-three, in the seventh year of our reign, have granted, ordained, declared, constituted and appointed; and by these presents We do, for us, our heirs and successors, grant, ordain, declare, constitute and appoint, that our right trusty and right entirely beloved cousin and counsellor Lionel Cranfield, duke of Dorset, our lieutenant governor and general governor of our kingdom of Ireland, and the chief governor or governors of our said kingdom for the time being; the most reverend father in God, our right trusty and right entirely beloved counsellor, Hugh, lord archbishop of Ardmagh, primate of all Ireland, and the archbishop of Ardmagh, for the time being, and the Archbishops of Ardmagh for the time being; our right trusty and well beloved counsellor, Thomas Lord Windham, our chancellor, and the chancellor, commissioner or commissioners, keeper or keepers of the great seal of our kingdom of Ireland, for the time being; the most reverend father in God, our right trusty and right entirely beloved councillor, John, archbishop of Dublin; the most reverend fathers in God, Theophilus, archbishop of Cashell; Edward, archbishop of Tuam; and the archbishops of Dublin, Cashell and Tuam, for the time being; our right trusty and right well beloved cousins, Robert, earl of Kildare; James, earl of Roscommon; Richard, earl of Cavan; Charles, earl of Mountrath; Richard, earl of Bellemont; and Thomas, earl of Kerry; our right trusty and well-beloved cousins, Nicholas, lord viscount Netterville; James, viscount Charlemont; Edward, viscount Mountcashell; Marcus, viscount Tyrone; and Brabazon, viscount Duncannon; the right reverend fathers in God, Wellbore, bishop of Meath; Charles, bishop of Kildare; Thomas, bishop of Waterford and Lismore; Peter, bishop of Cork and Ross; John, bishop of Clogher; Nicholas, bishop of Raphoe; Charles, bishop of Killaloe; Henry, bishop of Derry; Francis, bishop of Down and Connor; Josiah, bishop of Kilmore and Ardagh; Arthur, bishop of Ferns and Leighlin; William, bishop of Limerick, Ardfert and Aghadoe; Henry, bishop of Dromore; Robert, bishop of Elphin; Robert, bishop of Killala; Edward, bishop of Ossory; Mordecai, bishop of Clonfert; and the right reverend the bishops of Meath, Kildare, Waterford and Lismore, Cork and Ross, Clogher, Raphoe, Killaloe, Derry, Down and Connor, Kilmore and Ardagh, Ferns and Leighlin, Limerick, Ardfert and Aghadoe, Dromore, Elphin, Killala, Ossory, and Clonfert, for the time being; our right trusty and well-beloved Edward, lord Arthenree; William, lord Howth; Henry, lord Santry; Richard, lord Altham; and Thomas, lord Southwell; our right trusty and well-beloved councillors, John Rogerson, esquire, chief justice of our court of king's bench; Thomas Carter, esquire, master of the rolls; James Reynolds, esquire, chief justice of our court of common pleas; and Thomas Marley, esquire, chief baron of our court of exchequer, and the chancellor of our court of exchequer; the Chief Justice of our court of king's bench, the Master of the Rolls, the Chief Justice of the common pleas, and the Chief Baron of the court of exchequer of our kingdom of Ireland, for the time being; the Speaker of the House of Commons of our kingdom of Ireland, for the time being; our trusty and well-beloved William Caulfield and Michael Ward esquires, judges of our court of king's bench; George Gore and Robert Lindsay, esquires, judges of our court of common pleas; Sir John St. Leger, knight, and John Wainwright, esquire, barons of the court of exchequer of our said kingdom; Humphrey French, esquire, lord mayor of our city of Dublin, and the lord mayor of our city of Dublin, for the time being; the right reverend father in God Charles, bishop of Kildare, and our trusty and well-beloved doctor Jonathan Swift, deans of our cathedrals of Christ-Church and St. Patrick, Dublin, and the deans of Christ Church and St. Patrick, Dublin, for the time being; Henry Singleton, esquire, our prime serjeant at law; Robert Jocelyn and John Bowes, esquires, our attorney and solicitor-general of our kingdom of Ireland, and the Prime Serjeant, Attorney, and Solicitor-General, for the time being; Doctor Charles Whittingham, archdeacon of Dublin, and the Archdeacon of Dublin, for the time being; Doctors Richard Baldwin and Claudius Gilbert, provost and vice-provost of our college of the holy and undivided Trinity, near Dublin, and the provosts and vice-provosts thereof, for the time being; Sir Henry King, Sir Robert Maud, Sir Edward Crofton and Sir Thomas Taylor, baronets; Humphrey Butler, Henry Hamilton, Marmaduke Coghill, Thomas Butler, Richard Tighe, John Caulfield, Owen Wynne, John Folliott, Isaac Manley, Henry Sandford, Robert Dillon, Arthur Hill, Thomas Trotter, Michael Cuff, Henry Bingham, John Bourke, Henry Barrington, Nathaniel Clements, John Staunton, Richard Warburton, Richard St. George, Thomas Fortescue, Henry Boyle, Ephraim Dawson, Price Hartstonge, George Houghton, Robert French, Robert Cope, James Coghill, George Macartney, Hugh Henry, Robert Parkinson, Richard Tonson, William Stannus, Richard Wolesly, William Handcock, Anthony Shepherd, Toby Caulfield, Francis North, William Aston, John Eyre, Thomas Nesbitt, John Bingham, Thomas Newcomen, Charles Lambert, Arthur Dobbs, Thomas Pearson, Robert Napper, William Vesey, Anthony Malone, John Rochfort, Robert Blakeney, Samuel Whitshed, James Somerville, Nicholas Aylward and William Wall, esquires; Sir Maurice Crosby, baronet; Arthur

The Lord Lieutenant, and some of the chief nobility, gentry, and clergy of this kingdom, are appointed commissioners to execute the purposes of this Charter.

The said commissioners have a power to elect others in the room of their deceased members, and are constituted a corporation or body politic, by the name of the Incorporated Society in Dublin, for promoting English Protestant Schools.

Are made capable to receive and enjoy in perpetuity manors, lands, &c. the same not exceeding the yearly value of 2,000*l.* to be applied for the establishing and supporting English Protestant Schools in such places as they shall think proper.

The said Society is empowered to nominate and appoint proper schoolmasters and schoolmistresses, to be approved and licensed by the archbishops and bishops, respectively, to continue during the pleasure of the said Society.

The schoolmasters and schoolmistresses to be supported by this Society, and are to be provided with all things necessary for the instruction of the poor children in the principles of the Protestant religion, reading, writing and arithmetic, as likewise with useful tracts, and all necessary materials proper for teaching them housewifery, trades, &c.

The Society, and their successors, by the name aforesaid, to sue and be sued in all courts ;

and to have a common seal.

The Society to have a general meeting quarterly ; viz. the first Wednesdays in May, August, November and February, or oftener ; and any seven to be a quorum.

Gore, Hugh Dickson and David Chaigneau, esquires, Doctor William Percival, dean of Emly ; Alexander Alcock, dean of Lismore ; William Cross, dean of Leighlin ; William Smith, dean of Ardfert ; James Ward, dean of Cloyne ; William Williamson, archdeacon of Kildare ; Giles Eyre, dean of Killaloe ; William Usher, archdeacon of Clonfert ; Doctor William Jackson, prebend of St. John's, Dublin ; Doctor Jeremiah Marsh, dean of Kilmore ; Nicholas Synge, prebendary of the cathedral of Tuam ; John Wynne, chanter of St. Patrick's, Dublin ; John Antrobus, prebendary of St. Michael's, Dublin ; Doctor John Hall, rector of Ardsallagh ; Doctor John Madden, rector of St. Ann's, Dublin ; Robert Grattan, curate of St. Nicholas within, Dublin ; William Cottrell, dean of Raphoe ; Lewis Saurin, dean of Ardagh ; Francis Hamilton, Anthony Dopping, dean of Clonmacnois ; Thomas Wall, archdeacon of Achonry ; Charles Este, archdeacon of Armagh ; James King prebendary of Tipper, Dublin ; Doctor John Owen, rector of Bovevagh ; Hugh Hill, treasurer of Ardmagh ; Thomas Smith, archdeacon of Glandelach ; and such others as shall be from time to time chosen, nominated and elected, in and to the places, and stead of such of them as shall decease ; shall be one society, corporation, and body politick, to have continuance for ever, by the name of the Incorporated Society in Dublin, for promoting English Protestant Schools in Ireland ; and that by the same name they shall have perpetual succession ; and that they and their successors (by that name), shall be able and capable in law, to purchase, have, take, receive and enjoy, to them and their successors, in fee and in perpetuity, any manors, lands, tenements, rents, annuities, pensions, tithes, or other hereditaments, in our kingdom of Ireland,* not exceeding in the whole, the clear yearly value of two thousand pounds sterling. And further, That they may take and receive any sum or sums of money, or any manner or portion of goods or chattels that shall to them be given, granted, devised or bequeathed by any person or persons, bodies politick and corporate, capable to make a gift or devise thereof ; and therewith and thereout to erect, maintain and support, in all places of our said kingdom of Ireland, where they shall judge the same to be most necessary and convenient, such and so many English Protestant Schools, as they shall think proper.

And we do hereby give to the said Society full power and authority to nominate and appoint fit and able persons, to be approved and licensed by the archbishops or bishops of this kingdom, in their respective diocesses, to be schoolmasters and schoolmistresses of the same, and to continue schoolmasters and schoolmistresses therein, during the will and pleasure of the said Society, to teach the children of the popish, and other poor natives of our said kingdom, the English tongue, and to teach them to read, especially the Holy Scriptures, and other good and pious books ; and to instruct them in the principles of the Protestant religion, established in our said kingdom, and to teach them to write, and to instruct them in arithmetic and such other parts of learning, as to the said Society shall seem meet, and to bring them up in virtue and industry ; and to cause them to be instructed in husbandry and housewifery, or in trades or manufactures, or in such like manual occupations, as the said society shall think proper.

The said Society, out of the fund aforesaid, providing for the said poor children, or for such of them as by the said Society shall be judged proper, all necessary materials and utensils, as also Bibles, Common Prayer Books, and other proper books, and giving them or to such of them as the said Society shall think proper, encouragements, by providing clothes, diet and lodging for them, as to the said Society shall seem meet, until such times as they shall judge the said children fit to be put out to trades or services or other employments, and to allow the said masters and mistresses, respectively, such yearly wages or salaries as to them shall seem reasonable and fitting, together with the benefit of school-houses, dwelling-houses, gardens, fields and other fitting accommodations for the said masters and mistresses, and children, for the purposes aforesaid, to be hired, taken, purchased and built by the said Society, according to the exigencies and conveniencies of the places wherein the said schools shall be erected : And we do hereby grant and ordain, That the said Society and their successors, by the name aforesaid, shall be able in law, to sue and be sued, plead and be impleaded, in any of our courts and other places whatsoever, and before any judge judges or justices whatsoever, in all and all manner of suits, complaints, pleas, causes, matters and demands, whatsoever kind, nature or form they be of and all and sundry other matters and things, to do in as full, ample and effectual manner as any other person or persons, bodies politic and corporate within our realm of Ireland, may or can do : And we do hereby give and grant to the said Society to have a common seal, with such stamp and inscription to be engraved and made thereon, as they shall think proper ; and that it shall be lawful for them and their successors, to change, break, alter and renew the said seal at their pleasure : And for the better carrying on the aforesaid pious design, We ordain and appoint, That the said society have a general meeting of the members thereof, quarterly, in Dublin, at such place or places as they shall think proper ; viz. the first Wednesdays in May, August, November and February, yearly, in all time coming and oftener, when and where the said Society shall think meet ; and any seven members of the said

* A.D. 1792, an additional charter was granted by His present Majesty, by which the Society is enabled to receive and enjoy any manors, &c. not exceeding in the whole the clear yearly value of three thousand pounds sterling, in addition to the lands which, by the first charter, the Society was empowered to hold. And they are also enabled to grant leases in possession, and not in reversion, on their estates, within any city, town corporate, or market town, for any term not exceeding 99 years ; and in any other place, for any term not exceeding three lives or 31 years, reserving the best rent that can be obtained for the same.

said Society, who shall convene at the said times and places, are hereby declared to be a quorum of the said general meetings, and to be able and capable to do and transact all acts, matters and things, relating to the affairs of the said Society; and the said Society, at their first general meeting, which we hereby direct to be on the first of the said quarterly days, that shall be thirty days next after the date of these presents (timely intimation whereof, the said Lord Primate or Lord Chancellor, or the Commissioners of the Great Seal of Ireland for the time being, are hereby empowered and required to give to the members of the said Society) are by plurality of voices of such as shall be present to elect from among themselves, a president and vice-president; and also to elect a treasurer, secretary, register or clerk, and such other officers and servants as they shall find needful, to continue till the first Wednesday in November next thereafter, and until others be chosen to succeed them. And the said president or vice-president, at the time of such election, is hereby empowered to administer an oath to the said treasurer, secretary, register or clerk, and the said other officers and servants, which oath they are hereby respectively required to take for the due and faithful execution of their respective offices: And we do further, for us our heirs and successors, direct and appoint, That upon the first Wednesday in November, in all time coming (or in case of any emergency preventing their meeting on that day, then at the next meeting thereafter) the said general meeting, shall make a new election of persons to serve in the aforesaid respective offices, or continue the former, as they shall think most convenient: And likewise, we do hereby ordain and appoint, That the said Society do, at their first general meeting, nominate and appoint fifteen of their number to be a committee, to meet in Dublin the first Monday in every month, or oftener, as need shall require, in such place or places as shall be agreed upon by the said Society; and the said committee or any three or more of them, at the time and place appointed for their meeting, are hereby empowered to carry into execution all such orders, rules and directions, as shall from time to time be made by the said Society, pursuant to the powers hereby given to them, the said committee to continue till the first Wednesday in November next following the said first meeting of the said Society, at which time, and on every first Wednesday in November,* yearly, the said Society shall nominate fifteen of their members to be a committee for one year, for the purposes aforesaid: And further, the said Society, at their general meetings, are hereby empowered, as they shall see cause, to nominate and appoint fit persons in any place of our dominions or elsewhere, to receive subscriptions, money or other things, contributed towards the aforesaid design: And we do hereby will and ordain, That the treasurer do lay before the said society, at their general meeting, on the first Wednesday in November, yearly, an account of his receipts and disbursements for the year then ending, which being examined and approved by the said Society, shall be entered in a book to be kept for that purpose, which book and all other the books and papers of the said Society shall, at all times be open and free for the perusal of the several members thereof, that they may see what lands, goods, chattels and sums of money, have been given to and received by the said Society from time to time, and how the same have been laid out and applied by virtue of these presents, or any authority hereby given.

And we do hereby, for us, our heirs and successors, grant unto the said Society, at their quarterly meetings, in all time coming, and at no other meetings, full power to make such rules and ordinances, and from time to time to alter the same as they shall judge most convenient and needful for the good government of the said Society, and management of the affairs thereof, and the effectual promotion of the good ends intended hereby; and to give such instructions, directions, orders, encouragements and salaries to those they employ, as they shall judge needful and reasonable: Provided always, that the said rules, ordinances, instructions and directions be not repugnant to the laws and statutes then in force within our said kingdom of Ireland; and that the same be approved of and confirmed by the said lord primate, or one of the said lords archbishops for the time being, and one of our said lord chief justices, or chief baron for the time being; and also we do ordain, grant and appoint, that so often and whensoever the president or vice-president of the said Society, or any one or more of the persons constituting the said Society for the time being, or any other such person that shall be chosen hereafter, shall happen to depart this life, that then and so often the survivors of the persons constituting the said Society, shall be continued and remain incorporate by the name aforesaid, to all intents, constructions and purposes, according to the true intent and meaning of these premises, as if all the said persons of the aforesaid Society had continued; and then and so often it shall and may be lawful for the said surviving persons, or any seven of them as a quorum, at any general meeting as aforesaid, to elect, nominate, chuse and appoint a new president and vice-president, in the room and place of such president or vice-president so dying; and also, if they shall judge it proper and convenient, may chuse one or more fit person or persons, in the room and place of such person or persons which shall so depart this life, which person and persons so nominated, elected and chosen as aforesaid shall, together with the said surviving persons, be taken, reputed, and be the Society hereby ordained and appointed for the ends and purposes aforesaid, and in like manner to proceed as often as need shall require for the keeping up of the said Society; and farther, that upon the death of their treasurer, secretary, and other officers and servants, or upon the removal of them or any of them from their offices, for misdemeanors by them committed, they shall in like manner

The said Society, at the first general meeting, to elect a president, vice-president, treasurer, secretary, and register or clerk, &c.

The president or vice-president to administer an oath to the treasurer, &c. for the faithful execution of their offices.

That the said Society, at the first general meeting, upon the first Wednesday in November, or next meeting thereafter, make a new election of persons to serve in the said offices, or continue the former.

The Society, at their first general meeting, to appoint a committee of 15 of their number, which committee is to have a meeting in Dublin, and is empowered to carry into execution all rules and directions of the said Society; and a committee, in manner aforesaid, is to be chosen yearly, on every first Wednesday in November.

The Society to nominate persons to receive subscriptions, benefactions, &c.

The treasurer to lay before the Society, on the first Wednesday in November yearly, an account of his receipts and disbursements, the same to be entered in a book.

A power to make such rules, &c. as the said Society shall think necessary.

A proviso, that the said rules be not repugnant to the laws of this kingdom, and the same be approved by the Lord Primate, Chief Judges, &c.

That whensoever the president, vice-president, &c. shall die, the survivors to remain incorporate, and they, or any seven of them, may appoint a new president or vice-president, &c. in the room of such persons.

And upon the death or removal of their treasurer, they shall in like manner choose others to succeed.

* By an Act 34 Geo. 3d, c. 15, sec. 7, the election of officers and servants, and the appointment of a committee of fifteen, is to be holden on the first Wednesday in February (instead of November) in every year.

Any seven of them, at such general meetings, to remove from their offices any such treasurer, &c. for misdemeanors.

All leases of land or tenements to be made at a general meeting, and with the consent of the president, &c. the said meeting at least consisting of seven in number.

Every lease to be made not exceeding three lives, or thirty-one years in possession, and without fine.

Subscribers being Protestants to be admitted into the Society.

Proviso, to restrain the Society from diminishing their capital stock.

Clause, that the grant is valid in law.

Proviso of inrolment.

manner choose others to succeed in their places and stead, and so in like manner from time to time as need shall require. And the said Society, or any seven of them, at such general and quarterly meetings aforesaid, are hereby empowered to remove from their offices any such treasurer, secretary and other officers, for misdemeanors committed by them in their said offices and stations. And our will and pleasure is, that no lease or leases of any lands or tenements belonging to the said Society be made or executed but at some one of their general and quarterly meetings, with the approbation of the president or vice president and treasurer, and the major part of the other members then present, such major part being at least seven in number; and that every lease so to be made shall be of lands, tenements or hereditaments in possession and not in reversion, and for a term not exceeding three lives or thirty-one years, whereon there shall be reserved the best yearly rent that can be had or gotten for the said lands or tenements at the time of making such leases respectively, without any fine or other income to be had or taken for the same. And we further grant to the said Society, full power and authority at any of their quarterly meetings in time coming, to elect and assume into their number and society, such subscribers or benefactors to their fund, being Protestants, as they shall judge fit and qualified to assist in carrying on the design aforesaid, which persons so from time to time elected, shall be deemed and taken to be members and part of the said Society and corporation as if herein particularly named as such: Provided always, and we do hereby expressly declare our royal will and pleasure to be, that it shall not be lawful for the said Society to diminish their capital stock arising from the annual rent or income of any manors, lands, tenements, annuities, pensions, tithes or other hereditaments whereof they shall at any time be seised or possessed by gift, purchase or devise, but they shall confine their expensés yearly to such annual rent or income, and to such sums of money, goods and chattels, as shall from year to year be subscribed or given to them, or the interests and profits thereof; and lastly, we do declare and ordain, that these our letters patent and charter, and every clause, sentence and article herein contained, or the inrolment hereof made in our high court of Chancery in our said kingdom of Ireland, shall be in all things firm, valid, sufficient and effectual in the law unto the said Society and their successors, according to the purport and tenor hereof, without any further grant, licence or toleration from us, our heirs or successors, to be procured or obtained: Provided always, that these our letters patent be inrolled in the rolls of our high court of Chancery in our said kingdom of Ireland, within the space of six months next ensuing the date of these presents. In witness whereof, we have caused these our letters to be made patent. Witness our said lord lieutenant general and general governor of our said kingdom of Ireland, at Dublin, the 24th day of October 1733, in the seventh year of our reign.

Appendix, N° 5.

A RETURN of all the Schools that have been kept by the Incorporated Society, at any time since their Incorporation, with the Dates and Causes of their Discontinuance.

	SCHOOL.	COUNTY.	Year when the School was opened.	Year when the School was discontinued.	CAUSES OF DISCONTINUANCE.
1.	Castledermot -	Kildare -	1734	-	Still existing.
2.	Minola -	Mayo -	1735	1764	Discontinued on a general plan of œconomy.
3.	Shannon Grove -	Limerick -	—	1810	D°.
4.	Ballynahinch -	Down -	—	1774	Perpetuity refused by the landlord.
5.	Castlecaulfield -	Tyrone -	1736	1773	Rent demanded considered too high.
6.	Ballycastle -	Antrim -	1737	-	Still existing.
7.	Creggane -	Armagh -	—	1812	Old, and wanting necessary offices, &c.
8.	Templestown -	Wicklow -	—	1776	Requiring too much to be expended in repairs, &c.
9.	Killogh -	Down -	1738	1772	Discontinued on a general plan of œconomy.
10.	Kilmallock -	Limerick -	—	1773	
11.	Stradbally -	Queen's -	1739	-	Still existing.
12.	Newtown Eyre -	Galway -	—	1773	Discontinued on a general plan of œconomy.
13.	Dundalk -	Louth -	—	-	Still existing.
14.	Kilfinane -	Limerick -	—	1807	Requiring £.1,063. 14. 6. to be expended in repairs, &c.
15.	Newtown Corry	Monaghan -	1740	1773	Discontinued on a general plan of œconomy.
16.	Ray -	Donegal -	—	1812	Altered into a day school.
17.	New Ross -	Wexford -	1741	-	Still existing.
18.	Ballykett -	Clare -	1743	1773	Discontinued on a general plan of œconomy.
19.	Santry -	Dublin -	1744	-	Still existing.
20.	Waterford -	Waterford -	—	-	D°.
21.	Kilkenny -	Kilkenny -	1745	1817	This endowment has been transferred to the purpose of a factory, instead of that at Lintown.
22.	Ardbracon -	Meath -	1747	-	Still existing.
23.	Charleville -	Cork -	1748	-	D°.
24.	Strangford -	Down -	—	-	D°.
25.	Castlecarberry -	Kildare -	—	1798	Burned by the rebels.
26.	Clonmel -	Tipperary -	—	-	Converted into a day school.
27.	Trim -	Meath -	—	-	D°.
28.	Mountshannon -	Limerick -	—	1752	Discontinued on a general plan of œconomy.
29.	Arklow -	Wicklow -	—	1812	House and offices reported ruinous; a temporary infirmary in the mistress's own house retained here.
30.	Kinsale -	Cork -	1749	1773	Discontinued on a general plan of œconomy.
31.	Castle Martyr -	D° -	—	1824	D° - - house, old and ruinous.
32.	Clontarf, Strand	Dublin -	—	-	Still existing.
33.	Loughrea -	Galway -	1750	1812	Old and ruinous, requiring much repairs; water two miles distant.

Appendix, N^o 5.—*continued.*

	SCHOOL.	COUNTY.	Year when the School was opened.	Year when the School was discontinued.	CAUSES OF DISCONTINUANCE.
34.	Maynooth -	Kildare -	1750	1819	Small endowment; general expediency.
35.	Cashel -	Tipperary -	1751	-	Still existing.
36.	Dunmanway -	Cork -	—	1823	Want of funds to supply the general estimate. Day school.
37.	Newport -	Tipperary -	—	-	Converted into a day school.
38.	Ballykelly -	Londonderry -	1752	1819	Lease expired.
39.	Innishannon -	Cork -	—	-	Still existing.
40.	Frankfort -	King's -	1753	-	D ^o - - now called Dunkerrin.
41.	Longford -	Longford -	—	-	Still existing.
42.	Galway -	Galway -	1755	1795	Discontinued on a general plan of œconomy.
43.	Monivea -	D ^o -	—	1760	Converted into a nursery.
44.	Sligo -	Sligo -	—	-	Still existing.
45.	Farra -	W. Meath -	1758	-	D ^o .
46.	Armagh -	Armagh -	—	1773	Discontinued on a general plan of œconomy.
47.	Inniscarra -	Cork -	1760	1802	Want of an efficient local committee, and otherwise inconvenient.
48.	Monivea Nursery	Galway -	—	-	Still existing as a school.
49.	Shannon Grove D ^o	Limerick -	—	-	Still existing.
50.	Monastereven D ^o	Kildare -	1762	-	D ^o .
51.	Ballinrobe -	Mayo -	1739	1805	Renewal not to be obtained.
52.	Castle Island -	Kerry -	1763	1802	Discontinued on a general plan of œconomy.
53.	Roscommon -	Roscommon -	—	-	Still existing. } Ranelagh
54.	Athlone -	W. Meath -	1764	-	D ^o . } charity.
55.	Castlebar -	Mayo -	1768	1812	Fuel scarce, water bad, and insufficient; expensive repairs required.
56.	Newmarket -	Clare -	—	1806	Requiring repairs at much expense.
57.	Celbridge -	Kildare -	1809	-	Still existing.
58.	Baggot Street -	Dublin -	1804	-	D ^o .
59.	Charlemont Street	D ^o -	1772	-	D ^o .
60.	Kevin Street -	D ^o -	1814	-	D ^o .
61.	Lintown Factory (Pococke Charity)	Kilkenny -	1779	-	D ^o at the late school of Kilkenny.

Incorporated Society's House, Dublin,
1st February 1825.

(signed)

Ja^s Adamson, Sec^y.

Appendix, N° 6.

A LIST of the existing Charter Schools of Ireland, and other Institutions, under the Incorporated Society.

SCHOOLS:	Counties.	Sex.	Established Number of Children	Present Number.	Master.	Cathechist.
Ardraccan - -	Meath - -	boys -	60	61	James Pounds -	Rev. Michael Egan.
Ballycastle - -	Antrim - -	girls -	60	79	W. B. Nugent -	Rev. Stevenson Hunter.
Baggot Street - -	Dublin - -	girls -	60	53	Sarah M' Murray -	Rev. John Lewis.
Cashel - - -	Tipperary -	boys -	80	84	Mau. Roche -	Rev. J. M. Poole.
Castledermot - -	Kildare - -	boys -	70	74	Lucius Harvy -	Rev. J. Fitzgibbon.
Castle Martyr - -	Cork - - -	boys -	40	17	S. B. Upton - -	Rev. George Smith.
Charleville - - -	Cork - - -	girls -	50	56	Ann Sherlock -	Rev. William Dunn.
Celbridge - - -	Kildare - -	girls -	150	126	John Boyle - -	Rev. Caesar Otway.
Clontarf - - -	Dublin - -	boys -	120	130	James Moffett -	Rev. A. S. Adamson.
Dundalk - - -	Louth - - -	girls -	100	100	John Kidd - -	Rev. Robert Hume.
Dunkerrin - - -	King's County	girls -	80	103	Alexander Acheson	Rev. William Minchin.
Farra - - -	W. Meath -	boys -	100	111	Richard Ring -	Rev. D. Wood.
Innishannon - -	Cork - - -	boys -	50	34	George Sherlock -	Rev. Thomas Meade.
Kevin Street - -	Dublin - -	girls -	200	200	George Clarke -	Rev. Henry Murray.
Longford - - -	Longford -	boys -	60	29	William Prestidge	Rev. — Minchin.
Monastereven - -	Kildare - -	girls -	140	140	Henry Moorhouse	Rev. William Bagott.
Monivea - - -	Galway - -	girls -	100	103	George Cowen -	Rev. E. Synge.
Ross - - -	Wexford -	boys -	80	90	George Payne -	Rev. — Jones.
Santry - - -	Dublin - -	boys -	120	104	Francis Devine -	Rev. J. D. Long.
Shannon Grove -	Limerick -	boys -	100	86	James Waterstone	Rev. Thomas Franklin.
Stradbally - - -	Queen's County	boys -	80	82	Thomas Wallace -	Rev. H. Johnston.
Strangford - - -	Down - - -	boys -	200	78	Thomas Flemming	Rev. Charles Wolsely.
Sligo - - -	Sligo - - -	boys -	80	82	Joseph Hines -	Rev. W. Armstrong.
Killoteran near Water- ford - - -	Waterford -	boys -	60	52	Henry Palmer -	Rev. Henry Archdal.
Arklow Temporary In- firm - - -	Wicklow - -	girls -	-	30	El. Cullen	
Charlemont Place Tem- porary Asylum -	Dublin - -	girls -	-	26	Hannah Vickers	
			2,240	2,130		

RANELAGH ESTATE.

SCHOOLS.	Counties.	Sex.	Established Number of Children.	Present Number.	Master.	Catechist.
Athlone - - -	W. Meath -	boys -	40	18	John Porch - -	Rev. J. R. Moffat.
Roscommon - - -	Roscommon -	girls -	40	18	George Clarke -	Rev. Thomas Blakeney.
			80	36		
Brownstown late Lintown Factory	Kilkenny -	{ supported under the late Bishop Pococke's Charity.				

DAY SCHOOLS.

SCHOOLS.	COUNTIES.	MASTER.
Dunmanway - - -	Cork - - -	William Norwood.
Clonmel - - -	Tipperary -	Andrew Martin.
Newport - - -	D° - - -	Edward Dunn.
Ray - - -	Donegal - -	Thomas Finucane.
Trim - - -	Meath - - -	George Mooney.

I certify this Return to be correct and true.

(signed)

Ja' Adamson, Secy.

Incorporated Society House, Dublin,
27th September 1824.

Appendix, N° 7.

Extracts from "Observations on the present State of the CHARTER SCHOOLS
" in Ireland, and the means of improving them." By William Disney, esquire.
Printed in Dublin, 1806.

N° 7.
Charter Schools.

" IT is generally felt and acknowledged by the members of the Incorporated Society, that the schools under their care are not in as flourishing a condition as could be wished. Though there are some that do credit to the establishment, it is to be lamented, that others, in spite of all the endeavours of the committee of fifteen, reflect disgrace on the Society. Abuses are continually discovered, and sometimes in schools, where every thing was supposed to be perfectly well regulated. The evil is corrected in one quarter, and in a few months, the same work is to be performed in another. Take the reports of the local committees of the several schools, and you are told, that every thing is in the most prosperous state, the children well clothed, fed and educated; the master, mistress and usher, conducting themselves in the most exemplary manner, and nothing wanting but more liberality on the part of the Society, to relieve the many grievances under which the master labours. Hear, on the other hand, the report of an unprejudiced stranger, and you will too often find the picture reversed, and the whole establishment of one of these applauded schools, in a state of universal neglect, abuse and decay. It is alledged, that many of the children relapse into popery, and it is certain the Society are not able to give a satisfactory account of all the children they apprentice."

" The original plan adopted with respect to the position of the schools, the greater part of which were designedly and on principle placed in the most popish counties of Ireland, has been a principal cause of their having fallen short of attaining the objects for which they were instituted.

" A few years ago, before the suppression of Newmarket, Castle Island, Ballinrobe and Inniscarra schools, there were thirteen of the Society's schools in Munster, eighteen in Leinster, six in Connaught, and but five in Ulster. The object of this arrangement was to diffuse protestantism over the popish counties, but the effect has by no means corresponded with the expectation formed from it. The children formerly (much more than at the present day) were of popish parents, and apprenticed at a very early age, from thirteen to fifteen; though they were apprenticed to Protestant masters, yet all their intercourse was with papists. They were sure to hear much of the religion of their parents, and its superiority over the modern heresy of protestantism; when their apprenticeship was over, all tie (but that of principle) to the established religion, was dissolved. Their interest, as well as their prejudices, led them to the adoption of another faith; and under these circumstances, it is not surprising that children sent into the world, before any thing like steady principle could be considered as fixed, should embrace the popular profession of religion. The case would probably have been very different, had the schools been placed generally in the more Protestant counties of Ulster. There the children would have met with Protestant habits, and formed Protestant connexions, the current of popular opinion on the subject of religion, would have been quite in favour of the lessons they had received at school, instead of directly in opposition to them, and in a worldly point of view they would have found it, " the thriving profession." If therefore the charter schools have failed of attaining one principal object of their institution, namely, " *conversion to the Protestant religion*," the plan originally adopted with respect to their position, may be considered as having mainly contributed to their failure in this respect."

Among other difficulties stated by the author, is that of "procuring the assistance of active and zealous local committees, the inefficiency of the local committees *in general*, and their partiality to the masters of the schools respectively under their care."

The author proceeds,—

" It must be acknowledged, there are some splendid exceptions to the truth of this observation, which are highly satisfactory to the Society, and reflect much credit on the individuals concerned; it is however, *too generally* true, and is one great impediment to the improvement of the schools, and to the preservation of good order and discipline when once established. The general course is for local committees to meet once in the quarter; very few visit in the intermediate time, and if they do, it is generally without taking any interest in what is going on, or making any useful observation; the quarterly reports contain little but commendation of the master, mistress and usher; and the Society have often been deluded into a persuasion, that a school was in a most flourishing state, when the visit of some stranger, or a member of the Society, has opened their eyes and discovered a system of abuse and irregularity subversive of all the purposes of the institution. Complaints against the master, rarely, if ever, come from the local committees. When a master is dismissed for the most flagrant misconduct, a memorial generally comes from the local committee, praying that he may be reinstated, and there have been instances of local committees renouncing their attendance altogether, in consequence of such representations not being complied with. These are matters of daily experience, and in consequence of this prevailing laxity, abuses are no sooner put down in one place than they start up in another. There are at this moment two large schools, that can be named, as flagrant instances of the truth of these observations, from one of which the master has been dismissed, and in the other is on further trial."

" The

"The difficulty of procuring masters, mistresses and ushers, properly qualified, has been a very great impediment in the way of education, and the general good conduct of these schools. It is a difficulty growing out of and connected with the general low state of education in the country, and will of itself diminish, with proper care in the persons, who from time to time may superintend this and similar establishments. It would excite indignation and disgust to see the description of men to whom the education of children in these schools has been sometimes (almost necessarily) committed. Men of vulgar habits, coarse manners, often ignorant in the extreme of every thing but the common rudiments of reading, writing and arithmetic; exhibiting nothing in conduct or example that could raise the minds of the children above the level of that *semi-barbarism* which has been the character of the lower class of the people in this country. This has not been universally, but it has been certainly very frequently the case, and it is in itself sufficient to account for a very general failure of success in the schools of this establishment.

"There has indeed been already a very great improvement in this very important article. A committee was formed about two years ago, for the express purpose of examining into the qualifications of candidates for these situations. The idea was taken from the practice of the Society in Scotland, and it has been attended with the most beneficial consequences. Antecedent to the institution of this committee, the election of masters was a mere lottery. There was no examination but what passed at a general board, composed of the Society at large. It was cursory and superficial in the extreme, never extended beyond reading, and the production of specimens of writing, and the reading aloud of the testimonials in favour of the moral and religious character of the candidates. The board then proceeded to elect by ballot, and the discrimination (if any was really made) between the candidates, was so slight, that it left every member at liberty, without any glaring violation of decency, to vote for any one of them he pleased. The consequence was, that the elections were not decided by merit (which there were no sufficient means of ascertaining), but by favour and interest. There was a regular canvass on every vacancy, and scarce any man conceived the idea of offering himself, that did not think himself previously sure of what is called the "interest" of some leading members of the Society. Since the establishment of the committee of examination, unfriended strangers have come forward from every part of Ireland, the answering has improved at every succeeding examination, and superiority of merit has irresistibly decided the elections. From this cause, and the great assistance afforded by the Foundling Hospital, in supplying properly qualified ushers, in consequence of the unparalleled advancement of education, under the auspices of the Rev. Mr. Crofton and the Rev. Mr. Murray, as well as by the improvement of some of the charter schools themselves in the important article of religious instruction in particular, this difficulty is rapidly giving way, and will scarcely be felt as an impediment in the course of a few years."

The writer then states, as another difficulty:—

"The constitution of the Society itself, by which the general superintendence and controul of the whole system is vested in a general board of the whole Society, consisting of an indefinite number of persons, the much greater part of whom are unacquainted with the business of the Society, and attend only casually, as matters particularly interesting to them arise.

"The principle of this constitution manifestly is, that this general board shall act as a controuling power, to check and correct the abuses into which smaller subordinate committees may be supposed prone to fall. They are placed over the whole system as its guardians. They alone can elect and dismiss masters, set leases of the property, appoint agents, and furnish a supply of money to answer extraordinary demands (for the powers of the committee of fifteen are in this respect limited); but experience has proved in this, as I believe it will in every similar instance, "that general boards, such as this, will" (and from the nature of things must) be a source of abuse, not a principle of correction." If a master is to be turned out for misconduct, the proofs of his guilt may not be sufficient to satisfy even impartial persons, who pay but a transitory and occasional attention to the business of the Society, and the interference of one friend may by this means prove effectual to support the culprit, and perpetuate the abuses of the school over which he is placed. If he is dismissed, it has too frequently happened, that the compassion of the general board has induced them to give him a pension for life. If any general principle of improvement is to be established, it must pass a general board, consisting of members, many of whom have paid little or no attention to the general subject of education, or to the business of the Society in particular. There is no calculating the extent of the evils which might have resulted from this system, if those persons who have from time to time in the smaller committees had the principal share in transacting the business of the Society, had not devised general rules, and at convenient seasons prevailed on general boards to pass them, by which they are restrained from those hasty and precipitate measures to which assemblies, so constituted, must, from their nature, be liable. In fact, the committee of fifteen has been always the principle of controul in the Society."

"In the year 1795, there were 37 schools under the care of the Society, capable of accommodating 1,665 children; in the years 1801 and 1802, the schools of Castle Island and Inniscarra were suppressed; Ballinrobe became extinct in 1805, in consequence of a disagreement between the Society and the heir of the original donor, as to the terms on

which the lease of the adjoining lands, with which it was endowed, should be renewed; the school at Carbery was burned by the rebels in the year 1798, and the new school in Bagot-street was established in its place in the year 1804; in the year 1805, the school at New-market, in the county of Clare, was suppressed. In the mean time, several other schools were enlarged; and at the close of the year 1805, there were in the whole 33 schools under the care of the Society, capable of accommodating 1,790 children, 125 more than could have been accommodated in the year 1795, besides the two Ranelagh schools, the Lintown factory, and the four nurseries at Dublin, Monasterevan, Monivea, and Shannon Grove, which last-mentioned establishments afford accommodation for 520 children at the least, so that the total number of children, for whom accommodation is now provided in the several establishments under the care of the Society, is 2,270."

The writer then states, as a measure necessary for the reformation of the charter schools, "the establishment of an effectual system of visitation by persons deputed by the central committee, and making their reports from local inspection to them."

"The institution of local committees, for the purpose of superintending the schools in their neighbourhood, and reporting on their state and the conduct of the master, to the central committee in Dublin is, in theory, extremely plausible, and, in appearance, presents a system adequate to the good government of the schools, and the prevention and correction of abuses. But it is not the experience of the committee of fifteen alone that may be quoted in proof of its utter inefficacy, the same conclusion has been fully established by the experience of the Society in Scotland for propagating Christian Knowledge. The following is a short extract from the report of that Society, on the funds, expenditure and general management of their affairs, published in 1796:—

"A committee of neighbouring ministers were from the beginning required, by the rules of the Society, to visit and report concerning their schools, and this regulation was for many years faithfully complied with. In process of time, however, the zeal of the clergy relaxed, and the visitation and examination of the Society schools were attended only by the minister of the parish, with perhaps a few of his elders and parishioners. The report prepared beforehand by the schoolmaster, according to a form which had been transmitted to the Society, was, year after year, conceived in the same terms, and subscribed as a matter of course by those who were present. *If the schoolmaster was negligent in his duty or reprehensible in his conduct, motives of compassion, and fear of taking upon himself the blame of depriving a man, and perhaps a family, of bread, prevented the minister from accusing him to his constituents.* If he was not provided in accommodations, according to the rules of the Society, he was equally averse from reporting the truth upon this head; because the consequence might, and probably would be, a suppression of the school, and he would bring upon himself the resentment of the proprietors, by publishing their criminal inattention to the best interests of their people and that of his parishioners, by depriving them of a public benefit. It is evident, from this representation of what has actually occurred in hundreds of instances, *that the directors of the Society must have been often kept totally in the dark, with respect to the situation of many of their schools and schoolmasters,* and consequently at a loss how to conduct themselves with respect to them. To remedy this defect, as far as rules could accomplish it, the Society, some few years ago, adopted the following regulation:—

"That two members of this presbytery, at least, should visit their schools and sign the report, which, moreover, in no case should be written by the schoolmaster, but by a clerk to be chosen by the committee of visitors, and to be formed upon their actual observation of facts."

"A stranger minister, it was presumed, could not be under the same inducements to conceal or palliate the truth, as the minister of the parish, and would more readily subject himself to blame from proprietors and parishioners, if any blame should arise, from making known the real state of things. To this regulation the Society are determined to adhere; and, except in cases of real necessity, to which the directors always have, and, it is to be hoped, always will pay attention, when stated to them, they will certainly, in future, refuse payment of salaries to schoolmasters where it is not complied with."

"Any person acquainted with the proceedings of the committee of fifteen in Dublin, and the reports they are in the habits of receiving from their local committees, would conceive, upon hearing the above extract read, that it was a description of their own experience; some expressions are inapplicable to the constitution of the Society in Dublin, but in substance the picture is the same. But there is a circumstance, which has been already touched upon in the constitution of the Incorporated Society in Dublin, which makes a material difference between the two Societies, and renders the evils resulting from the supineness and partiality of local committees much more serious and extensive here than in Scotland. The Incorporated Society embraces within its object not merely the education, but the feeding, the clothing and the health of the children in their schools, and also the repairs and alterations of their buildings; the industry of the boys and girls also educated by the Incorporated Society is wholly at their disposal. There are, therefore, so many more articles in which abuse and mismanagement, speculation and fraud, may take place, and so much the more room for misrepresentation, and partial and incorrect information from the local committees to the central committee in Dublin. It may therefore be considered as a point established by the concurring experience of both Societies, that no system of this nature can be well conducted by a central or superintending committee, assisted

assisted by local committees alone; that this is more peculiarly the case in Ireland, where the superintending care of the central committee embraces so great a variety of objects, and that it is impossible to manage a widely diffused establishment in such a manner as to fulfil the purposes of its institution, without the aid of confidential visitors, deputed periodically (and from time to time, as occasion may require) to make surveys of all or a part of the schools, and to report minutely on every department of each of them. Without the institution of this additional check, in aid of other provisions for the due regulation of these schools, there may be here and there a conscientious master or a zealous and active local committee, that may bring a school, for a time, to a state of creditable order and discipline; but the tendencies of human nature will continue the same, and though there may be a fluctuation in the general state of the schools from contingent and accidental causes, the same fruits must for ever flow from the same system. This point is urged with the more earnestness, from the deeply impressed conviction, that unless some measures shall be adopted for supplying this essential defect in the Society, the labours of the committee for the permanent reformation of the schools are perfectly vain."

"The statement of some recent facts, will illustrate and prove this position, to the satisfaction of any person who may read these observations. Within these last five years the schools of Castle Island and Inniscarra were suppressed for gross mismanagement, long persisted in, in spite of remonstrances, after all hopes of producing reformation through the assistance of any person in the neighbourhood had been abandoned, and the masters and their families with just but necessary severity, were turned adrift, without provision. The master of Ardracran, the master and mistress of Dunkerrin, and the mistresses of Castlebar and Newport schools, were dismissed in like manner, and the proceedings in all these cases were sent to the masters and mistresses of all the other schools, with the sentences of dismissal, and the reasons on which they were founded, in the hope that they might operate as a salutary warning, to prevent the repetition of the like abuses. After all these examples, the school of Newmarket, in the county of Clare, was visited in the course of the year 1805, by a member of the Society, and it was found in a state of universal and scandalous neglect, after repeated warnings from the Society, and the master and mistress were dismissed on the report, without any attempt to defend or even palliate their conduct. Ballinrobe school was discontinued from another cause; but on removal of the children from thence to Sligo school, it appeared, from the reports of the local committee of the last mentioned establishment, that their education, manners and clothing, had been so shamefully neglected (though the Society had been in the habit of receiving the most favourable reports from the local committee of Ballinrobe school, on these points), that the master stood self-convicted, and forbore to urge a petition which he had presented for compensation for the loss he had suffered, in being deprived of his provision, by the discontinuance of the school, the prayer of which, must, in justice, have been complied with, had the local committee of Sligo school been less faithful or less vigilant, or been actuated by any partiality to the master of Ballinrobe.

"In the same year, several schools in the South were visited by another member, and the consequence was, that two masters were dismissed, and one anticipated the sentence of the Society by resignation. After all these dismissions it might be expected, and the Society were probably deluded into a persuasion, that they had brought their schools into tolerable order, or at least, that all flagrant and glaring abuses had been suppressed; but in the course of the last spring, they discovered, that two of their schools, of both of which they had good grounds for indulging the most favourable expectations, and from both of which they received the most flattering reports, were in a state of great disorder, and very far indeed from fulfilling the purposes of the institution. The two schools alluded to, are Farra, in the county of Westmeath, and Stradbally, in the Queen's County. In the former, the master was a thoroughly well qualified man; and the points of accusation, though they impressed a general conviction of gross neglect and mismanagement, were not so well supported by proof, as to render it prudent for the committee of fifteen to bring his case before the general board; he was severely reprimanded, and a visitor has been since specially appointed, to go down and to report, accurately, on the state of the school in every particular. In the latter, the master was convicted of the base fraud of substituting pease meal instead of oatmeal, for the food of the children, and of other very gross neglects and irregularities, and was dismissed with disgrace. In these multiplied instances of dismissal, it is a fact to be deplored, that but two, (namely, that of the master and mistress of Dunkerrin School, who were turned out on the report of the clergyman of the parish, and the catechist, who had discovered gross frauds in the clothing and feeding of the children; and that of Ardracran, who was dismissed on the report of the catechist, were founded on report of any member of a local committee. In every other instance, the reports of misconduct proceeded from strangers who visited the schools, either accidentally, or upon some commission from the Society; and the local committees, so far from assisting in these necessary acts for the reformation of the schools, almost universally supported the cause of the master, remonstrated against his sentence, and solicited compensation for his loss, out of the funds of the Society.

"After all these examples, can it be reasonably hoped, that any thorough and general reformation can be effected as the institution now stands: the expectation would be chimerical, and the necessity of the additional provision of confidential visitors from the central committee, seems incontrovertibly established. It is, however, necessary to point out

out some cautions that must be observed, to render this plan of visitation by persons deputed by the Society, a source of steady permanent and effectual controul.

“1st.—The greatest care must be exercised in the choice of proper persons for the purpose. They should be men of activity and zeal, integrity and firmness, well acquainted with the economy of a school, and the manner in which such establishments ought to be conducted; they should be qualified to examine and ascertain the progress of the children in Christian knowledge, and the several branches of learning and industry, in which they are instructed. If such qualifications are rare, the greater care should be exerted in making the selection, and perhaps, for a time, it would be necessary to hold out the inducement of a very liberal remuneration, in order to obtain proper persons to fill so important and essential an office.

2d.—Though their visits should be periodical, twice in the year at the least, yet they should not be at stated times; they should always, if possible, be unexpected. The same visitor should not always go the same circuit; he should never allow himself to be limited in time; but if necessary take his abode in the neighbourhood of a school, till he had obtained by daily and even nightly visitation at all hours and moments, a thorough knowledge of all the practices of the school; he should depart apparently without any intention of returning, and come back suddenly when he was least expected; and these visits should be repeated not only periodically, to all the schools, but occasionally to such as seemed to stand most in need of reformation; and where abuse or negligence was suspected, such a system would not only keep the masters on the alert, but would stimulate the local committees. Their silence could no longer screen the master, and they would be forward at times, to have the credit of discovering and reporting abuses before they had attracted the notice of the visitor. They would be even checks upon his conduct, and under this double system of superintendence, it would be hardly possible a school could be long in a state of neglect or disorder, without the knowledge of the central committee.

3d.—These visitors having been selected with the utmost care, their authority should be supported with energy and promptness, they should be warned universally to exercise their own judgments, and to be on their guard against the influence of all local representation; and it is unnecessary to add, that any instance of incorrect information conveyed by them, should be followed by instant dismissal from the service of the Society.”

“But among the causes which have been enumerated as having contributed to prevent the Institution from having attained that degree of perfection of which it is capable, the constitution of the Society itself, by which the general superintendence and controul of the whole system is vested in a general board of the whole Society, which consists of an indefinite number of persons, has been stated as one, and this constitution can only be altered by Parliament. Whether the evils resulting from its present frame are such as to require the interference of the legislature, is a point on which some of the best friends of the institution may be perhaps divided. General boards, at which an indefinite number of persons may be collected together, are certainly attended with much danger to the institution. On the other hand, it may be said, that a small junto, vested with the sole management of the funds and patronage of the Society, without occasional controul, is not less liable to objection. If no other controul could be substituted, in the place of that which the stated meetings of the general board furnish, the objection would have weight. But it would be easy to provide sufficient checks on the conduct of the managing committee, to prevent the necessity of having recourse to any measures that could expose the best interests of the Society occasionally to hazard. The following would probably be sufficient, and in every point of view preferable to the superintendence of the general board:

“1st.—A well digested system of general rules, defining the extent of the powers vested in the managing committee.

“2d.—Regular annual accounts, before the imprest commissioners, &c.*

“3d.—Annual reports to the Lord Lieutenant and Parliament.

“With these precautions against the introduction of abuse, the universal experience of business proves, that the more simple the form of government is, and the less opportunity is afforded for the collision of different powers, the greater probability there is of a steady, vigorous and energetic management.

“The foregoing arrangements may be considered as preliminary to a thorough reformation in the state of these schools; but much will remain to be done by the managing committee, in the way of internal regulation, after all these introductory changes of system have been carried into effect. The present mode of clothing, feeding, employing and apprenticing the children, are all subjects for review, on which serious deliberation, aided by all the helps which modern experience can furnish, should be bestowed. Endeavours should be made to excite the zeal and activity of the local committees. The charter schools may perhaps be made instrumental, to diffuse more widely education and industry among

* This check subsists at present.

among the lower orders, by attaching a day-school or school of industry, to each of them. Innumerable sources of improvement may result from the one fundamental change, namely, "That of allowing time to the managing committee to view the subject at large, instead of being continually employed in the minutiae of its detail," the necessary and inseparable consequence of the present system, which, if the foregoing view of the subject be right, can never be the instrument of advancing the schools to any high degree of general good order, or extensive utility."

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N° 7.
Charter Schools.

Appendix, N° 8.

Examination of *William Disney*, Esq. Saturday, 1st January 1825, who was called in; and Examined on Oath, as follows:

YOU were formerly a Commissioner of inquiry into education?—Yes; I was a member of two of the boards at different periods.

Were you a member of the board of commissioners who made fourteen reports to Parliament upon the subject?—Yes; but not at the time of the fourteenth report. I had retired before that time.

Were you also a member of the board of education constituted when that commission terminated?—I was for a short period.

How long did you continue to act at the last board?—To the best of my recollection, I was about two years a member of the last board; it is a good many years ago since I resigned. I was not an original member.

What was the reason of your retiring from the existing board?—I live out of town, and the boards were always held at a very late hour, and I found it extremely inconvenient; in fact, I may say, my reasons were quite of a private nature, of personal convenience; at the same time, I did not feel that I was of any use as a member of the board; as to the first commission, I must say, I did not fully approve the report upon the parish schools. I felt it was an inadequate report, and I did not feel from my constitution and personal strength, I was able to give such attention to the business of the board, as I thought it the duty of a member of such a board to do.

Can you call to mind in what respect it appeared to you, that the report upon the parish schools was insufficient?—To the best of my recollection it suggested no remedy.

Was any remedy discussed, or did appear to you there was any obvious remedy?—To the best of my recollection, I expected there would have been some modification of the Act of 28th Henry 8, relating to parish schools, and the contribution of the clergy to them.

Do you know whether any modification of the parish school Act, was recommended by the commissioners after you quitted the board?—It appears to be so on reference to the fourteenth report of those commissioners.

Being now apprized of the recommendation annexed to the fourteenth report, was any such provision under consideration during the time you were a member of the board?—I do not think any such provision was ever discussed at the board while I was a member.

Had any proposition for a general system of parochial education been under the consideration of the board while you were a member?—To the best of my recollection, there was a report drawn up, proposing a plan; but it was liable to many objections, and I recollect fully concurring in not adopting that plan; I have no recollection of any thing else.

Do you bear in mind that plan recommended in the report you concurred in rejecting?—I do not.

For what length of time did you act as a member of that board of education which still continues in existence?—I think, to the best of my recollection, about three years; but I cannot speak accurately.

Did you attend at the board whenever it assembled?—Yes; I did.

Did that attendance require more time than you were able to bestow upon it?—I live out of town, and the hours were peculiarly inconvenient to me.

How frequently did it make it necessary for you to attend?—The meetings were very rare certainly; I do not think they were once a month, very likely not once in three months.

Do you recollect the longest period you have ever known elapse between one meeting of the board and another?—The board met very rarely.

Have you ever known six months elapse without a meeting at all?—I should not be surprised if I found it was so.

Was the habit of the commissioners to sit upon successive days, and dispose of the business for the year in a short period?—No; I never remember two consecutive sittings.

Was the inconvenience of attending that board that met so seldom, your only reason for retiring from it?—I must speak very plainly; it was so difficult to obtain meetings of the board, from the manner of its constitution, (I believe there could be no act done without some of the *ex officio* members, the Primate, and Provost, and archbishop of Dublin, and others, and the archbishop of Tuam), and the meetings were so very rare, it did not appear to me that the board could be an instrument of much public utility.

In what way was the business conducted in the intervals that occurred between the sittings of the board; was there any secretary who carried on the business of his own authority?

N° 8.

Examination of
William Disney,
Esq.
1 Jan. 1825.

N^o 8.

Examination of
William Disney,
Esq.
1 Jan. 1825.

authority?—There was a secretary; and I suppose part of the business was proceedings in the suits; orders were given for the commencement of those suits; there were also estates, the rents of which were to be received; all this was done by the agent, and the solicitor could go on having once received the order of the board, and the agent could receive the monies; when a fresh order was wanted, a board I presume was summoned.

Are you acquainted with the state of the schools of royal foundation, and the diocesan schools, and others, put under that board?—No, I am not, from personal inquiry; I recollect reading reports upon them, but I never made any inquiry personally into the schools of royal foundation, or the diocesan schools.

Did it appear to you, that the evils existing in the management of those schools were likely to be corrected by the board of which you were a member?—I think I have substantially answered that question already; that the board was so constituted, it was so difficult to procure a board, that I did not consider it as an instrument of energy for the purpose.

Have any regulations for an improved system of managing diocesan schools ever been under your consideration?—I do not recollect; the commissioners will recollect it is fourteen years since I discharged my mind of the subject entirely.

Has it ever occurred to you to consider upon what footing the schools of royal foundation ought to be placed?—I never had any plan in my own mind upon the subject.

Are you a member of the incorporated society?—Yes, I am a member of the body, but I am not a member of the efficient body, the committee of fifteen, nor have I been for eleven years.

Did you act for many years on the committee of fifteen?—I did; I acted from February 1801 or 1802 (I am not sure which) to September 1813.

What opinion did you form in that time of the management and operation of the charter schools?—That the management, so far as it depended upon the committee of fifteen, I think was conducted with integrity; but if the question is pointed to the efficiency of the system, I certainly did not resign as a member of the committee of fifteen, till I had ceased to entertain any hope of the charter schools being rendered efficient instruments of public education; I mean to an extent to be compared with the money granted.

Have not the committee of fifteen full power given them to controul and direct all the schools that are maintained by the incorporated society?—All the acts of the committee of fifteen, by the constitution of the society, are liable to be overhauled by the general board; I think a committee of fifteen, that was competent and desirous of improving the system, might meet with great impediments from the constitution of the Society; there are monthly boards, in which they may be checked in any measure they propose to adopt; they are quite a delegated committee.

Are they not the same individuals that form both in practice?—No; the Society consists of a great number of members.

Are they not in point of fact the same?—No; I have known boards of eighteen and twenty, who were competent in point of numbers, and disposed to resist the acts of the committee of fifteen.

Have you ever known any boards in which the acts of the committee of fifteen have been overturned?—I cannot name at this moment any instance of it; but I can say, that the disposition of general boards frequently, if not generally, was, to support masters, and to require such strict proof of misconduct as materially to impede the committee of fifteen, and to uphold improper and unqualified masters; proof was required, such as would legally satisfy a jury, and the master was rather considered as having a freehold than a place at pleasure.

Do you think, in point of fact, the powers of the committee of fifteen, and their disposition to take upon themselves the responsibility of giving the necessary orders for the management of the schools, is materially affected by the knowledge, that their acts may be overhauled and reversed by the general Society?—I think it may sometimes have had a damping effect upon improvements; the greater the activity and zeal of the committee of fifteen the more this influence was felt.

In what other respects do you think the committee of fifteen are unequal to the management of the affairs of the charter schools?—One great difficulty in the way of managing the charter schools consisted in the difficulty of obtaining efficient local committees; every school was under the immediate superintendence of a local committee upon the spot, and in many instances this local committee espoused the cause of the master, and often very improperly; the committee of fifteen were often impeded in their endeavours of reformation by the resistance of the local committee to the dismissal of the master, and by their supporting the master, in fact, against the committee of fifteen.

To what do you attribute that conduct of the local committees to support rather than reject a master deficient in his duty?—It is difficult to account for it; but there was a very general partiality in the local committees to the masters; I could mention facts; I recollect some gentleman visiting the school at Stradbally, I think the present Dean French, and reporting, that bean meal was found in the bin for the feeding of the children; this ought to have been stocked with the best oatmeal; the fact was ascertained beyond controversy, and the master dismissed; and the local committee, amongst whom there were some names of respectability, wrote a remonstrance, and sent in their resignation.

Do you know the ground upon which they remonstrated?—The general good conduct of the master, and future promises; I can mention another fact. A visitor was appointed to go round to the schools; he got the local committee together, I think at Ballycastle; and, to the best of my recollection, the substance of his report was (in which the local committee

committee concurred), that the mistress had violated all the rules of the society, but, in consequence of her promise of amendment, they recommended she should be continued; to the best of my recollection, she was not dismissed at the time, but she was dismissed afterwards; and some time after her dismissal an application was made by the local committee to Government, complaining of the misconduct of the Society, in not having granted her a pension for good conduct, and praying that the Lord Lieutenant would interfere; I therefore gave a general answer, that the partiality of the local committee to the masters was an impediment in the way of the committee of fifteen discharging their duty; I could mention other facts of the same nature.

Can you recollect, whether the mistress of Ballycastle school was a Mrs. Naggs?—No, I do not recollect her name; there was a near connexion of hers on the local committee of the name of Hill.

Does the insufficiency of the local committees appear to rest solely upon their partiality to the masters?—In some cases, in consequence of the scanty residence of the gentry, the persons composing the local committee were not such as you would select for the superintendence of a public seminary; there was a great dearth of proper persons in some instances; the situation of the schools was decided by grants from individuals, which were governed by local not public or general considerations.

Do you believe it is very difficult for the members of the local committee to obtain precise and accurate information of the practices of the master in the management of the school?—I think, wherever there was vigilance on the part of the local committee, and impartiality, the schools were well conducted comparatively; but without great vigilance, I think there is difficulty.

What opinion did you form of the efficiency of the catechists?—Very various indeed; some eminently efficient and useful, and others not so.

When they were not useful and efficient, were the committee of fifteen sure to be informed of it, and did they correct the evil?—The reports and communications of the catechists were the chief means of ascertaining their usefulness and efficiency; no person could have answered the purpose of a catechist who did not reside very near the school; they had no great opportunity of selection; an efficient clergyman at a distance could not have answered their purpose; he would not have taken it; it was an office that could only be exercised by a person resident near the spot.

Did you ever hear of the salary of a catechist being withheld, in consequence of his neglect of duty?—I cannot take upon me to say whether that ever occurred, but they have been reprimanded.

Do you think it would not have had a salutary effect upon the catechist to withhold his salary?—I think it would.

Might it not have had a tendency to spur up others to a more zealous discharge of their duty?—I cannot recollect an instance of the salary being withheld.

Would it have been considered a mark of disrespect towards the establishment to have adopted such a measure?—No, by no means; and I do not mean to say it may not have taken place.

Did the committee of fifteen rely principally upon the local committee for the due enforcing the rules put forth for the management of the charter schools?—Some years before I ceased to be a member of the committee of fifteen, there was a visitor employed to go round, and report upon the schools.

Was that visitor Mr. Thackeray?—No, he had nothing to do with it during my time.

Who was that visitor?—His name was Nelson.

Was he a person qualified?—He was very accurate, and very diligent; but he was discovered after some years to be a man of bad character.

What was discovered respecting him?—There was some connexion discovered between him and a chambermaid at one of the schools at the time he was inspecting.

Was that all? did it not extend to any of the girls?—That maid had been educated in some of the schools.

Was it confined to one?—I do not recollect any other instance.

Of what rank in life was Mr. Nelson?—I do not know what profession he had been, or how he was introduced to the Society.

Did it appear to you, before he was sent, that he was a fit person to be entrusted with such an important duty?—He had disclosed abuses and irregularities in several schools with great acumen, fearlessness and sagacity, and had been the instrument of considerable reformation.

Did he make written reports?—He did; and one very valuable one as to the state of apprenticed children, which I presume is in the possession of the Society.

Was not it his particular business to teach psalmody?—That was the way he was first introduced.

Was it in the course of his instructions in psalmody that he became acquainted with the abuses in charter schools, and made reports upon them?—Perhaps his first knowledge arose in that way.

Were his reports acted upon?—In several instances they were.

Do you know any thing of the inspection of the schools by Mr. Thackeray?—No; nothing, except what I have seen of his printed reports and communications to the Society. I had left the board before Mr. Thackeray took any part respecting them.

Did it appear to you, that the expenditure of the money by the masters was properly examined into and checked by the local committees?—The local committees, in general,

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were not vigilant in checking and controuling the expenditure of the masters. The feeding and clothing of the children was managed by contract with the masters, according to a certain dietary, and a certain annual allotment of clothes. This was the case in general, during the time I acted as a member of the committee of fifteen. Towards the close of that period, or about the time of my ceasing to be a member of the committee of fifteen, contracts were made by the Society with other persons to clothe the children. The amount of the contracts being a fixed thing, there was no latitude left to the local committees to enlarge the expenditure under these heads; it was their province to see that the articles were duly furnished, and to report accordingly. These reports, the committee of fifteen had reason to believe, were frequently not made with sufficient strictness or attention to the welfare of the institution. Strangers who visited these schools often made unfavourable observations as to the state of feeding and clothing, when the committee of fifteen had previously received reports from the local committees, from which they had reason to conclude that these contracts had been faithfully performed. Another difficulty was experienced by the committee of fifteen; when repairs were to be executed, the estimates furnished from the schools were frequently loose, and sometimes extravagant, nor was the performance of the works always superintended with sufficient care by the masters or the local committees. I conclude this from the frequency of applications for repairs of the same description. I am fully aware, that in some places it was difficult to obtain correct estimates, or well qualified artificers, and that the grievance might have in part arisen from this cause. The experience of the committee of fifteen on this head, led to the appointment of one superintending architect or supervisor of buildings, as the deficiencies in the manner of performing the contracts for clothing by the masters, had led to contracts by public advertisement with other persons. There were frequent applications from the masters for increase of allowances for feeding and clothing, which were in general supported by the local committees, and, to the best of my recollection, but rarely complied with by the committee of fifteen.

If the accounts from the country schools were transmitted without being properly vouched and examined by the local committee, would it have been known to the committee of fifteen?—There were at first quarterly, and some years after I became a member, half-yearly accounts, and there was never an account passed by the committee of fifteen that had not the signature of the members of the local committee, allowing every item in that sum; where that approbation appeared to be lightly given, the item was not allowed; there was a controul in part exercised by the committee of fifteen over the reports of the local committees.

Did the accounts undergo such examination as to enable the committee of fifteen to detect instances in which the accounts had been falsified?—In general they did; several of the members of the committee of fifteen had the report sent to them at their own houses, and read them privately, and noted them; and whenever any thing occurred that required animadversion, they communicated it to the committee of fifteen, and it was examined and discussed, and if the opinion of that individual was correct, and it was deemed to be well founded, it was acted upon.

It appears in the charter by which the incorporated Society was established, that it was the original object of that Society, to carry into effect such a system of education as should reclaim the poor inhabitants of Ireland from the state of ignorance, and also of disloyalty, in which they were at that time said to exist: I would ask you, whether you think it has produced the effect that was hoped from it?—I am afraid not.

Do you think it is very likely to do so?—I think not.

Was not it a part of the original object of the charter, that the Roman Catholic inhabitants of the country should be converted by the system of education to the Protestant religion?—I believe that idea existed in the minds of the founders.

Do you think it has had a tendency to increase in any great degree the number of Protestant inhabitants of the country, and to diminish in a corresponding degree the number of Roman Catholic inhabitants of the country?—As far as I can form a judgment, it has not.

You think it has not seriously changed the relative proportions in the number of Protestant and Roman Catholic inhabitants?—It would be very difficult to make an exact calculation as to the exact amount of influence; but, speaking generally, I should think it had not been considerable; some persons who would otherwise have become Roman Catholics have become Protestants, no doubt. As far as I can judge, it has not produced any sensible or material effect.

If the system of charter school education has not had the effect of producing any great difference in the proportions between the number of Roman Catholics and Protestants in this country, do you think it has afforded largely useful education to the lower orders of society?—So far as the schools have been well conducted, they have turned out a great number of well educated persons for their class and description of life; I have known instances of schools, where the education was so well conducted, that a considerable portion of the boys and girls educated in them wrote well and read well, understood accounts well, and were conversant in the Scriptures. I am not giving a comparative opinion as to whether other modes of education grafted upon the system adopted would have been an improvement, or not.

Considering the sum total of the money expended upon charter schools, do you think the number of children who have been well instructed in them is as great as it might have been under a different arrangement of the expenditure?—I think, that comparing the fruits produced by the charter schools with the sum of money expended upon them since their foundation,

foundation, the effect has been very inconsiderable indeed; in feeding, clothing, and the maintenance of the buildings, a vast proportion of the money is absorbed under the best conducted system; and when you add to that, that a great many schools have been miserably conducted, it almost necessarily follows, that the general result must be very unfavourable to the institution.

Do you think well of a system of education which necessarily produces a separation between the children and their parents?—I think the experience of the charter schools is very unfavourable to such a system.

Have you reason to believe that a large proportion of the children educated in the charter schools turn out well in their after conduct in life?—I have known several instances in which they have turned out very well, and several instances in which they have turned out otherwise; I have often thought upon that subject, and cannot say, if you were to take the same number of individuals from the same class of society, and who had received an ordinary education, that the misconduct would not be as great in the one case as in the other.

Does any prejudice exist in the public against the children who have been educated in the charter schools; are they ill treated by other servants, and so on?—That arises chiefly from the unhappy state of the country as to religious differences; the majority of servants in most families must be of the Roman Catholic religion; and that there is an antipathy to the charter schools, and I may say, to all institutions of that nature, is obvious, I think, to any one who sees the country; I have known children insulted that were servants in a house, as having been educated in a charter school, merely as such.

Do you mean, that children educated in charter schools would be more liable to insult than other Protestant children?—I think so; the same observation will apply to the Foundling Hospital.

Does that apply to other charity schools in which the children are boarded?—Not so much, I think, for the reason that has been already alluded to, that the charter schools having been always considered as an institution, the object of which was proselytism, they have been peculiarly the object of aversion among the Roman Catholics.

Were you once a governor of the Foundling Hospital?—Yes.

When did you cease to be so?—In the month of March 1818.

Has not the management of that institution been materially improved of late years, during the time you were governor?—In the year 1797, it was put under a new set of governors; I did not become a governor till 1802, and from 1797 the system was totally altered; it was matter of public notoriety that it was scandalously managed before, and there were improvements certainly.

Have you at any time turned your attention to the formation of a system of general education in this country for the lower orders of people?—I have ceased to think of the subject for several years.

Has it at any time occupied much of your thoughts?—At times it has.

Do you think that such a system can be applied generally to the lower classes of the inhabitants of this country, by day-schools principally, excluding boarding-schools?—The little experience I have had has been almost entirely against the utility of boarding-schools, compared with the large expense and the difficulty of management; it appears to me, as far as I can form a judgment, that whatever is efficient must be accomplished through the instrumentality of day schools.

Does it appear to you, that where the children necessarily remain in the homes of their parents, that an immediate corrective would at once be afforded, by the superintendence of the friends of the children, to any misconduct or abuse to which they were exposed?—I think it is probable; it appears to me, that the objection stated goes to all boarding-schools of a charitable nature, and it is a most fatal objection to them; in other boarding-schools, for the middling and upper classes, there is a competition; if the children are not well educated and taken care of in one, the parents can remove them to another; but the controul arising from that circumstance is wholly taken away in the public schools; I have despaired of public boarding-schools for the poor ever being well managed under almost any system; but that a central committee, like the committee of fifteen, with the aid of local committees, should ever be an efficient instrument for the management of such schools, appears to me in a high degree improbable. If the local committees were inefficient, I have stated the causes of failure, they were sometimes partial, sometimes inefficient; there was a waste of public money in that way, and it was quite impossible for the committee of fifteen effectively to controul it; if there was a good local committee, intent and zealous in the management of the school, the want of confidence arising from the general character of the local committees, the general impression upon the committee of fifteen, arising from this cause, withheld the confidence to which such a local committee was naturally entitled; and where there was an efficient and active local committee, they were sometimes damped and discouraged, without any intention on the part of the committee of fifteen to impede them; this, I think, almost necessarily arises out of the constitution of the Society, and the actual working of the machine; the committee of fifteen, I think, did all they could in general, by weekly meetings and individuals reading the reports. I do not mean to say, that if they had acted as visitors, and gone round and devoted their time to it, that a great deal more might not have been done, but I speak of the ordinary working of a committee of that nature.

Do you think it is necessarily much easier to keep day schools in good order?—Yes,
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necessarily so; the abuses we have had to contend with were as often in bad feeding, and bad clothing, and furniture, and such like, as any thing else.

Have you paid much attention to the difficulties that have arisen in extending a general system of day school education throughout this country, on account of the religious differences?—My attention has been necessarily directed to it, on account of the difficulties experienced by the Kildare Place Society, and that appears to me to be one of the plans most likely to be efficient.

Do you think it has been successfully opposed, or has it been an opposition in words rather than in fact?—I do not think the opposition has been very successful, as far as my observation goes; but I have not been an active member of that society at any time.

Have you the means of judging, whether or no the opposition has been successful to a considerable extent?—In spite of the opposition their schools are continually multiplying.

Do you think the attendance is increasing in as great a degree as the schools are multiplying?—I have no means of judging.

Do you believe that the opposition given to those schools is upon the ground of the religious part of the education solely?—It appears to be so solely; the ground is the Bible being the fundamental book.

Has any mode ever occurred to you, by which the difficulties that occur upon that head might be remedied?—I have heard of selections from the Bible being talked of, and substituted instead of the Bible at large.

Have you ever known of any experiment of the kind tried in any school in your own neighbourhood?—No, I cannot say I have.

Do you think that the character of the individuals who have been educated in the day schools in the country, is materially and permanently affected by the education they receive there?—So far as I have had an opportunity of observing, the character is improved.

Were you satisfied with the manner in which the masters were appointed to the different schools, by the committee of fifteen?—The masters were always appointed by the general board.

Did you attend upon such occasions?—I did often.

Will you describe in what manner the qualifications of the masters were ascertained upon such occasions?—When I first became a member of the incorporated society, there were no means at all, except reading the written characters and recommendations, and the decision appeared to me to be very much a matter of favour. I speak of my early acquaintance with the Society. About the year 1804, a committee was appointed to examine into the qualifications of the candidates, their capacity for reading and writing, and their scriptural knowledge; and this committee made reports to the board, and from the period of that committee having made reports, the elections appeared to be of the persons most competent among those who offered; in fact, the report of that committee, if not decisive, had a great influence in the election; it was so far decisive, that no one not recommended as competent, was ever submitted to the consideration of the general board.

Did you usually serve on such committee?—I think I did; I think the task of examination was left to the clerical members.

Were candidates always submitted to personal examination by the committee?—Yes; from the formation of that committee they were.

Was much attention paid to the character of those persons?—Yes; from the period of the formation of that committee, all the pains that could be taken to get proper persons were exerted. We were sometimes deceived, certainly.

During the period you acted as a member of the committee of fifteen, is it your opinion, that the masters and mistresses of the charter schools, generally speaking, were fit and proper persons to fill such situations?—They were the best that could be got, I think; we often regretted we could not get better; but doubtless, it was as fair a competition as, I think, I ever witnessed. I remember instances of sad disappointments. Before and after the formation of the examining committees, there was always a public advertisement, announcing the vacancy, and inviting candidates.

Were their religious sentiments points that were particularly adverted to in their selection?—There was a great division in the Society upon that point.

Describe the nature of that division?—When the examinations began at first, the persons applying, were frequently members of the Methodist society, and certainly had a great advantage in the examination in Scriptural knowledge.

Do you mean that they answered better, or were more likely to obtain favour?—No, I mean they answered better; I think there would have been a preference to those more strictly members of the established church; all the Irish Wesleyan Methodists then professed themselves to belong actually to the established church, and to be members of it; there was a considerable difference of opinion whether they ought to be elected at all; the effect of excluding them would certainly have been to exclude the persons best qualified; especially at the early part of the operations of that committee, there was a large majority of the board of opinion, in which at least one archbishop fully concurred, that the Wesleyan Methodists, who subscribed the articles, and engaged constantly to go to church with the children, and never to allow any preaching in their houses, or to introduce any book into the school that had not the sanction of the committee of fifteen; that persons of that description ought not to be rejected, because they were members of the Methodist society; but there was always a difference of opinion upon that point.

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Did that continue to be the ruling opinion?—I think a contrary opinion began to prevail about the time I left; I think the prevailing opinion was against it when I left it; but I must observe, that, after those examinations had continued some years, the Methodist candidates did not retain the superiority they had obtained at first, for as soon as it became known that an acquaintance with the Scriptures, and a capacity to superintend the religious education of the children were requisite, all those who offered themselves as candidates, whether strictly members of the establishment or not, made themselves acquainted with the Scriptures, and there were some strict members of the church who had no connexion with any sect whatever, who, at the later examinations, during the period of my attendance as a member, were the best answerers, and were so reported.

When was this committee appointed?—I think about 1804.

Prior to that time, was not it generally felt and understood by persons desirous of becoming candidates for such institutions, that a knowledge of the truths of religion, particularly the contents of the Scriptures, was not a necessary qualification?—That is an inference from what I have stated; the fact I have stated was, that there was no examination whatever, except as to written character; there might be a preference to a man who had kept a school; but the persons elected for the first two or three years that I knew the Incorporated Society, had sometimes no experience at all, nor been employed in schools.

Did you ever hear of any charges brought against a clerk in the office of the Incorporated Society of the name of Stuart?—Yes, I think I heard of a charge being made against him, which was of this nature; that, in making up the accounts for the commissioners of imprest accounts, there were some receipts missing; they could not make up the accounts, or pass them, without these receipts; it appeared that the money had been paid duly to the parties, but, either from want of stamps upon the spot, or something else, the vouchers had not been procured; Mr. Stuart, and some one else in the office, substituted fictitious vouchers, in order to pass the accounts; there was no one defrauded, as the money had been paid; no money came into the pocket of Mr. Stuart; it was the want of a correct moral sense that led to it; and I remember a motion was made and seconded for his dismissal, but it was not carried; whether it was withdrawn in consequence of a generally expressed wish of the board, or not, I do not recollect; I think the motion was withdrawn.

Did it ever come to the knowledge of the committee of fifteen, when you were a member of it, that the schoolmasters and ushers were in the habit of making presents, rather in the nature of bribes than presents, to the subordinate officers of the Society, the clerks, and other officers?—It never came in proof before the committee of fifteen; I recollect an instance in which a clerk had written letters to some of the masters, asking them for a *douceur* for expediting their accounts, and he was instantly dismissed.

YOU said, on your examination on a former day, that when the contracts for clothing were taken away from the schoolmasters, they were given to other individuals?—Yes; I think there were advertisements in the papers to persons in general.

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Have you ever known any officer of the Society to obtain such contracts, either in their own names, or under the name of any other persons?—Nothing of the kind ever came to my knowledge, nor had I any suspicion of it; but it was just before I retired such a system of clothing began.

Should you consider such a practice correct?—Certainly not.

What would you think of the discovery, if that should turn out to be the fact, that one of the principal officers of the Society was really the contractor for the supply of all the shirts, shoes and stockings, for all the charter schools in Ireland?—I had never the least suspicion of any such thing, and it must excite my surprise now that such a thing has come to my ears.

Have you any hesitation in coming to the same conclusion that we do, that it was a most reprehensible proceeding?—Surely not; I do not think there was any period of time, that I acted as a member of the committee of fifteen, that such conduct would not have been marked by the committee with reproof and indignation.

We do not mean to suggest, that the committee of fifteen were aware of the fact; but if they had been aware of it, we ask, whether they would have endured it?—Certainly not; I never had the smallest suspicion of any thing of the kind.

Did you ever examine the leases made to the Society of the scites of the schools?—There is an abstract at the end of the sermons that were occasionally printed of those leases and grants, and when the suppression of any school was under consideration, it perhaps became necessary to look actually into the deeds, and on those occasions I have looked at them.

Can you inform us, whether the suppression of any particular school would, in all cases, induce the forfeiture of the land upon which it stands?—I believe there is scarcely an instance in which the forfeiture would not follow.

Is it your impression, there are any instances in which, if the schools should be discontinued, the forfeiture of the land would not accrue?—To the best of my recollection not.

[A book, entitled, "*Observations on the present State of the Charter Schools in Ireland*," printed in 1806, was shown to the witness, and he was asked whether he was not the author of that book, and he stated he was.]

Have you any objection to our considering the statements and opinions contained in that book as being those which you entertained at the time of its being published?—Not the least; but I beg to add, I am not so sanguine now as to the efficacy of the institution, and the prospect of amendment.

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Were you a member of the committee when the charter school in Kevin-street was instituted?—No; that was after my time. There is one point upon which I was examined, that the commissioners might wish for fuller information upon; namely, the constitution of the Society and the general boards: from what I was asked the other day, it appeared that one of the commissioners did not feel that the constitution of the Society was, according to my apprehension a vicious one, and if the commissioners should entertain any design of recommending a continuance of the Incorporated Society, it might deserve consideration, whether it would not be expedient to recommend a modification of its constitution.

What modification would you propose?—That the smaller body, the committee of fifteen or twelve, whatever it was, should be the controuling body, without any internal controul over them; but under the controul of a commissioner of education, or such controul as you may recommend. The general board was composed of persons who did not give their minds to the subject; they frequently upheld improper masters; it was exceedingly difficult to dismiss a master without strict legal proof of delinquency; and upon other points, it was extremely difficult to impress the members of the general boards, who did not pay systematic and continued attention to the subject, with the necessity and expediency of those changes and alterations, which it appeared from time to time proper to adopt; it appeared to me strongly, that the institution would be worked much better with a small responsible committee alone.

Do you consider the committee of fifteen a responsible committee?—Would it not be possible to make them so, by making them subject to a board such as this or another board of education, similar to the one now constituted, but so framed as to be more efficient. I do not mean the commissioners of inquiry, but the commissioners of education, under the 53 Geo. III.

Do you think that any committee of that nature, giving their time and trouble without receiving any remuneration, feel any very high sense of responsibility attaching to their situations?—Perhaps too little; there was an example in which things worked better; I mean the Foundling Hospital.

Are we to understand from you, that in your opinion, the general boards of the incorporated Society were extremely averse to dismissing their masters?—Yes; in general.

Did that aversion extend to the dismissal of the ushers?—They were dismissed by the committee of fifteen.

Do you think the committee of fifteen were much more inclined to dismiss the master than the general board?—Yes, no doubt; they saw the constant working of the machine, and where things went wrong; and you may easily conceive, that a board that looks continually from week to week, into the conduct of the school, will see things going wrong, where it would be difficult to enter into proof at the general board.

Had you occasion to observe whether there were particular masters patronized and befriended by particular members of the committee of fifteen?—Yes; I have known instances of that kind, and by members of the general board, that often impeded the dismissal of masters.

Had you any opportunities of observing, whether the officers of the Society were influential in the decisions with respect to particular masters?—Oh, no.

Had you any opportunities of observing that they endeavoured to render themselves so in the way of recommendation or suggestion?—An officer might make a favourable representation of the accounts of a master.

Were you aware of a system of gratuity, to give it the mildest term, proceeding from the masters, pretty generally towards the higher officers of the Society?—I never suspected any thing of that kind. I mentioned on the former day, that on one occasion, a clerk of the name of Harvey, had been detected in sending circulars to the masters, asking money for expediting the accounts; the fact was brought home to him and another, and he was immediately dismissed; Mr. Adamson was perfectly clear of that charge; it was very soon after I became a member.

If it should turn out to be a fact, that such a system of gratuity as that existed, however unknown to the committee, can you suppose the masters gave those sums of money without pretty well understanding they were to receive consideration in some way or other for such sacrifices?—I suppose so, but how, is more than I can conjecture.

Had the officers of the Society opportunity in creating either facility or difficulty to the masters in passing the accounts?—I hardly see how they could; the accounts were always read aloud to the committee of fifteen, and in general were carefully perused and examined by some member, previously.

Had they not an opportunity of intercepting letters of complaint against the masters?—Yes; all letters that were received they had the power of intercepting; but I do not recollect any instance of that occurring, and coming to the knowledge of the committee of fifteen, during the period I belonged to the board.

Were applications for advances of money to the masters made directly to the board, or through an officer?—They were addressed to the secretary, as they might be to your secretary; but they were always considered as addressed to be laid before the board; nothing could be done without the order of the board.

Was the report of the secretary generally taken as to the expediency of advancing money to masters towards subsistence money?—There was a regular routine upon that subject. A certain proportion of the quarter's allowance was advanced at a certain time, and the remainder I believe at the close of the quarter.

Was it usual to take security for the masters?—I believe it was.

Did

Did you ever know any sureties sued?—No, I do not recollect any instance.

Do you not think upon the occasion of the election of a master, that the secretary and registrar of the Society had opportunities of being useful or otherwise to the respective candidates, either by indirect recommendation or studiously putting forward memorials and recommendations of certain individuals, or in some way to create a well founded impression on the part of the candidates, that they could be useful?—I do not recollect any influence of the officers of the Society having acted upon my mind.

Have you known of instances in which near relatives of the officers of the Society have succeeded against other candidates?—Yes; but that was at a very early period, and before the formation of the committee of examination referred to in that work; I mean "Observations on the Charter Schools," printed in 1806.

N° 8.

Examination of
William Disney,
Esq.
12 Jan. 1825.

Appendix, N° 9.

Extracts from the General Report of the Rev. Elias Thackeray, on his visiting the
CHARTER SCHOOLS in 1817, presented to the Society in February 1818.

Clothing.

"THE Plan now pursued, by which the boys of the various schools are supplied with clothing that has been previously examined before the board in Dublin, has appeared to us replete with advantages; our recollection of the state of the clothing in some schools, which accident had formerly led us to visit, authorises this assertion. Bad materials in the main articles cannot now be imposed on the Society; and the uniformity of dress which is hereby established, is in itself of great value, because a facility is thus afforded to visitors of comparing the arrangement of one school with that of another, and of finding, in this particular, no inconsiderable test of the qualifications and dispositions of the several masters and mistresses to consult the comforts of the children. At the same time it must be observed, that while, by the means now mentioned, it becomes easier to examine, in some respects, necessity might hence arise for a greater frequency of examination, because a master, having on the present plan no profit on the clothing, such as are deficient in principle will be apt to feel indifferent about it, and, of course, take no pains to see that it fits well and comfortably. On the other hand, supposing only honest care on the part of the masters, the children are sure to have all the comforts derivable from good clothing, and to learn neatness and cleanliness in the management of it. The Society will perceive by the reports, that in some schools these points are already by no means neglected, and that though in others more attention is requisite, there are very few instances of striking disregard. The clothing of the female schools is supplied by the mistresses; but Mrs. Thackeray was of opinion that, in some instances, the materials were inferior, and some useful articles of apparel wanting. It was also too often evident, that the clothing had been made up with very little regard to neatness or good fitting. The remedy against bad materials would obviously be, to send approved clothing, as in the case of the male schools from Dublin, only with this difference, that as it would be unwise to deprive female children of the knowledge which making up their own clothing supplies, an approved pattern of the whole suit might be transmitted to each school, directing the mistress to conform strictly to it in all her future proceedings. I also see no reason why the shoes of the girls should not be submitted to the examination of the Society, as well as those of the boys. The rule which directs that the children shall have clean linen twice in each week, has in many schools been disregarded, although it appears to me, that there is hardly any rule which ought to be more attended to; perhaps the best remedy for this evil will be to make superintendents certify to this effect in their quarterly or half-yearly accounts.

"As no express notice at present is taken in the regulation of schools, respecting periods for giving children clean stockings, much neglect has occurred in this instance. In one boys school, the children had never clean stockings, unless they washed them themselves. The stockings, in very few, were changed oftener than once a fortnight, and in many not so often. We found it the custom in most schools not to give out more than two shirts, or two pair of stockings, to each child, keeping in store the third pair until the others were worn out; this course we considered very objectionable. In wet seasons, and in winter, this practice may often be the occasion of children not getting clean linen and stockings, or of getting them damp. There does not appear any reason why the clothing allowed should not at once be all brought alternately into wear; and it is evident that this would be the surest way of securing for the children the full complement of clothing granted to them by the Society."

Personal Appearance of the Children.

"To judge fairly on this head of inquiry, it is necessary to remember, that these institutions are open to poor children of every description; that as there is no admission under six years old, bad nursing, bad feeding, and consequent disease may have made deep inroads before that age upon the constitution; besides, that maladies rooted in the frame, may not appear until after that period. Keeping these facts in view, it must be a matter of some surprise, as well as of great gratification, to notice the healthy state in general of the present inmates of these institutions. In a few schools, ophthalmia and tinea capitis have so prevailed as to bring discredit on the master and mistress. In still more instances, cutaneous eruptions have been blameably neglected; at the same time it is gratifying to notice, that in this season of disease and contagion, every school, except one, has remained exempt from

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the epidemic malady; a fact which, I think, ought to be admitted as a proof of general good conduct in managing these establishments.

"It is indeed but justice to state, that in the far greater number of schools it was impossible not to discover obvious marks of moral improvement, of kind treatment on the part of the superintendents, and of due attention both to the bodily and mental exercise of the children.

"In all the schools there are very fine specimens of children, whom competent instruction cannot fail to qualify for filling their station in life, so as to repay to the public the obligation conferred on them by its early and effectual support.

"The improvement in the manners of the children has generally been in proportion to the attention of visitors and catechists. There are instances, however, where the credit of such improvement must solely be ascribed to the master, mistress and usher. Kindness effects much in this way, and we have rarely seen children, of whose manners we approved, where we did not likewise find evidence of kind conduct in their immediate superintendents."

Education.

"In this respect the schools of the Society differ greatly from each other. In several of the schools the masters have persuaded themselves that they are not concerned in the education of the children, but merely in their domestic and general superintendence.

"Where masters have formed this erroneous opinion, the ushers are, in some instances, but ill qualified to discharge the duties of instruction.

"The difficulty of obtaining teachers is universally acknowledged throughout Ireland; the Society, therefore, have too frequently been compelled to be satisfied with the best they could obtain. I have already expressed my persuasion, that they may have in their own institution the very best remedy for this defect, and that by a proper course they may not only derive from their establishment the means of its own great improvement, but also make it become an extensive national good.

"The demand in Ireland for parish clerks, schoolmasters and mistresses, in her present anxiety for information, appears to me to be such as would employ one-half of the children annually sent out of the Society's schools; and I am inclined to believe, that if institutions such as I have suggested to the board were once formed, applications would soon be made from every quarter. The progress in common education, including under this term reading, writing, spelling and accounts, is in many schools highly respectable; in several schools only moderately good; and in some few, very defective. The circumstances just referred to sufficiently account for this difference."

Religious Instruction.

"This, in about one-third of the schools, is almost entirely confined to the Church Catechism, with Mann's, Crossman's, or Stopford's Explanation. In the repetition of the Church Catechism, and one or two of the above-named explanations, the children in general, according to their age and opportunities, seemed reasonably well instructed. There was cause to complain of culpable deficiency in these points at one or two schools only.

"Valuable, however, as the knowledge acquired through the medium of catechisms certainly is, it appears to me, that the schools would but ill answer their object, if the repetition, even of the best catechisms, were to constitute the entire religious information of the pupils. I therefore feel the sincerest pleasure in stating, that, in about two-thirds of the schools, religious instruction is communicated to an extent that would scarcely be believed by any who are not acquainted with certain laudable efforts pursued in this city, both in schools under the Society, and elsewhere, the happy consequences of which are spreading probably beyond any ideas of the worthy person* with whom those efforts originated."†

Rules and Regulations.

"The existing rules, if duly adverted to and enforced, would ensure every object which could reasonably be expected. There is, however, ground to fear, that, though gross deviation is scarcely in any instance chargeable, the observance of rules at present is much more from habit than from knowledge.

"As a stated reading of the rules does not seem to be conceived any necessary part of the superintendent's duty, a want of strict adherence to them is consequently observable in several instances. Without, therefore, imputing wrong motives to any, I would earnestly recommend, that a knowledge of the rules, by masters and pupils, should be made indispensable; and, that for this purpose, the Society would enjoin such of the rules as relate to general practice, to be regularly read in the schools at stated times, suppose on the first Monday of each month, in the presence of the whole establishment; and that it should be indispensable to certify expressly the regular performance of this injunction, in the periodical reports. By this means, ignorance of duty, on the part of the superintendents, would become impossible, and the children would be informed of the care and pains taken by the Society for promoting their improvement, and ensuring their happiness."

Local

* "Rev. Mr. Murray, chaplain to the Foundling Hospital, Dublin, and catechist of the charter school in Baggot-street."

† "Should the Society set apart institutions to prepare superintendents for their schools, I trust they will avail themselves of the aid of so invaluable an instructor, and place for that purpose their seminaries within reach of his assistance."

Local Committee.

"No system could have been better conceived than that which placed the moral state of these establishments under the guardianship of gentlemen and ladies whose near residence made such a duty practicable, and whose feelings would necessarily interest them in the prosperity of the respective institutions.

"The benefit resulting to every establishment which has been carefully attended to, and duly visited, is evidence of this fact; and it is most desirable, that in all of them similar good should arise from the same cause.

"In our visits to schools where such attention had been defective, on communicating with the persons who formed the local committee, the best dispositions were expressed towards the institution, with ample acknowledgements of its utility. Reasons assigned for non-attendance were frankly owned, at the same time, to have but little weight. One, amongst others (which surprised me a good deal), was, that they considered themselves chiefly useful in settling the accounts, and examining into the state of the buildings at the half yearly meetings.

"It was easy to answer that these duties ought to be done, but that others should not be left undone. I have, however, pleasure in stating, that the result of our communication in every instance, was such as to inspire confident hope of increased aid and exertion generally from the local committees."

Catechists.

"It is but justice to state, that in this important department very few instances occurred of blameable negligence; the performance of the duty in almost all cases was competent, and in some cases exemplary. The first inquiry naturally was, whether religious instruction was duly and carefully communicated, and, as far as mere catechetical teaching was concerned, we seldom found room for complaint; but, in certain instances, we had gratifying proofs of what a catechist may effect, by directing his attention not only to his own particular work, but to all the circumstances which his frequent visits bring necessarily and peculiarly under his view. On this account, there is certainly no individual connected with the charter schools, who has it in his power to be of the same effectual service with the catechist."

Masters and Mistresses.

"This branch of our examination, however gratifying in some instances, left a conviction in our minds, that all other regulations will be fruitless, so long as schools are committed to incompetent superintendents.

"This evil cannot be avoided by mere strictness of previous examination. There may be competent knowledge, without the skill or habits necessary for communicating that knowledge; and there may be the appearance of knowledge, acquired for the occasion, where such subjects had before engaged little, if any, attention. There is, in a word, no security for adequate superintendence but a previous training to that special duty.

"I mean not to say, that there are no competent masters except such as have been educated in that line; it is but candid to allow, that our late inspection has afforded instances to the contrary; but I say, such instances are happy exceptions to a general rule, from which rule, after all, it is most hazardous to depart.

"To such departure it is owing, that certain masters, who perhaps in their examination answered at least plausibly, perhaps to appearance respectably, when fixed in their trust, professedly devolve the whole province of teaching to ushers, and consider themselves charged only with the economical, but by no means with the intellectual or moral care of the institution. It needs no reasoning to prove, that, where this is the case, effective administration is not to be hoped for. I therefore do not hesitate to assert, that in every school the master should be fitted by habits, as well as knowledge, to the work of teaching; and in female schools both master and mistress should be competent to this duty. I must not again trouble the board with intimating the only effectual means of meeting this exigence; but I cannot help expressing the opinion, that the school-masters now employed should be required to take regular part in the tuition of the pupils. If they merely dislike the employment, that dislike should be overcome; if they are conscious of incompetency, honest endeavours, persevered in with diligence, will soon give them a degree of fitness, which, however short of perfection, may be very conducive to utility."

Ushers.

"The Society have many useful and respectable persons filling this office; of these, so many were educated under the Society, as to justify the ascribing of their superior qualifications peculiarly to that circumstance.

"It must, however, be observed, that amongst those not educated on this foundation, there are some very respectable persons, qualified from their knowledge, and entitled by their conduct, to be advanced to masterships.

"At present, in too many schools, the labour and trust of superintending the children fall in a greater proportion on the ushers and usheresses than appears to me proper; in some schools it is altogether devolved to them.

"It was, on the whole, our opinion, that almost every one of the inferior teachers, not excepting even those who at present are of least use to the Society, might have been made efficient in their station, if their superiors had themselves been duly qualified and attentive.

"Commencing for the most part in extreme youth, when there was no superior to regulate and direct them, they were liable to fall into a relaxed habit, and instead of being earnest

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to execute their duty, they were too often satisfied with such performance as was merely sufficient to save appearances. The board will, probably, feel, in what is now stated, an additional motive for enforcing on masters a due participation of the duties of tuition; and that for this purpose, it should be made imperative on masters to be present in the school during a certain portion of each day."

Farm.

"The daily attention of some masters has been so professedly confined to this object, that they have not hesitated to defend the propriety of their absence from the school-room, and their inattention to many points which appeared to us to be strictly within their province, from the necessity of looking after the farm, from which (they said) the children were to receive their support.

"I am of opinion that it will be necessary for the Society to make it be universally felt, that the attendance of a master on his farm shall not excuse him from that ultimate duty, for the sake of which farms and schools and masters are supplied; and that if the moral progress of the children shall appear neglected, nay, if it be not advanced in proportion to what is found in other similar establishments, the master, in spite of all excuses, should be responsible for the deficiency. Another point deserving reconsideration is, whether consent should, in any instance, be given to masters holding extensive farms, together with the lands they have under the Society. Some scale might be fixed for placing all the schools in this respect upon an equal footing. Allowances must, of course, be made for local inconveniences, from distance of markets, &c.; but I am confident that there can be no just reason for masters, in any case, occupying more ground than will suffice to supply his establishment with necessary articles of consumption."

Play Ground.

"This most necessary appendage of a school, I am happy to state, is very rarely wanting, and in most instances it is well circumstanced.

"We ascribe great importance to this accommodation, and to the children having the full indulgence of the hours specified in the rules. We had no reason to think these in any instances abridged; but we thought we could perceive an evident difference in the spirit and manner of children who had no play-ground (unless a dirty farm-yard could be so denominated), from such as had sufficient space for comfortable exercise,

In the particular reports the schools are mentioned where this deficiency exists, and the means pointed out by which the want may be remedied."

Apprentices.

"The reports of the several schools under this head, will, I think, give satisfaction to the Society; and I would fain hope, that every future year will supply additional cause for gratification.

"From the progressive state of moral and religious improvement, and also from the late providential removal of that seducing opportunity which a state of war afforded for restless or enterprising boys, to elope from labour, and seek that advancement in the army for which their education well qualified them, I cannot but derive confidence, that the charter schools will yearly add to the great body of the people such an increasing number of well instructed and well principled youths, as to prove a salutary leaven to the working classes of society; but that this hope may be realized, it will be indispensable that the exactest care should be taken in placing out apprentices. The kind treatment which the children have almost invariably met at school, and the comforts which they have enjoyed there, in food, raiment, and other accommodations, teach them to feel acutely the difference which harshness, neglect, and privation occasion. Youths, whose conduct had been uniformly good, have been driven by these causes to seek an asylum in the army, or again in the school; at all events, to fly from a situation which they were unable to endure. Care in giving apprentices to none but those who appear kind hearted, and are in comfortable circumstances, will remove the principal motive for elopement, and thus save from that misconduct which is so likely to follow.

"Of the children who have been educated of late years in these establishments, I have reason to think, on inquiry, that a proportion, infinitely less has been generally supposed, have gone over to the Roman Catholic church, and from the progress of scriptural instruction, still fewer departures may naturally be expected."

Employment of Children.

"The boys are employed generally in the farm, and in some instances (but not as universally as desirable) in the garden. They also knit stockings, and in some schools (as it would be most desirable they should do in all) repair their own clothes and shoes. The girls are employed in spinning, knitting, needle work, lace work, and straw bonnet making. To these occupations might, I think, be added, both in male and female schools, the use of the loom, with little or no expense to the Society, and with great advantage to the children, as well as to the country around the institutions.

"Several masters have expressed readiness, some even anxiety, to establish weaving in their schools, upon the sole condition of having looms lent them for that purpose. I would call the attention of the board to this point; and I am confident, if an offer were made of the use of a certain number of looms (half a dozen for instance) to every such master as would engage to employ them, numerous applications for them would come both from male and female institutions.

"My

"My opinion on this subject is strengthened, by an actual proposal of the master of the Maynooth school, who was trained in Manchester, and, according to his own statement, is well acquainted with weaving. His wish is, that as many looms, with fly shuttles, may be lent him, as the Board may judge proper; and that such girls as chuse to be taught to weave may be left with him from the age of ten to fourteen, during which time they should only employ at the loom the hours already allowed for labour. On these conditions, he engages, at the termination of the four years, to make them good weavers, able to support themselves by their own industry. Supposing this person to be correct in his calculations, of which the Board will judge, a number of young persons would thus be trained, at little or no expense, to honest independence, and it may be hoped not without benefit to the country at large."

Feeding.

"Upon the question being put to the children, whether justice was done them in this respect, the answer, that they had justice done them (with the exception of two schools only), was given almost with acclamation.

"In one of those two, upon investigation, there appeared reason to suppose, that during the last period of scarcity the children had been abridged of their accustomed allowance. This, however, had been remedied on the return of a more plentiful season, and the children notwithstanding were all in excellent health.

"In the other school, where also health seemed unimpaired, the chief matter of complaint was the limited allowance of milk, which the mistress endeavoured to account for, but not altogether satisfactorily.

"In both cases, the fear of being displaced, should even no better motive operate, will probably insure more fidelity, or greater care in future; should it be otherwise, the persons are marked, and the remedy may at any time be applied.

"It must, however, be mentioned, that at several schools, the rule which assigns to the children new milk at given periods is not sufficiently regarded, and though the milk which is substituted may be sufficiently wholesome, the rule, as long as it remains in the books of the school, ought to be literally observed.

"At present the custom is (or at least ought to be) to weigh or measure out every article of food to be prepared for each meal. At Stradbally, I observed a circumstance which I considered as a useful addition; the whole of the victuals was brought into the hall, and as long as any one was disposed to partake of it, the mistress continued to serve it out; a course which, as ensuring abundance to every appetite, and preventing all possibility of injustice, I strongly recommend to be enforced every where."

Treatment of Children.

"Our general conviction is, that considering the number of the establishments, and of the children which they contain, the treatment on the whole is kind and tender, and that the children enjoy as much happiness as they are capable of at their age, and in their situation."

Conclusion.

"I cannot conclude without expressing my deep conviction, that accurate and conscientious reports, regularly made and transmitted by authorized visitors of the several schools, are indispensable to the welfare of the institution, and to the Society's power of effecting the good which they have so sincerely at heart.

"It is therefore most necessary, that the importance of this duty should be particularly felt by gentlemen who act as catechists, and by those who become members of local committees. Where these near, and only effectual inspectors frequently and impartially state the precise circumstances which a school exhibits on an unlooked for examination, it is hardly possible that there should be any lasting mismanagement, or uncorrected irregularity. On the other hand, what can be conceived more injurious to the institution, or more certain to make the wisest rules, and the most benevolent measures, abortive, than concealment or false colouring of any circumstance in a school, which deserves reprehension, or stands in need of correction.

"It ought to be deeply felt, that where truth is either departed from or suppressed, through personal favour, or excessive tenderness, not only is injustice done to the public, not only is the duty of christian charity violated and trampled on, but a deeper and more certain calamity is prepared for the very objects of this injudicious kindness, whose faults (not likely to be always kept from view) would either never have been committed, or would have been speedily relinquished, had the certainty been felt of a just and accurate representation.

"It is painful to reflect, that instances have actually occurred of such mis-statements as are now adverted to; and that in a case where the master of a school has fallen under the heaviest displeasure of the board, testimonies in the strongest terms of uniform good conduct had been regularly transmitted.

"Had the same pen been employed in pointing out errors as they arose, I should have been saved from a painful duty, and a family, now necessitated to seek new means of support, might have continued to enjoy respectability and comfort.

"I make these final remarks, in the earnest hope that the board will feel their weight, and will unremittingly press on local committees and catechists, that the credit and efficacy of the institution, the present and eternal welfare of the children, and the security and comfort of masters and mistresses themselves, are all vitally involved in the result of every visit being regularly reported with circumstantial exactness, and conscientious truth."

Dublin, February 17th, 1818.

Appendix.

N° 9.
Rev. E. Thackeray's
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"It could only be in the prospect of finding competent superintendents, that an institution like that of the charter schools could have been undertaken; and it is not too much to say, that an effectual provision for affording such persons is alone wanting, to more than justify every reasonable calculation.

"It is obvious, that where masters and mistresses are fitted for their trust, by knowledge, experience, and sense of duty, children would derive advantages from not only learning, but living under their care, which attendance on a day-school could not possibly confer. What therefore the charter schools, in skilful and conscientious hands, might accomplish, need not be enlarged upon. Suffice it to state, that two thousand five hundred young persons, of both sexes, would thus be continually acquiring habits, and imbibing principles, tending to make them, above all others of the same class, blessings to the community, patterns to every denomination of their countrymen; above all, ornaments and honours of the church in which they were educated, to the morals, and even the numerical strength of which they might be expected quietly, yet most effectually, to contribute, by the respectability of their conduct, and the impressiveness of their example."

Appendix, N° 10.

Extracts from the particular Reports of the CHARTER SCHOOLS, visited by the Rev. Elias Thackeray in 1817, and referred to in the preceding General Report.

ARDBRACCAN SCHOOL; visited 15th December 1817.

Rules and Regulations.

N° 10.
Ardbraconn School.

"IT did not appear there were any deviations from these, that became observable from any glaring neglects, except that the house was by no means so clean as it ought to be. The mistress in her defence stated, that the fever which had attacked the usher, and afterwards the illness of one of the boys, had made it necessary to confine the whole of the family to a small portion of the house, in order to separate the invalids from the healthy, and this had created confusion and dirt; I was not convinced by her reasoning; but as her qualifications are of a very limited description indeed, I could easily conceive that such an interruption to her usual course, and the alarm that would arise therefrom, would very much puzzle her, and put her out of order, and that the state of the house would suffer proportionably. That part of the house which we found in the cleanest state, however, was the dormitories."

Master and Mistress.

"The qualifications of the latter are evidently very moderate, and I would recommend that the catechist be desired to keep her well up to her duty: those of the master are better."

Apprentices.

"Of the last fifty apprenticed out, it appears that twenty are doing well, and that half that number eloped from their places; of the conduct of the rest nothing is known by the master, they being apprenticed too far from Ardbraconn."

Appendix, N° 11.

CASHEL SCHOOL; visited 2d October 1817.

N° 11.
Cashel School.

"WE found the children who were not in the harvest field playing in the court yard; they had breakfasted earlier than the rules prescribe, in order, as the mistress stated, and which I dare say was the fact, that the boys who were employed in the field might not go there fasting."

General Appearance of the Children.

"We did not think the general appearance of the boys favourable. There was much want of neatness in their dress; the linen is changed only once a week, the stockings seldomer, and sufficient care is not taken to keep the clothes in order, particularly the shoes, very many of which were without thongs to keep them together, and on this account broken down behind. The heads of the children were by no means sufficiently attended to, and their hair not properly cut; there was a want of spirit and manner about them which disappointed us; they were, however, free from itch, and in general good health."

Morals of the Boys.

"There is no reason to think them vicious boys; but their manners are not pleasing. From the statement of the master, which was considered correct by the gentlemen I had the pleasure to communicate with there, the boys in this school are more than usually dogged and untoward. They even suspect them of withholding from an examiner the knowledge and acquirements they have obtained. It is certain we could not succeed in obtaining any thing in a cheerful satisfactory manner from them, though we laboured for hours to do so."

Religious

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Religious Knowledge.

"They were generally able to repeat Mann's and the church catechism, but of scriptural knowledge they appeared very ignorant, and it was suspected that they could have answered more satisfactorily if they had been disposed. Of the justice of this suspicion I was not able to form any opinion."

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Rules and Regulations.

"We found these unattended to with respect to the change of linen twice in each week, the cutting of the boy's hair, and (with the exception of the bed-rooms) cleanliness in general. In other points, we had no reason to think them particularly disregarded."

Catechist.

"The catechist was absent from Cashel, so that I had no opportunity of communicating with him. Notwithstanding the statement I have made, I understand, from an authority I respect, this gentleman's exertions have not been spared to promote the welfare of this establishment, and that his disappointment in his want of success is very great."

Master and Mistress.

"It is painful to observe the want of success of persons (whose general conduct is deserving of approbation) in the department they are engaged to fulfil; and yet, unless the master and mistress adopt a more vigorous course for the general improvement of the children under their care, their usefulness will continue limited to the mere boarding and lodging of the boys, or to little more than this. The manners of the master seem kind and gentle; and I cannot but think, if he were to devote more of his time to the boys, and study their characters well, he would not find them what he now seems to think them, "not to be amended." It will require a due mixture of kindness and discipline on his part, and a becoming vigilance, to effect their improvement; but I am confident it can be effected, and I think the master capable of discharging his part in this undertaking, and that the Society would do well to tell him what they expect from him, and that his situation depends upon his success. It is necessary to inform the mistress, not only that she has her duty to fulfil in this amendment so necessary, but that she must be satisfied to receive the observations of those who visit, and who to do justice must point out neglect and faults where they appear, with a becoming temper and spirit. She will understand to what circumstance she is to attribute any observations that may arise on this subject, and I have little doubt they will eventually prove useful both to herself and the school of which she is the mistress. Towards the improvement of the habits and manners of young boys, the influence of a female superintendent, earnest in the undertaking, must be very great."

Usher.

"I have no hesitation in stating, that an usher possessing an influence and command, and acting on a system to which this young man appears a stranger, is required to improve the condition of this establishment. He is a person of good character, and might, under a master who is a good disciplinarian and attentive to his duties, become a useful usher; but circumstanced as this school is, I should despair of his doing much good in the way of improving it. The progress of the children in writing and accounts, however, entitles him and his scholars too to much credit."

Feeding of Children.

"We entertain no doubt but that justice is done to the children in this important respect."

Appenpix, N° 12.

CASTLEDERMOT SCHOOL; visited October 26th 1817.

Clothing.

"THEIR clothing in general was very good for the period of the year. The boys state, that they get clean linen twice in the week during the summer months, and once during the winter. The stockings are never washed by the mistress's order; but the boys seem more attentive to decency than the mistress, and sometimes wash their stockings themselves. This course is very unjustifiable on the part of the mistress, and dangerous with respect to the boys; for is it likely they will be sufficiently careful not to wear their stockings damp, or if they do their best, can they prevent their being so? We observed, that the stockings now preparing for the boys are by no means as good as they should be, and that they should be strictly examined before they are received by the Society as clothing for the children. I would recommend the board to apply to the local committee to attend the inspection of them, and I am confident they will do so cheerfully."

N° 12.
Castledermot
School.

General Appearance of the Children.

"Of the 59 boys at present in the school, four have scald heads, three are affected with ophthalmia, and a few with itch. The scald heads were occasioned by this disorder breaking out again in a boy who had suffered under it about six months before he left Clontarf. More had been disordered, so that I hope the disease may be considered on the decline

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decline. These circumstances, particularly the white leather caps on the heads, must, upon an inspection, be unfavourable to a general appearance; and yet, when we came to investigate the whole school minutely, and converse with the boys, we considered them intelligent and promising."

Classes for Education.

"We were not satisfied with the progress of the children in this respect; it might, and I think it ought to be greater, both in reading and spelling. There was a want of spirit in their proceedings, which is of itself evidence that the system may be improved. They excel in writing, but are defective in accounts."

Morals of the Boys.

"The master complains that he has frequent occasion to punish for telling stories; it will appear in the course of this Report, that they can exhibit a firmness of character, that duly improved will raise them above such meanness. There does not appear any other charge to which they are liable, on the representation of the master."

Religious Knowledge.

"Their knowledge of religion was almost confined to what they had acquired from the catechisms. I could not observe that they had been exercised in the Scriptures. I hope the board will request the catechist to consider the necessity there is, that children should be fortified with a knowledge beyond that which repeating catechisms conveys, and that he encourage in them a taste for scriptural information. The necessity for this is well understood, and a proper course of explanation adopted in this respect by many gentlemen who superintend these institutions, and the effect is most satisfactory. I am warranted in saying, that to the children themselves, every explanation, offered in kindness, is received with gladness, and that they enter into every inquiry with the greatest spirit; under such circumstances it is a very easy thing to fix their attention to the subject, and to draw from them observations, which prove the interest they take in this important knowledge; some few of these boys made good attempts at answering, but I ascribe it to their own efforts, rather than to any system that has been established here for their advancement."

Rules and Regulations.

"The observance of these, as will appear in what is to be added in this Report, respecting some main points, is not sufficiently regarded; and the board will no doubt enforce, in future, much stricter attention to them."

Catechist.

"The Society, I think, may very reasonably expect, on the part of this officer, a superintendence which shall prove more beneficial, with regard to the care and comfort of the children, and also greater aid in their religious education. I mean not to ascribe to him any improper motive, but I think an easiness of manner in the discharge of his duties as catechist, has prevented his observing evils which require to be corrected, and that the children themselves are aware of this, preferring their complaints to others, which it was in his power to have observed and to have redressed. I know a hint from the board will be sufficient to call his attention more strictly forth in future."

Master and Mistress.

"The state of the house and offices, generally, would prove their qualifications for this undertaking, as far at least as the care of these establishes their fitness; but it is my painful duty to state, that on my visit to this school, the boys preferred three complaints against the master of a very serious nature, and which were very maturely weighed by the local committee and myself. The evidence, on which we formed our opinion, was that of the usher and the two servants, on oath; we received the defence of the master, and giving all the weight we could to their own representation, as well as to whatever testimony could be drawn in their favour from the statement of the usher and servants, we came to the opinion stated under the charges, which I here insert as brought forward by the boys:—

"1st.—That they did not receive the allowance of food to which they were entitled by the dietary of the Society.

"2d.—That they were punished with unnecessary severity, and not in proportion to the offence they had committed.

"3d.—That they were deprived of the indulgence granted by the Society, with respect to the hours allowed them for play.

"With respect to the first.—We were of opinion, that justice had not been done to the boys; but we were glad to observe, that of late they have been treated with more care in this respect.

"With respect to the second.—We were of opinion, that very extreme instances of severity had been fully established, attended with circumstances that were very unjustifiable, insomuch, that should any instance again occur of similar severity, he ought to be dismissed without any further indulgence whatever.

"With respect to the third.—We thought the charge was not proven further than this, that at particular periods, for field labour, the elder boys had been employed more than the rules of the Society admit, but possibly an excuse might be found for this deviation in the hurry of the season for labour.

"The Society will perceive, in the opinions given by the local committee and myself, a disposition to believe the master will not again offend; I build my hopes in this respect,

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not merely upon the contrition expressed by the master on this occasion, but upon the absolute certainty that the conduct of the boys, who showed so becoming a spirit, would deter him from repeating such offences; he must feel that they will not submit patiently to any privation in those comforts which the Society grant, or to any unnecessarily severe treatment, and he has reason to know, that in that committee there are always at hand gentlemen who will protect the boys from every species of injustice.

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The Usher.

"This person is a very respectable officer of the Society, well conducted, and in his evidence on the occasion above named, though he exhibited a becoming feeling for the master, gave the most unbiassed evidence for the children.

Apprentices.

"Of the last 55 boys apprenticed from this school, 22 are serving their time properly, nine have eloped, and of the others nothing is known. The master states, that to the best of his knowledge none of these boys have left the Protestant church. I have to observe, the master has an apprentice, whom he undertook to teach the trade of shoemaking, calculating at the time that he should supply the school with shoes always; deprived of this employment, he has ever since employed him as a common labourer; his time being now nearly out, the boy complains that he has lost both his time and his trade, and seeks remuneration from the master on this account. There appears so much justice in the appeal of this boy, I trust the committee of fifteen will have this affair investigated, and see that the master pays to the apprentice whatever sum the magistrates, before whom the boy shall bring his case, may award.

Servants Conduct and Religious Profession.

"The servants conduct is reported to be very good. Two of them are apprentices from the Celbridge school. Of the treatment of their master and mistress they speak with no approbation; and it will be necessary, I think, that the board severely reprimand these persons on this account, as well as on those others mentioned in this Report. I consider these persons to possess qualifications which, duly exercised, may answer under the Society; but, I am satisfied, the first offence of a similar nature to these of which I have written, should be the cause of their immediate removal.

Appendix, N^o 13.

CASTLEMARTYR SCHOOL; visited 27th September 1817.

"WE visited this house on Saturday the 27th of September, in the afternoon, for about two hours. The children were in the clothing of the year 1815, a circumstance which was very creditable to the management of the master. We had reason to notice, however, that the shirts had not been changed during the week, as the rules of the house and cleanliness require, and that the stockings had been worn for a much longer period than the shirts.

N^o 13.
Castlemartyr
School.

Morals of the Boys.

"One boy told me a lie respecting the period when his linen was last changed, and stuck to it firmly; the rest declined answering, because they considered the truth would inculcate the master, and they would not tell a lie. The silence of the boys cannot, I think, attach discredit to the school. The catechist is very much pleased with their moral conduct generally, and he is very excellent authority. The moral character upon the whole, I consider very excellent, and there are some boys at the head of it of very great promise.

Religious Knowledge.

"There are two or three boys in this school of no common attainments in scriptural knowledge, and all that are of age for learning, are reasonably advanced in this important respect. In all the catechisms of Mann, Crossman, and the Church, the boys are very perfect in proportion to their age and opportunities; they repeat them, however, with more rapidity than they should, and in this respect require to be a little more attended to.

State of the House and Offices.

"Before the winter, the slating of the house should be made good. There is a sad deficiency of tables and forms; for want of the former, the boys are under the necessity of kneeling upon the floor, in order to write on the latter. Under such impediments, one is surprised at the good writing of the boys of this school.

Apprentices.

"Of the 26 boys last apprenticed, seven appear to have eloped from their masters; one has died; of another there is no account; two have gone to America, one of which fled to avoid being forced to change his religion by his parents; the other, with all the rest, are doing well in their places, and are members of the Established Church.

"The catechist, whom I consider very good authority, seems to think the reason why so many have eloped from their masters is, that they were not bound to efficient persons, and

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that there is a difficulty in finding such. He considers this district of country particularly unpropitious for this object, nay, that even in places of a better description, no consideration is had for these boys more than for others totally uninstructed, and unused to the comforts of decency, which are enjoyed by them in these schools; so that boys are induced to quit their places on account of harsh or neglectful treatment, and return to school as an asylum from unkindness, and in which they may re-obtain their former happiness; in confirmation of this opinion, he adds, that in the number of those who have eloped from their places, some of the best conducted and best instructed are to be reckoned.

"To remedy the evils which result from such a state of things, he is of opinion, that it would be desirable to supply the school with looms, and as the master is acquainted with weaving, the boys might be instructed in a trade that would not only keep them out of the hands of such masters, but materially benefit the country around."

Appendix, N^o 14.

CHARLEVILLE SCHOOL; visited 10th, 11th and 12th August 1817.

General Appearance of the Children.

Charleville School.

"The general appearance of the children, we thought not very favourable; the dusky brown colour of their gowns, without bibs, and black stockings, would occasion this, were there no other circumstance; but the children have very little manners; 20 have the itch, the greater part of them very inveterately, and there are three with ophthalmia.

Classes for Education.

"The manner of reading is good, and freer from vulgarity than often occurs; but their progress generally in reading is very moderate. They spell very well in the higher classes; in the lower, very little advance has been made in any thing. In writing and accounts they are very deficient.

Religious Knowledge.

"Except that they are very perfect in repeating the catechisms of the church (Stopford's and Mann's) as they are taught in their respective classes, very little progress has been made in this school in religious knowledge. One girl, indeed, evinced much ability in answering, and another answered pretty well; but from these exceptions no opinion can be formed, that the system which has heretofore been followed in this respect is a good one. Though the majority of the children are young, more, I think, might have been effected under a good system, and supported by the visits of a local committee.

State of Bed, Bedding and Sheets.

"The whole is in very tolerable order; the bedsteads are in a neglected state, the dust not being swept out of them, and the straw is almost reduced to chaff, from being so long used; some of the bedsteads require repairs.

Rules and Regulations.

"We consider these not to be acted upon on principle here, though, of course, many of them are adhered to from habit; in some cases they have been seriously departed from. The children have not the straw of their beds as often changed as it should be, nor have they the allowed changes of linen weekly, and the stockings being black, are brushed, but not washed. To remedy these abuses, we think, an order from the Board would prove the surest means, though the mistress assured us they should be corrected, and that the stockings in future should not be dyed black.

Catechist.

"The catechist is a very respectable gentleman, and very anxious for the well doing of the school; the gentleness, however, of his disposition, united with a view of this Establishment, which does not take in all the advantages that would follow from a stricter system of discipline in the management of it, has prevented his services being as valuable as they might; hereafter I entertain hopes that he will adopt a system of more vigilance, which the present state of the school certainly requires.

Master and Mistress.

"The master has been confined for some time by the effects of a severe accident. The mistress has naturally had her time much divided between the care due to him and to the school entrusted to her; making every allowance for this misfortune, and for the distraction it may occasion her thoughts, I cannot think she is as attentive to the duties of her situation as she ought to be, and I feel it my duty to suggest to the board the propriety of her receiving from them some observation which shall mark their displeasure, that the establishment under her care is not in better order than I have represented it to be. I have no doubt this will have the desired effect in the points on which I have particularly pressed the notice of the Board, and insure more attention in future.

Apprentices.

Apprentices.

"By the mistress's report of the last 44 children apprenticed from hence, three only have as yet completed their time; of these, two have turned out very well, and one left her mistress before her time was completed; all the rest remain in their apprenticeships, and uncomplained of.

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"The local committee here seem to think, that girls of this school continue steady members of the Protestant church, unless they marry Roman Catholics; if the progress of the girls heretofore was as limited in scriptural knowledge as it generally is now, it is not at all unlikely, with so slight a knowledge of the value of their religion, it is not likely it would long stand in the way of any important object they might have in view, or enable them to resist any temptation in the indulgence of which there was no moral turpitude; religious principles so little fixed would give way to the promise of a settlement in life, which was not to be obtained without it.

Feeding.

"It was observed by some of the gentlemen of the local committee present, that after dinner is ended, it never happens any thing is left; they wished, as nothing could be lost thereby, that there was a greater abundance of potatoes placed before the children; there is nothing in the appearance of the children that should make one suppose there was any stint towards them, and yet, as the observation seems to imply doubt in this respect, I would suggest, that the catechist be desired to weigh occasionally the portion of potatoes set apart at dinner time for children by pairs. It would be cruel to charge the mistress with a crime of this nature, which I do not think she commits, but it would be hard upon the children to suffer from any delicacy towards her; happily the thing may be ascertained without any injury to her feelings."

Appendix, N° 15.

CLONMEL SCHOOL; visited on the 4th, 5th, 6th, and 7th October 1817.

[Converted into a Day School.]

Religious Knowledge.

"In the repetition of the catechisms of the Church and Mann, and by the upper class, of Crossman, there was evidence of the boys being duly instructed. The boys, according to their respective ages, repeated these satisfactorily.

Clonmel School.

"With respect to scriptural knowledge, there were two boys (one of whom was Matthew Reily, only nine years old), who, in the general history of the Scriptures, answered most creditably indeed. With the exception of these two boys (whose knowledge was not altogether limited to the historical part of the Bible, it extended to some reasonably good answering in the four Gospels), I cannot but think the classes of this school very ignorant of the scriptures; and unless more pains be taken with them, that they will leave it very ill fortified against the threats or the promises that may be held out to them, to relinquish the religion of which they are at present the professed members.

"Unless a taste for scriptural knowledge be acquired by boys in these institutions, as well as a knowledge of catechisms, before they quit them, I think the object of their formation is very imperfectly attained. I feel it consistent with my duty to mark a defect in this respect wherever I perceive it; not only in my report to the Society, but in my communication with the local committees and catechists, who have hitherto received my observations in the kindest manner; and I propose to persevere in doing so, unless the board shall see occasion to direct otherwise. In few schools it appears to me has less in this respect been acquired than in this. The master and usher were both present at my examination, and of course witnesses of the nature of it, and of the capability of the boys to give any answers.

Rules and Regulations.

"The rule that requires children to have clean linen twice a week, though generally, is not invariably complied with; we feel confident, however, the master does not deviate from rule with a view to his own advantage.

Local Committee.

"Four gentlemen of the local committee, with the catechist, attended the meeting I had requested should be held. I regretted that others had ceased to visit it from some disappointments they considered themselves to have met, in their endeavours to promote the welfare of the establishment; I am confident these would not however operate long to its injury, and that a letter from the board, requesting the continuance of their exertions, would ensure their co-operation. In the number of these gentlemen who did meet, the Society may reckon some very anxious for the welfare of the school. I confess candidly, it is to an efficient local committee I should look for the improvement of this establishment, and unless that can be obtained, I should feel very little disposed to expend money either in repairing this house or in building a new one. It appears to me, that knowledge in religion which consists merely in the repetition of catechisms, ought not to satisfy the Society for so large an expenditure of public money. If local committees will in due form

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attend half-yearly examinations in scriptural knowledge, much will be effected in this important matter.

Catechist.

"This gentleman has various duties to fulfil, which limits his attention to this school, for whose welfare he expresses much anxiety. Yet I think the Society may expect the influence of his superintendence shall be greater, and that though he may be restricted as to time himself, he may establish a course of religious education, which the master and usher may pursue, and he see enforced successfully. I have to state, however, that he did not allow the justice of my observations with respect to the progress of the boys, and seemed to think my opinion on this point differed from that of others. It might be so; and I reminded him that we were under the same roof with the children I had examined, which enabled him, by a re-examination in the presence of the local committee, to ascertain whether I had been mistaken, and to what extent, in this matter. As nothing was done in this respect, I had no opportunity of altering my opinion, which, as far as relates to the progress of the children in scriptural knowledge, is by no means as satisfactory as in most schools we have visited.

Usher.

"The usher is considered, by all who visited this school, as totally unqualified for his situation. It is painful at all times to state that which is likely to deprive a young man of his support; but this feeling never operated with me less than on the present occasion. In addition to his unfitness, he has frequently been very insolent to the master; and on one occasion took off his coat, challenging him to fight in the presence of the boys. He is considered by many here as having very little intellect; at all events he is very little qualified for the situation which he now fills under the Society.

"Should the Society think fit to remove him, I would recommend that it should not be done till a competent successor be found. This school has long been unfortunate in having ushers who have either not known, or have neglected their duty; and to this cause is to be attributed some of the reluctance that has been shown by members of the local committee, in visiting this school.

Apprentices.

"Of the thirty-four last sent out, the account of sixteen is very satisfactory. Seven eloped from their masters; of the rest, as they do not reside in this neighbourhood, there is no account.

Receiving the Sacrament.

"There are no boys here who ever received the sacrament; though there are two of them, one a returned apprentice, and another of full age, I should suppose from his size at least to be preparing himself for that ordinance; but very much must be done to justify his appearance there."

Appendix, N^o 16.

DUNDALK SCHOOL; November 1817.

General Appearance.

N^o 16.
Dundalk School.

"FOR some years the decency of manners observable in these children has commanded the particular attention of visitors. Their deportment is uniformly cheerful and respectful; they have a great care of themselves, and are healthy, contented, and happy.

Education.

"In respect to correct spelling, reading, and good pronunciation, there is no school we have visited equal to it; neither are the children here inferior to those of any other female establishment as writers and arithmeticians. The whole must be considered very respectable.

Religious Knowledge.

"The school in Bagot-street is decidedly superior to every other in this respect, though there may be individuals in more schools than one whose scriptural knowledge is greater than that of any individual in the above named seminary. Amongst female establishments, Dundalk, I think, holds the second place, though with no great interval between itself and one or two others. In this respect, it is much to be approved of, that there is a religious feeling universally diffused through it, which appears to us to operate strongly on the conduct of the children generally.

Morals of the Children.

"These are most exemplary; and we think it would not be possible to name an assemblage of 60 young persons who could be more universally and uniformly upheld for innocent, modest and upright conduct, than those now under observation. Much care has been for years taken of this establishment, and it has been well repaid in the success which has followed it.

Master and Mistress.

"The master is a very well disposed and well conducted person; but certainly, according to my view, ill qualified for the office of an instructor of youth. The mistress is a very respectable woman, of manners superior to what are usually found in these institutions, and

and desirous to do her duty. Her example and good manners, her care of her own children, and the judicious way in which she brings them up, must prove beneficial to young females who reside in the same house with her and them; but, as a mistress, her qualifications are very limited. The respectable state in which this establishment has been for years, must be ascribed in a great degree to the exertions of others; the extracts from the daily report books of this establishment, transmitted to the Society, will probably have convinced the board of this fact. It is pleasant to be able to add, that anxiety for the welfare of this school, and attachment to its interest, are daily increasing, and there can be no fear that it should ever be neglected.

Usheress.

"The Society has not in its institution a more conscientious and respectable person than the usheress of this school. Her qualifications are of a limited nature as an instructress, and she would certainly be more valuable as a mistress than as an usheress. We would gladly have recommended her to the notice of the board for such advancement, but her diffidence made her decline it. The effect of her intercourse with children, who regard her almost as a parent, must always prove most beneficial, and, on this account, make her a more valuable servant to the Society than any person possessing the highest qualifications for instructing who may want those which operate so happily on the moral feelings of children, and which Mrs. Kennedy undoubtedly possesses: she has been in her situation, I believe, more than 20 years.

Apprentices.

"Of the young persons who have of late years left this school (though we have to lament the misconduct of several whose course in the school, and whose knowledge had led us to hope they would have resisted evil temptations after they quitted it), we have to rejoice in the uniform and excellent conduct of several others. No school has supplied better examples than this; and, as the present inmates of it justly consider that the character of the school suffers when any one who has been educated therein has disgraced herself, and that its credit is raised whenever good reports are brought of the conduct of their late associates, it is to be hoped such feelings (which we endeavour to encourage) will operate beneficially, and that the effect of this *esprit du corps*, if I may so express it, will powerfully contribute to the preserving in after life the good principles inculcated in the children during their continuance in this establishment.

Feeding.

"We consider the children reasonably well fed, which is all that we can say. If the master were a better farmer, the potatoes would be finer, and of a larger description. I have directed him, however, to dispose of his own potatoes in any way he thinks best, but certainly to supply the children with such potatoes as shall be considered of prime quality, and such as the Society have a right to expect for their children. In every other article of food we have had no reason to be dissatisfied, except that he has not always managed so well as he ought in ensuring a proper supply of milk; but I have no doubt we shall train him on to understand his business better. I attribute to this want of knowledge, rather than of intention, his failure in these points. A little more experience may correct whatever is defective; and the Society may be certain, at all events, that the children shall not suffer."

Appendix, N° 17.

DUNKERRIN SCHOOL; visited August 18, 1817.

General Appearance of the Children.

"THE favourable appearance of the children is much interrupted by various diseases prevalent here at present; scrofula, ophthalmia and itch. Much of these disorders were, as we were informed, lately introduced by children newly admitted; but surely those with itch might have been purified before it had so far extended itself. These causes occasioned a great drawback to the general appearance of the children; otherwise, amongst those girls who have remained here a long time, there is the appearance of much propriety and order and good manners.

State of the House.

"The original building, owing to a failure in the lead, and to some days of severe rain, was in a very dirty and damp state; and one room, in which there were some articles of clothing lying, was half an inch deep with water. The mistress, it is true, could not prevent the effects of this deluge of rain, but it is impossible not to consider her very slovenly in the management of the house generally, in all that regards neatness and cleanliness, and particularly that part which has been so lately built. The dormitories were in a very slovenly neglected state, and the whole required much more attention on her part than was bestowed by her.

"The offices are quite new, and the plan well calculated to make them answer the intended purpose; but the builder has in my mind very injudiciously built them below the level of the yard in which they are erected. From this cause, the floor of the dairy was remarkably wet and dirty; and I think, even yet, he should remedy this defect by raising the flooring and resetting it above the level of the circumjacent ground. The shelves of the dairy, the windows and the walls, were all in a neglected state; and if children are employed in this dairy,

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dairy, they cannot acquire, in my opinion, one single habit that will benefit them when they go out into service or settle in life.

Local Committee.

"Of this body we were fortunate enough to meet three ladies, and as many gentlemen. The slovenly appearance of things, which was the subject of our observation, had not hitherto called forth any remarks from them, as it appeared; but our observations led to such a consideration of the nature of these institutions, their importance in every respect, and the necessity of vigilance on the part of local committees and catechists, as, we trust, will prove useful. Some respectable ladies present assured us of increased attention on their part, so that I trust the causes for complaint which it has been our duty to represent, will very soon be removed.

Apothecary.

"I inclose the report of the apothecary; from that it seems these complaints are all disappearing. I cannot but suggest the propriety of making him report every week, until all disorder has ceased. He receives an annual payment, and it is not easy to understand why, at least in case of itch, it should not have been earlier conquered, or prevented from extending itself so much as it has done."

Appendix, N° 18.

DUNMANWAY SCHOOL; visited September 22d, 1817.

(Converted into a Day School.)

Dunmanway
School.

Classes for Education.

"THE first class read free from any vulgar pronunciation, but with very little attention to correctness in their stops, and I think without any judgment. The same may be said of the second and third classes. The method of instruction in this respect is defective. Nor is their spelling as good as it ought to be; system seems wanting generally. It was pointed out to us, however, that those boys, of whose progress we thought least, had lately been transplanted from Clontarf. In writing, some of the boys were entitled to much credit, and a few for their progress in arithmetic. But generally, we thought less had been effected in these respects than in most of the schools we had visited. The advantage which results from the aid of monitors is not at all understood here.

Morals of the Boys.

"Upon inquiry, we found that adherence to truth was not so universal as it ought to be; and that to eradicate this vice, more exertion is necessary than has hitherto been used. The upper class (particularly the captain of the school, who is a very superior boy), contains some very intelligent and good boys; and when I spoke to them of the vice of lying, and that in the character of the school, it involved the innocent with the guilty, I thought they appeared to exhibit a sense of this truth, if not a hatred of this vice, that would ensure their assistance in conquering it. I am convinced, a school well appointed with monitors, might very soon, by their instrumentality, under an attentive catechist and steady master and usher, become free from the *habits* of lying and of little knaveries, habits which too many children have acquired before they are admitted into these schools, and which cannot be conquered, or but rarely, by mere chastisement. If the upper boys are convinced of the crime and of the injury they do themselves by uttering falsehood, they may be brought to teach the same to the lower ones; and I am confident the best results would follow from every effort that could be made, to make the monitors *parties* with the master and usher, in subduing these vices.

Religious Knowledge.

"There are in this school two boys, whose knowledge in the Scriptures, in their class of life and at their age, is unusually great. In examining the whole class together, one is surprized that the progress of the others is so far inferior; the catechist ascribes this inferiority to great inferiority of talents on the part of the rest; and yet, in general, I did not observe in them any mental deficiency. I am disposed to think, a system of instruction and examination might be arranged, which would call forth the talents of others, as well as of those two, whose progress is so very creditable. In the catechism of the church and Mann's, they were in general very perfect. The most defective had but lately come to this school, and amongst these, *one boy had arrived in a state of idiotcy.*

House and Offices.

"Of the state of this house as to care and cleanliness, it is impossible not to think that more might be done for it. The kitchen is absolutely black with the smoke and neglect of years; and the master seems to think it would not benefit by white-washing, as when that operation is performing in the other parts of the house, this is totally overlooked; and though the other parts of the building are by no means in the state which this is, yet we think they ought to be cleaner than we found them. The house consists of a small centre and two wings. The boys are confined to one wing and the rest is occupied by the master's family, (for he informed me, that the boys food was prepared in a back kitchen,) and by the local committee room. There is in the wing, inhabited by the boys, but one confined room for dinner, and school, and sitting room, when the weather does not permit the boys to

to play abroad; another room, therefore, seems requisite for their use. As I have not observed that extensive accommodations for the master are productive of great advantage to the school generally (for they have often been the cause of increasing the family party, by establishing in the house married sons and daughters-in-law), I consider it my duty to observe, that the children should have all the accommodation requisite."

State of the Farm.

"The farm is generally in very good order, and well fenced; the master holds in addition, fifty acres adjoining.

State of Bed and Bedding and Sheets.

"These were, in general, in very good order. The straw, however, appeared to have been in use longer than it should have been. The excuse advanced by the master, and supported by the local committee, was the difficulty of obtaining straw at this season; a difficulty which the master might have known and remedied in November last.

Rules and Regulations.

"There did not appear any great deviation from the rules of the Society; we thought that more salt meat was used in this house than there ought to be. New milk is rarely given to the children, but thick milk, which in this district of the country, I believe is considered as better. I only mention the fact, because it is a departure from rules.

Local Committee.

"The gentleman who chiefly compose this body, reside at two great a distance to attend; but I hear there are some clergymen, lately come to reside in this neighbourhood, whose assistance would be very desirable. The gentlemen who usually attend, are the clergyman of the parish, and a gentleman resident in the town; the former was, till of late, the catechist, an office which is now held by the son. Their visits are, I believe, pretty much limited to quarterly or half-yearly meetings. It cannot be doubted, that a more numerous committee, and one in which were to be found persons whose youth would occasion greater activity and inquiry, would be advantageous to the school. Energy is wanting to make this school as useful as it might be."

Appendix, N° 19.

KILLOTTERAN SCHOOL, near Waterford; visited 11th October 1817.

Clothing of the Children.

"THE clothing of the children was almost worn out; the stockings were in pieces, and there were none in store; the shoes in general were as defective as the stockings; and of the shirts, there was not an entire set to change. We thought the state of the clothing was no where farther reduced than here; the master, however, seems to think, that matters had been well managed, and lamented the reduction in the quantity of clothing granted formerly by the board. The boys told me they had clean linen but once in the week, and did not seem to know when their stockings had been put on clean.

Killoteran School.

General Appearance of the Children.

"Many circumstances concur to give an unfavourable appearance to these children; in addition to the worn-out state of clothing, there is much of ophthalmia and of itch, together with a breaking out in scales on the faces of many of the children, that is very disgusting. The master states, that the disease of the eyes is on the decline, and that he defers rubbing the children for the itch, and there were some cases very bad till the time for changing the sheets is nearly arrived, a delay that must be very unwise indeed, as by that time probably the whole school would have caught it. He says, that the itch and ophthalmia were introduced by boys coming from Clontarf. However this may be, since the arrival of these children there was time to overcome the itch at least, if not the ophthalmia; but it does not appear sufficient care has been taken to do so, as the diseased children have not been separated from these that were free. Notwithstanding all these impediments to a good general appearance, there were many fine interesting boys in this school, and of good promise. There are two boys of an age to quit the school, one of whom was admitted at the age of thirteen; there were a few children of very little promise, and three were confined to bed with sickness.

Classes for Education.

"The first class, which consisted of twelve, read but moderately, spelt better, and were not entitled to much credit for their progress in writing or accounts.

"The second class read and spelt very indifferently, and have made very little progress in writing and accounts.

"The third class have made a progress only in proportion to those above mentioned.

"The rest of the boys are very young.

Religious Knowledge.

"I do not think the boys in this school are as perfect in the catechisms, in which we examined them, as they ought to be. The master assigns, as a cause for it, the influence of ophthalmia, which has for a long period put a stop almost to improvement with respect

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to scriptural knowledge. Of the four first Gospels, their explanation was very insufficient; in the historical part of the Old Testament, from the abridgment by Sellon, they were better; but yet much more pains will be requisite to make these boys acquainted with the religion in which they are training, and to fortify them against any attempts that may, when they quit this, be made to withdraw them from it.

Farm.

"The state of the farm seems very good, and the master has another large one, which he rents together with this; though I have seen some schools in which I can trace no injury, and perhaps some advantage, from masters holding large additional farms, yet, in general, I have no doubt the custom is a bad one on many accounts, where the farm of the Society is very small, and the distance from a market town great. Some indulgence in this respect may be given for the advantage both of the master and the institution; but where there are large farms, the superintendence of the master is almost altogether withdrawn from the boys, not merely with respect to their education, but their moral habits likewise. I have sometimes thought, too, that the arrangement of the offices has been regulated more by the necessity of accommodating the demands which the master's private farm has occasioned, than those merely which the Society's land would require.

Bed, Bedding and Sheets.

"One of the dormitories was very clean and pure, the other close and offensive; the reason assigned for this was, that a boy was sick in the room, and therefore the windows could not be opened. With such abundant house-room, it was very inconsiderate or neglectful to keep a boy who was ill in a room, the air of which was impure, at the expense too, of the health and comfort of 30 boys, who were at night to sleep in this unventilated apartment. In other respects, every thing connected with the dormitories was proper; and Mrs. Thackeray is of opinion, that, with the addition of a few tickens, the Society need have no demand on them for bed furniture for some time in this establishment.

Rules and Regulations.

"We found here, that the boys got clean shirts only once a week, and clean stockings seldom.

Local Committee.

"The state in which the school has been of late from ophthalmia has discouraged persons from visiting it. As it is reported that this disease is on the decline, the obstacle to the well-doing of the institution will soon cease to exist, for I know no greater obstacle to the well-doing of these schools than that, be it what it may, which induces the local guardians of the place to withhold their active superintendence from it, and leaves both the officers and the children without that stimulus to exertion, good conduct and improvement, which the vigilance and judgment of well-informed superiors cannot fail to excite.

Catechist.

"The catechist has lately been removed to an establishment five miles from the school. The discharge of the duties he has to fulfil there, appears to leave him hardly any other day to visit, but on Sunday after service. Of all the days in the week, Sunday is the most likely to find things in a state of preparation; and he who only visits on that day, may find his reports much at variance with those of one who pays a casual visit on any other day of the week. The bishop of this diocese is aware of this inconvenience, and will, I have no doubt, supply a remedy for it.

Apothecary.

"The apothecary reports, that the children are fast getting well from the severe attack of ophthalmia, which has prevailed here through the whole house; that no relapses have taken place; it is stated to have been brought by a boy from Clontarf, and I think it would be right for the board to ascertain, from the apothecary of that school, under what circumstances the boy so afflicted was sent out. The progress of the children at this school has been much impeded by its consequences, and no visitors would go near the school. One boy, who was suffering very severely indeed with itch, assured me, that he was afflicted before he left Clontarf: I had hoped it might have been caught on the road. Want of attention in such points, not only circulates disease, but deters visitors from attending at these establishments, and gives rise to observations, by which the character of these institutions suffer, though the neglect is probably the neglect of a single individual.

"With respect to the itch, of which there were some inveterate cases, the apothecary had supplied the necessary medicine, though the master had improperly, I think, deferred making use of it; becoming vigilance, on the part of the catechist, would have prevented such an unwise delay.

Master and Mistress.

"I believe the master to be a well-disposed man, and that the mistress has no wish to act wrong; but they have fallen into habits and views of their duty which are not in strict uniformity with the rules of the Society, and require the active superintendence of those who are better informed, and know that the rules of no institution can be deviated from, even in points which appear of hardly any consequence, with impunity, one deviation leading to another almost invariably.

"The master states, that he has some knowledge of weaving, and that if the Society would

would give him any encouragement, he would endeavour to establish a trade in the school, which should be useful to the boys after they had left it, a course which, if practicable, would on every account prove most beneficial, particularly in the southern schools; and I do hope a plan might be discovered which would promote this object, without any risque to the Society.

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Usher.

"The usher seems a respectable young man; he is nephew to the master, which is, I believe, contrary to rule; his manner is good and commanding with the boys; but he wants to be placed under a master who can give instruction, and a catechist, who will explain the Scriptures, and require from the boys a reasonable account in answer, then he may become a very useful servant to the Society.

Apprentices.

"Of these I saw none; but the master's report of them in general is satisfactory. The masters are desired to report of those only whose situation and conduct fall within their own knowledge. Of the last 47 apprentices, it appears, that 35 are doing well, some of them very well; nine had eloped from their masters; but as many of them are doing well, it is reasonable to presume, that their masters were more in fault than the boys themselves, which I believe to be very often the case. The master does not know of one boy who has, since his leaving the school, quitted the religion of the established church, during the last twelve years, one only excepted, and he was always considered half-witted.

Feeding of the Children.

"We entertain no doubt but that ample justice is done to the children in this respect."

Appendix, N° 20.

LINTOWN FACTORY; visited October 1817.

General Appearance.

"THE boys of this factory in their appearance are very respectable. Their dress is not that of the Society, but the master supplies them. Their clothing is very good, and their pantaloons extending to their shoes, made of thicksets, concealed their want of stockings, which the master states, and from which I think I have observed in the linen counties, boys engaged at the loom are glad to be relieved: as a deviation from rule, I state the circumstance. The boys, or rather young men, expressed themselves very happy and contented in every respect, well taken care of, and kindly treated.

Lintown Factory.

Religious Knowledge.

"In some of the boys here their religious knowledge is remarkable, and in most respectable. This house may, in this point, be placed amongst the foremost of the Society's institutions. There appears to be in them a desire for scriptural instruction that is very gratifying; and circumstanced as this school is in point of situation, may (duly fostered) produce the most beneficial effects.

Rules and Regulations.

"This school being under an arrangement distinct in many respects from other institutions belonging to the Society, the rules do not all apply to this. The only deviation from rule of which there is reason to take notice is, that clean linen is given to the boys only once in each week, in place of twice. The master, in extenuation, says, this was the course pursued before he came to the school: I have no doubt he will change it for a better one from henceforth. However, it may be well that the circumstance be noticed by the board, to ensure more attention in the matter of cleanliness.

Catechist.

"In this gentleman, the Society have a zealous and able officer. The religious knowledge possessed by two or three of these boys, may, and I believe is equalled in some other schools; but the facility with which it is imparted and applied is, I think, greater here than any where I have visited; and though the superior age of these boys may in a degree account for this, much must be attributed, I conceive, to the zealous exertions of this gentleman.

Apprentices.

"Of the last 36 boys who left this school, no less than 11 eloped from their places, and the most of these returned to the church of Rome. Nothing is known of three others. Unfavourable as the statement is, I do not at all consider such a disappointment likely to recur. The state of the minds of the boys in the school is very different now from what it has been. All those that were bad left the place, and the degree of religious knowledge is such as will justify very favourable expectations in future. It is not likely that any new admissions of younger boys can overthrow the habits and principles now operating in this house. There is a spirit of inquiry existing in this factory, on the subject of religion, that will not easily be suppressed; and I consider it quite impossible, that the young men, for such many of them are, that I examined, could be induced to give up their right to study the Scriptures to any authority whatever.

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"I cannot close this report without stating, that I consider this factory particularly worthy of the earliest and most serious attention of the board of fifteen, and that I believe it possible to become an example on which some other southern schools may be formed, whereby the boys may be employed in trade, which will be useful to themselves and the country, in place of being engaged as servants with careless or severe masters, to which circumstance I ascribe the elopement of apprentices generally, and the misconduct which usually follows."

Appendix, N° 21.

MAYNOOTH SCHOOL; visited 12th December 1817; (suppressed in 1819.)

Classes for Education.

N° 21.
Maynooth School.

"The most favourable report we can make in this respect arises from the representation of members of the local committee, which is, that it is improving; still the children read in a dull unpleasant manner. Their spelling is moderate; so is their writing; their knowledge of accounts is very limited indeed; the method of instruction is not good in itself; a better one has been proposed, such as has been found to answer in other establishments, and if followed, we doubt not an immediate improvement will take place in this respect."

State of Bed and Bedding.

"Mrs. Thackeray was of opinion that it would require more care to attend to all the concerns of the bed rooms than seems hitherto to have been bestowed. The rooms are so crowded with bedsteads that there is no opportunity of approaching the beds, except at the foot, and this may in some measure account for deficiency in good management."

Rules and Regulations.

"These are deviated from with respect to the change of linen, which only takes place once in each week, and the stockings being black, are undoubtedly changed much less oftener than they should be."

Catechist.

"There is at present no catechist; I fancy, however, there will be no difficulty in obtaining a proper one from among the neighbouring resident clergy."

Master and Mistress.

"The master has been in office for nearly four years; during a long period his former wife is stated to have been disqualified by ill health from paying much attention to the concerns of the school. The best praise I can give to the master and his present wife is, that all seem to concur in thinking great amendment has taken place in the care of the establishment since her marriage and connection with it; this augurs well, but certainly much remains to be done, to place it, particularly in point of neatness and cleanliness, on an equality with many other schools. These persons must occupy themselves too industriously in advancing scriptural knowledge and general education, or the next visitor will have little reason to be satisfied with their attention, and must report much to their discredit. They seem desirous, I think, to amend what is wrong, and I trust will become useful servants of the Society."

Appendix, N° 22.

MONASTEREVEN SCHOOL; visited October 24th, 1817.

State of House and Offices.

N° 22.
Monastereven
School.

"THESE are in very good order, if I except the kitchen, which is a building now connected with the house, but was formerly I believe a stable, being much lower than the house; it smokes almost at all times, and the family despair of keeping it clean; a dangerous feeling to obtain in any institution; it too often occasions a want of care as to the rest of the house. The kitchen range too is miserably out of order, and requires early attention. With these exceptions, I think this house is in possession of every requisite to make it convenient and comfortable."

State of the Farm.

"There is no land attached to this school, but the master has a large farm adjoining, at which he cultivates for his own benefit and that of the children. He contrives hereby to keep himself pretty well out of the market; though he states his losses last year at nearly two hundred pounds, his spirit will not permit him to complain of it to the Society."

State of the Bed, Bedding and Sheets.

"This is the most unsatisfactory part of the establishment to visit, though without blame to the mistress: I think the bedsteads are clumsy and of cast iron, made many years ago, and for infants (this being originally a nursery and not a school), they are therefore much too short for the majority of the boys. They are too so exceedingly heavy, that in consequence of their being frequently removed, in order that the rooms may be cleansed, the flooring, though not destroyed, is very greatly disfigured."

Of

"Of the beds, the ticken is all good, and will last for a very long time. There is wanted thirty pair of blankets, which we would recommend should be sent down with the surplus of quilts. The mistress may make good the number required, which will then be efficient, and serve a long time. In every other respect we think matters are correct, except that the house, with the aid of so many servants, (more than we think there is occasion for), ought to be in a state throughout of accurate cleanliness, which cannot truly be said of this.

Rules and Regulations.

"We consider these in general to be very properly attended to; the milk allowed in schools, is I believe rarely measured, and it would prevent misconception sometimes, and sometimes misconduct, if measurement of the quantity to be given to the whole number at each meal, was strictly enforced. We thought the quantity given was not as great as the quantity allowed; but when we spoke to the children with respect to the care of them in every point by the master, they declared, with acclamation, that he did them every justice. We firmly believe it to be his intention to do so, though probably without conforming to the regulations.

"The plan of the mistress of Stradbally school is the best, because the most certain of doing justice. The quantity specified in the rules for a given number of children, is duly measured and brought into the hall, and none of it is taken away as long as any of the children feel disposed to call for it.

"It was necessary to introduce this suggestion somewhere; and having but just left Stradbally, it was natural it should occur to us in the first school in which the same course was not pursued.

"It could not be introduced in the report of any school more free from all suspicion of being intended to cast a reflection upon the management of it, than in this; for we never have seen attachment to the master and mistress by the boys, universally greater any where than here.

Apprentices.

"I saw four of these, who expressed themselves very happy, and were doing very well. Of the last thirty-four apprenticed out, eight eloped from their places; of the rest, almost the whole are reported doing well, and it is believed that none have quitted the established church.

"To close this report, I would observe, according to our judgment, this school is a most valuable branch of the establishment belonging to the Incorporated Society."

Appendix, N^o 23.

MONIVEA SCHOOL; visited August 14th, 1817.

Morals of the Children.

"IT will be satisfactory to the Society to learn, that the care and vigilance of the persons to whom the charge of this school is intrusted, is producing all the effects in this respect that might be expected; and that very little remains of that refractory disposition, which neglect on the part of those, who were in charge, and of misconduct in a former usheress, permitted to exist. The removal of these grown girls by the Society, paved the way for the successful efforts made here in this respect; and from every thing we could learn, subordination to rule is restored in every respect, though the influence and example of those who were removed, operated more or less upon those that were left behind, of almost every class. They were disobedient and wilful.

"The offence complained of in this place at present, chiefly, is that detestable one, of disregarding truth; it does not appear, however, that this vice is general; but it is of a nature to call for every exertion on the part of the master to conquer it, and he seems well disposed to undertake the task.

Religious Knowledge.

"In their catechisms they were remarkably well instructed. Forty of the children repeated the whole of Mann's Catechism, without a fault; but they appear to me defective in scriptural knowledge altogether almost, though it was reported to me, that they read the Scriptures daily. The catechist was present when I examined, and seemed much disappointed at their ignorance, at least, at their non-answering. He attributed it in a great degree to their being examined by a stranger; but declined examining himself. A regular system of lecturing on the Scriptures, and which would call for their own explication of them, is, I believe, the only plan by which children will retain any knowledge of them; and I have reason to think this gentleman now entertains a similar opinion.

State of the House and Offices.

"Immediate attention should be paid to the slating of the house, which is much out of repair. The offices have the appearance of dilapidation, by the state in which the windows appear. The frames are without glass, and the apertures are built up with stone, in a very coarse manner. This might be remedied at little expense; otherwise there is not much required to be done here. The infirmary is an excellent room; the only objection to it is that it is a portion of the house itself. The flooring of the hall and the school, which are excellent rooms, is earthen. We considered that there was not due attention to cleanliness in the care of them. It struck us, that this house is particularly well circumstanced in the way of accommodation.

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State of Bed and Bedding.

"The two principal dormitories were in very good order indeed; but when we came to visit the upper dormitory it was impossible to express satisfaction. This room seems assigned to those children of the school who are least capable of keeping themselves clean, or understanding the comforts of being so. To keep these by themselves is to perpetuate their habits of dirt. The bed tickens here were almost all destroyed; and unless this injudicious plan be given up, the children of this room will hardly ever be reformed; to correct the habits of those who are dirty, it is necessary to avail ourselves of those that are clean.

Catechist.

"This gentleman is respected by all around him; his attendance at the school is very great; but I cannot help thinking he has hitherto confined himself to catechetical examination, almost entirely. Should he direct his attention to scriptural explanations, which I have reason to think he may, the school will obtain the most beneficial effects from his exertions."

Appendix, N^o 24.

NEW ROSS SCHOOL; visited, 14th October 1817.

General Appearance of the Children.

New Ross School.

"THE clothing in which we saw the children, was that of the last year, and in very good order, as far as the coat, waistcoat and breeches. The stockings were almost universally worn out, and in an order highly discreditable to the mistress; the shoes too were nearly worn out. I ought to observe, that there were a few boys without stockings, and that there were not stockings for them, or a change for the others. The mistress pleaded that they were originally bad, but it does not appear that she had made any attempt to preserve them by darning. We found it necessary to examine the legs and feet of the whole school, which were generally in a state of filth quite offensive. Notwithstanding, we thought many of these children very pleasing in their appearance, and in very good health generally.

Morals of the Boys.

"We have no where met such mortification in this respect as in this school. Boys whose knowledge in the Scriptures had given us great satisfaction, exhibited upon investigation, such a total contempt for truth, and such a perseverance in falsehood, as drew from the gentlemen who were present, and myself, astonishment and deep regret. In the points too on which they were questioned, the truth would have been more to their purpose and favour than falsehood. We were all satisfied that the conduct of these boys resulted from motives that we could not fathom, and we suspected that they must have been habituated to deception.

Religious Knowledge.

"After the statement above made, there can be little satisfaction in adding, that these boys, not only in the catechisms, but in the four Gospels, exhibited a knowledge very creditable to the exertions of those by whom they had been instructed, unhappily as yet unproductive of any good to themselves. What has impeded the effects of such knowledge in youthful minds is still undiscovered; but I calculate the investigation, which will probably be made by the board, when they receive the report of the local committee, and the documents in their possession, will bring to light this unknown cause, (for it is impossible to suppose such a perseverance in falsehood without some secret cause,) the discovery of which is necessary, for all the benefits of a good religious education seem to be lost at present, through its over-powering influence.

"The dining-hall is now used as a dairy; it requires tables and forms, and is much wanted for the purpose which caused it to be built.

State of the Bed, Bedding and Sheets

"We found them in a neglected state, particularly from straw which had been too long in use, and want of attention in keeping them well sewed together, and in repairing them when they begin to require it. More cleanliness too is requisite in the care of the dormitories generally.

Rules and Regulations.

"It does not appear that strict adherence to these is observed in this establishment.

The Master and Mistress.

"The master is amongst those whose qualifications, duly exercised, must place him amongst the most useful of the servants of the Society. The mistress, whatever may be her qualifications, unhappily exercises them very little in the care of the school entrusted to her, considering herself rather above such undertakings. It occurs to the gentlemen of the local committee, and to myself, that the most certain way of correcting this notion on the part of this person, would be by appointing a housekeeper to discharge her duties, until she discovers it to be her interest to attend steadily to them herself, which the expense attendant on such an assistant might speedily occasion. She has 10 children; one of them a young woman who might assist her in the care of the house. At all events, if she cannot be induced

induced for the sake of her family, together with the master, to fulfil the duties which her situation requires, it must be confessed that she will ill-deserve to be continued in the service of the Society. It does not appear, that the master has of late failed in the point, for which he was formerly disapproved; yet his conduct in the care of the school is not considered by the local committee as satisfactory, nor by us. His system is much too lax to be approved of."

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Appendix, N° 25.

SHANNON GROVE SCHOOL; visited 28th, 29th and 30th August 1817.

General Appearance.

"I HAD the whole school brought out, and formed a line for inspection; the general appearance was good, and their hair neatly cut; a few boys had a cutaneous complaint, which I considered to be itch; the apothecary however thought otherwise, and many had just recovered from a similar complaint; the opportunity of bathing in the Shannon, near to the house, is a great advantage to the school, and he thought bathing alone would remove this complaint, from which many other boys had but lately recovered; two or three had sore eyes, but the disease was not contagious. One boy had scrofula in the knee, which would probably lame him for life; and the young man of whom I have just been speaking as assisting the usher, has unhappily lost his leg by the same disorder. He continues rated in the books of the school as a scholar, though he is twenty years of age, and well qualified to discharge the duty of an usher.

Shannon Grove
School.

State of the House and Offices.

"This is in this respect a very fine establishment, but justice is not done in the care of it; no part is in the state of neatness in which it should be kept, and some parts of it are filthy; all the offices, and a great portion of the house is new; the state of slovenliness in which I saw the whole seems without any excuse; perhaps if the buildings were less extensive this might not be the case. The offices seems to me more than necessary, even with the extensive farm held by the master; and it must have been this circumstance which has imperceptibly led to the formation of offices, for which any future master occupying only the farm held from the Society (and such a case may easily be imagined), can have no occasion.

The Infirmary.

"The state in which I found this building, as also that of those attached to the schools of Athlone and Roscommon, has made me more than doubt the expediency of setting apart buildings for possible cases of contagious disease.

"The infirmaries of the two last named places are very nearly ruins, and that of this school is so much neglected, that in the event of its being on a sudden required, it is unfit for use; in the mean time, the upper room is used as a store for articles belonging to the Society, and the lower (if I am rightly informed) has been occupied as a granary, though I saw no proof of this, except the many holes made in the flooring by mice be one. There are more than thirty panes of glass wanting in the windows of this building; the master says it was never given up to him in any other way; and it appears to me, that some of the flooring was badly put together, and some of the joists have failed; the curbing of the hearth-stones appears too not to have been completed, and a door should have been put under the stair-case to have inclosed the coal-hole.

State of the Farm.

"The state of the farm is very good; in addition to the 26 acres the master holds from the Society, he rents 105 from other landlords. This great abundance of land ensures plenty to the children; perhaps too it supplies additional knowledge of farming; it cannot injure them, as depriving the school of the masters, and in the way of education, for his qualifications fit him not for that duty; but it appears to me, it has proved injurious to the Society in this respect, that it has occasioned an extent of offices for which there is no absolute necessity, as far as the school establishment is concerned, and which, unless great care is taken of them, will occasion in future much dilapidation.

State of Bed and Bedding.

"I consider this very ill managed indeed; all the sheeting, and many of the shirts, were much mildewed; care is not taken in drying the linen well before it is put in store, and this must prove very destructive to it. I saw in the stores bed ticken and blankets in a most filthy state; and the sheets that had lain by for a long time, as I was informed, to be ready in cases of disease, were so damp that they might almost be wrung. In the management of the whole much less judgment could not be exhibited; and unless more care be taken in future by the mistress, the property of the Society must suffer much injury that might be avoided.

Rules and Regulations.

"In the management of the school, as far as relates to the education of the children, due care is paid, but in the general concerns of the house I do not think that the rules of the institution are sufficiently observed, particularly in what respects cleanliness. I find the

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mistress has hitherto given the children clean linen but once in the week, and clean stockings less often than that. I am confident it would be very advantageous that the rules of the Society should be read every month in the presence of the whole establishment.

Catechist.

"The catechist accompanied me fortunately in these examinations, and I believe was fully convinced of the necessity of strict attention on his part; circumstances have hitherto, since his appointment, prevented any strict attention to the concerns of this school. These will not probably interfere much longer. The Society may then reasonably expect from him great exertions to place this school, in all its domestic concerns, in the state in which they ought to be.

Mistress.

"The mistress is sister to the master, and exhibits very limited qualifications indeed, at present, for her undertaking. She seems to have very little idea of cleanliness in the management of the house, and of the manner in which the property of the Society entrusted to her care can be best preserved. Unless the local committee at their next quarterly meeting, can satisfy the Society that every thing is very differently attended to by her from what I witnessed, and here report, I must consider her totally unqualified for her situation. She promises greater vigilance in every thing; if it be not shewn in the first month after she has made that promise, I shall despair of her ever doing any good.

Apprentices.

"Of the last 44 children apprenticed, it is known that twenty-five are doing well, some of them very well indeed. Seven eloped from their places, most of whom were tempted by bounty, and a taste for the army. One died, and one is under sentence of transportation. Of the remainder there is no account, they having left that part of the country, but there is no reason to think amiss of them."

Appendix, N^o 26.

STRADBALLY SCHOOL; visited 23d October 1817.

Religious Knowledge.

N^o 26.
Stradbally School.

"THE knowledge which the boys have in this respect seems chiefly derived from the catechisms in use in the school, and the simple reading of the Scriptures, without their being opened to them by explanation, or the boys being exercised in them in any way. I have no doubt in future more attention will be paid to matters of so much importance. The Society may be assured of the best efforts of the master and usher to carry on any system of improvement established by the catechist, or by any other gentleman who will institute so invaluable a course of instruction.

Catechist.

"The catechist does not reside in this place, but seems anxious for the welfare of the children, and will, I have no doubt, direct more attention to the advancement of the children in scriptural knowledge than he has done hitherto; he seems convinced that such increased attention would prove beneficial."

Appendix, N^o 27.

TRIM SCHOOL; visited 14th December 1817.

(Converted into a Day School.)

Clothing.

N^o 27.
Trim School.

"THE clothing was of the last year, except the stockings and shifts, which the mistress stated to Mrs. Thackeray were of this year; if this be so, many of the stockings are already worn out. It is impossible that the clothing could be in a worse state, to be worn by persons who ought always to be, though in a plain, yet in a neat and tidy dress. There are no handkerchiefs or bibs given to the children, a very few of the girls were supplied with them by their parents. The mistress we consider very culpable in this respect.

General Appearance.

"The clothing being in as bad a state as it could be, and the children very dirty and neglected, it is impossible that they should not appear very discredibly, though the children themselves are not generally different from those of other schools. Of the clothing of this year no examination has been had, the mistress reporting that it is not ready; and yet she states she has begun to use it, nay, some of the stockings are nearly worn out! How a correct statement can be made under these circumstances I cannot conjecture. The linen of the children is changed but once a week, and the stockings seldom.

Classes

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"In education we consider their progress only moderate; and what is very remarkable, we found the progress of the higher classes less creditable than that of the lower. Mrs. Thackeray learned from some of the girls, that this arose from the elder girls being employed more than the younger. This supposes that their hours of education are infringed on by acts of labour. This is the only school in which such a circumstance appears to have taken place, and calls for correction. Their manner of writing was improved by the last usheress, and all that they know of accounts, it is stated, was learned from her; this knowledge, however, is very limited.

Morals of the Children.

"Upon the authority of the master, I state, that there is one girl a notorious liar and pilferer, and one or two other offenders in the former respect; we thought we detected also some girls in whom there was a disregard for truth. To remedy these evils, a stricter discipline than is practised or understood here is absolutely necessary.

Religious Knowledge.

"The children were perfect in the repetition of catechisms generally, but of the Scriptures, in the way of explanation, they are very ignorant. We have rarely met at any school less creditable progress in this important point; the catechist seems to lament it; and I think, unless some united efforts be made on the part of all interested in the state of this establishment in its moral and religious progress, I cannot perceive any benefit will result to the Society from its continuance. The master and mistress themselves appear to possess very limited qualifications to promote this improvement.

The usheress has but lately come here, and it remains to be proved whether she has ability to effect such a reformation; there are some circumstances which would lead us to doubt it, perhaps her extreme youth and uncommanding appearance the greatest. Unless a zeal be evinced by the members of the local committee and catechist, I think it would be wise to remove the girls to some other schools, and suppress this altogether.

House and Offices.

"These are in a neglected state, and at best are badly arranged for a school. The only part that seems decent in its plan is the dormitory, which occupies the whole upper floor, and is, on this account, very airy. The addition of this upper story was built some years back; and as the schoolmaster was a builder, he was employed, and a shameful job he made of it. It would take much to put this house into a decent state, and some of the offices are without slating. There are, I believe, but eight acres in the farm, and as the Society have built a large boys school at Strangford, capable of containing two hundred children, perhaps the suggestion may be deemed worth consideration, which proposes that the boys at Ardraccan should be removed to Strangford as soon as the house can receive them, and that the Ardraccan house should undergo a thorough repair and any necessary enlargement, and the girls at Trim be transferred thither, and the establishment at Trim be suppressed altogether.

Garden.

"The garden seems in a reasonably good state, and pretty well cropped with vegetables; as he feeds the children mostly on salt provisions through the winter, the master is bound to give a greater supply of vegetables. In his defence, for storing so much salt meat, he states, that he cannot feed cattle on his limited farm, and that the market of Trim is too high priced for him to purchase there during the dear season.

State of the Play Ground.

"There is a field in which the girls may play, but it is not separated from the farm-yard and stables, and is therefore a very unfit spot for them. On this ground, and adjoining the stables, only a little thrown back, is the necessary of the children, most injudiciously placed indeed. There is no door; but, situated as it is, perhaps it is better without one, for modesty can find the means of privacy where immodesty cannot find concealment; and it may in the present case be a less evil, that the situation be an exposed one, than that it should answer for concealment. If this institution is to exist, particularly for girls, it is absolutely necessary a new site should be found for this necessary appendage to every school.

State of Bed and Bedding.

"Nothing was satisfactory in this respect in this school, there was a slovenliness in every thing; and the promising more care in future was the answer to all our objections. We were not satisfied with the care of the dormitory more than with the other parts of the establishment.

Rules and Regulations.

"Had these been duly regarded, the observations already made could not have applied. It will be well that these should be read periodically, and reported as having been read before the whole establishment, in the quarterly or half-yearly accounts.

Local Committee.

"Little attention seems to have been paid to this school by the local committee. Two or three gentlemen attended at a meeting I had requested, and something was said of more vigilance in future. But as this is a school for girls, unless female co-operation be obtainable,

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obtainable, with local guardianship of it (and I know not whether it can be obtained, I despair of much good resulting to the public or satisfaction to the Society by its continuance.

Master and Mistress.

"I remember, when these persons were first appointed, I visited this school, and thought them likely to answer very well. Want of vigilance on the part of others has occasioned neglect in them; and if the Society intend to have these persons really efficient, they must be excited to new efforts in all that can fit them as such, for there cannot be a doubt that the system here is sadly relaxed in every respect, and requiring immediate amendment.

Usheress.

"Whether this person has qualifications for her situation remains to be proved, for she has but lately been appointed to it. She is very young, and certainly, in our opinion, not qualified to advance an establishment, which requires great exertions and ability to restore it to its former rank; or perhaps, which will be more difficult, to bring it upon a par with many other schools belonging to the Society.

Apothecary.

"This person seems not duly qualified for his office; inasmuch, as I understand, it is necessary to apply for further medical aid in cases of sickness which are out of the commonest description. If the school continue to exist, it appears to me some person should be employed qualified to take charge of the health of the children, without exposing the Society to any additional expense on account of medical aid.

Apprentices.

"Of the last *thirty-one* children apprenticed from hence the master reports *twenty-three* continue members of the Protestant religion, and doing reasonably well, as far as he knows; of *five* others he has no knowledge. Two eloped from their places, and one became a member of the Roman Catholic church.

Servants Conduct.

"The dirty state of the house, particularly that for which the servants are responsible, is evidence against their fitness. There was, however, but one female servant in the house, the other was represented to have lately left it.

Catechist.

"This gentleman is aware that this school is by no means in the state in which it ought to be, and would willingly remedy its deficiencies; but his habits seem to be too studious and retired to qualify him, without co-operation from some active and practical member of the local committee, to reform all that is defective here. Whether such individuals will be found I cannot form any idea; but if this school is to continue as a female institution, it is absolutely necessary that female guardianship should be ensured for it; for I think, with the present materials, the most active catechist that ever was would find it difficult to make the school creditable to the Society. I have suggested two plans, in other parts of this Report, for the consideration of the board, respecting the Institution; one or other, in my opinion, should be followed.

Employment of Children.

"Mrs. Thackeray was not satisfied in this respect; more girls were employed making lace than ought to have been; and the mistress purchased some of those articles for the children, which it would have been proper practise for them to have made themselves.

Stores and Feeding.

"We thought the potatoes in use at the time we were there were of a very inferior sort indeed, and we objected to such quantities of salt meat being given; the cause assigned by the master for this latter circumstance has been given before.

"The children, however, looked healthy in general, and expressed themselves satisfied."

Appendix, N° 28.

Extracts from the General Report of the Rev. Elias Thackeray, on his visiting the CHARTER SCHOOLS in 1818, and printed in 1819.

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"IN reviewing the state of the schools this year, under the various heads which were specified in my last year's Report, I think myself fully authorized to state, that no considerable improvement has taken place in those establishments with which, on the former inspection, I thought there was reason to be dissatisfied; and that in those, in which I saw then cause for commendation, the same ground still exists, strengthened in almost every case by increased efforts on the part of the superintendents, to advance the efficiency of the establishments committed to their trust.

"Occasional and temporary drawbacks have, however, in some few instances impeded the progress of improvement. Typhus fever; the loss of valuable teachers; and the difficulty of obtaining competent successors, have had, to a certain extent, a prejudicial operation; yet making due allowance for those impediments, which, in existing circumstances,

stances, no management could have prevented, I feel I may conscientiously affirm, that, with very few exceptions indeed, the progress of improvement in the state of the several establishments is both satisfactory and creditable, and that I consider them in general, as most substantially answering the object for which they are at this time supported, that is, as an asylum for the orphan and distressed, in a country in which, from various peculiar circumstances, such an asylum is indispensable, and also (what certainly is no less requisite) as moral nurseries, from whence to send forth influential specimens of sound religion and well-regulated morals."

"With regard to the clothing, it was obvious that material benefit had resulted from the instructions which the committee of fifteen had superadded to their rules in the course of the present year. Although the full effect cannot be ascertained until the delivery of the clothing of the present year, enough appears to justify the expectation, that the advantages which the Society reckoned upon will be substantially accomplished.

"The general appearance of the children did not disappoint our hopes. We found the schools so free from disease as to do great credit to the care of the superintendents; and every thing we saw afforded proof that the children had been faithfully fed, and kindly treated.

"I am happy to add, that expressions of content and cheerfulness were not wanting. The children's manner of meeting us was every where cordial and gratifying; and, with one or two exceptions, they seemed to shew similar feelings towards the master and other superintendents of the establishment.

"Circumstances noticed in the former Report, as unfriendly to the school education of the children, have in a great measure disappeared. Such masters as had considered themselves exempt from sharing in this duty, on account of the supposed necessity of managing their farms, appear to take their part in the business of the school, agreeably to the original rules and those since added. The progress of general education evinces an increased solicitude in the teachers to discharge their duty, and on the part of those who are taught, a desire for improvement, which, taken together, afford a gratifying proof of present efficacy, and a no less pleasing pledge of permanent advantage.

"With respect to religious instruction, I am happy to say, I perceive a progress, on which I cannot but congratulate the Society. In schools in which, at our former visitation, religious knowledge was almost entirely confined to the repetition of catechisms and the mere reading of the Scriptures, questions leading to explanation are answered as competently as could reasonably be expected from persons of their age. In others of the establishments, wherein religious instruction was heretofore duly appreciated, increased efforts seem to have been made to impress the minds of the youth of both sexes with a correct sense of the practical duties inculcated in the Scriptures, as well as to give them a clear and competent apprehension of Christian doctrine."

"It was not only evident to us, but it was confessed by the masters themselves, that the rules of the Society, together with the additional instructions of the present year, leave nothing of the duties of superintendents unexplained; that the code of directions thus furnished, provides for every case to which the circumstances of the schools are likely to give rise.

"Most of the superintendents have shown themselves anxious faithfully to comply with these rules. In some instances the catechists do not seem to have admitted the necessity of being present when these rules were read. This circumstance, as far as it has occurred, has necessarily impeded the intentions of the committee.

"As I am more than ever inclined to attach value to these directions of the parent committee, from the benefits which have arisen wherever they have been duly regarded, I cannot but suggest that the wishes of the board be so repeated, as to remedy the neglects of this nature, which inadvertence may have occasioned.

"In the mean time I have ventured to sanction a practice already adopted in several instances, namely, that the masters themselves should read the rules as directed, monthly, in the presence of the whole establishment. In fact, the more intelligent masters had seen the propriety of attending to this new regulation, and had complied with it, without waiting for the presence of the catechists, when they found the period passing which was assigned for the performance of this duty.

"The visits of the members of local committees have of late, in some instances, been more frequent, and no doubt can be entertained but that much good has ensued; still, in many schools, the attention of local committees is confined to meetings held quarterly, or on some supposed emergency. To the female committees of some establishments the Society is indeed greatly indebted, and nothing could be more desirable, than that similar feelings could be every where excited.

"It is, however, to the catechists that the Society must ever, in a great degree, look for the success of their establishments, as well as for circumstantial correctness in their periodical reports. As it is still to be regretted, that in some schools the weekly reports of catechists go so little into detail as scarcely to supply any evidence of the progress of the schools with which they are connected, I would venture to suggest to the board, that where it is needful, the catechists should be reminded of their duty by a still more forcible statement of the expectations of the board, and of their determination not to dispense with a measure so essential in every point of view to the interests of the institution.

"I have felt it my indispensable duty to make this observation, because, in one or two instances, the visits of the catechists, and the reports of those visits so uninforming, were so rare, as to leave it doubtful whether any advantage could follow, either from such visits

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visits or from such reports. I have sincere pleasure, however, in adverting to the numerous reports at this time before the board, which serve to shew what valuable services the institution is capable of receiving from the strict and regular attendance of these most important officers of the Society."

"In what relates to the lodging and feeding of the children, it must be expected that shades of difference should appear in such a number of schools; but it may be safely affirmed, that on the whole both health and comfort are duly provided for, and that the general economy of the schools is well suited to the purposes for which they are supported.

"It has been argued by some that the circumstances of the children are too comfortable, and yet what excess of comfort could be pointed out, beyond the accommodation which health requires, and the common decencies to which lower life should be taught to aspire, not only because they constitute a growing stimulus of honest industry, but because, next to religion, they are the surest preservative from the vices most destructive to the working classes.

"I have no new remark to make respecting the occupations of the children, except to declare, that I feel more strongly than ever the expediency of introducing the loom. The opinions of those, on whom I could best rely, were so much in favour of the measure, that I think it my duty again to call the attention of the committee to that part of my former report in which this subject is noticed.

"Our inquiry respecting those who had been apprenticed last year was generally satisfactory. Some few instances had occurred of apprentices not continuing where they had been placed. But neither reason nor experience warrants the ascribing such separations in all, or even perhaps in the greater number of instances, to misconduct in the pupil. It should ever be remembered, that the master may as often be blameable as the apprentice. I must once more suggest, that the introduction of the loom in schools might serve to remedy this evil, by making apprentices, who had thus been trained, more valuable to a very suitable class of masters, who, on this account, would be more solicitous to take them and more disposed to treat them properly; and even where the separation was altogether chargeable on the apprentice, it would be some consolation to think, that what might be a single act of folly or rashness were not necessarily to prove his ruin, but that though he had erred, he had still a trade, by means of which desperate circumstances might be averted, and room be still found for salutary reflection and amendment of conduct.

"Various circumstances make it difficult for even the most attentive and zealous schoolmasters to keep their pupils generally, or for any length of time, in view, after the completion of their apprenticeship. The praiseworthy solicitude, however, of a master has so successfully surmounted these difficulties, and his watchful eye has so perseveringly followed those who were apprenticed from under his roof, that I cannot but record the fact, both to do credit to the individual and for the sake of example.

"The charter school of Celbridge furnishes the instance to which I refer. Since the founding of this establishment, in 1810, forty-one girls have been apprenticed; of these, one only left her place (where there is reason to think she had by no means been well treated), and sought an asylum in the school; one has died; from some cause no account can be obtained of two others; three have returned to their families, and the remaining thirty-four are known to be conducting themselves, all competently, and many remarkably well."

"In concluding the last report I shall ever make on this interesting subject, I would, once for all, entreat the attention of the Society to the suggestion which was offered in the Appendix to my former Report, respecting the capability of their institutions to supply Ireland with efficient parish clerks and teachers of both sexes. During my late visitation, I have made it my business to ascertain the extent in which Ireland at this moment stands in need of such a provision, and I have every reason to think, that no want is more sensibly felt than that of well-trained and well-instructed teachers, and duly qualified parish clerks.

"Being, therefore, deeply persuaded that no expedient could more certainly or more effectually supply this want, than that engrafture upon the charter school establishment to which I now refer, in my visits of this year, I have taken a list of those who appeared to me best fitted by their talents, industry and moral conduct, for being subjects of such an institution. I feel confident, that if this course were adopted, in a few years the supply of efficient teachers and of suitable parish clerks, would much more than compensate the necessary expense and trouble."

Appendix, N^o 29.

EXTRACTS from the particular Reports of the CHARTER SCHOOLS, visited by the Rev. Elias Thackeray in 1818, and referred to in the preceding General Report for that year.

ARDBRACCAN SCHOOL; visited 17th December 1818.

Bed and Bedding.

N^o 29.
Ardbaccan School. neglected.

"This is the only school in which Mrs. Thackeray thought this part of the house really

Master

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Master and Mistress.

"The dirty state in which we found the whole house reflects discredit upon these officers, and I would recommend that they be cautioned by the board on this account; from all I heard there they were considered respectable in their conduct, but certainly they were defective in the two points which I have noticed in the management of the establishment.

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Food and Treatment.

"I entertain no doubt the children are correctly fed and kindly treated.

"The great objection I have to this school is, that in its construction and in its care there is, in my judgment, great defect."

Appendix, N° 30.

ATHLONE SCHOOL; visited 2d and 3d September, 1818.

Clothing.

"Upon examining the state of the clothing, we had much to object to; but on inquiry, we found we had no cause for considering the present master as liable to any blame.

N° 30.
Athlone School.

"It appears, that of the shoes left with the present master, there are twenty-nine pairs too small for the boys. I know but of two ways to account for this; either the late superintendent did not send up proper measures to the Society, or in quitting this, the shoes that were the smallest in the stores of the school, were left behind; and the only way this could happen, would be to suppose that all the shoes of the preceding year had not been given to the children, and therefore were retained by the late superintendents as their own perquisites. This, I know, has often occurred; and it will be well to put an end to any such appropriation on the part of the masters, in future. If this should be the true way to account for such a quantity of small shoes being left with the present master, the evil, at least one of the evils, which arise from permitting masters to consider the clothing not used by the children, as their own, is very apparent; eleven of the boys, at present, are so far without shoes, that they cannot go out to church; and I have ventured to direct the master to have that quantity made up for them. The master will account for those he has at present in store, and for which he can have no use.

"The children have had only two pair of stockings: the blame of this lies with the late superintendent. They can manage in this respect till the clothing of next year is given out.

Education.

"Some progress has been made in education by the greater part of the school. The children date their improvement from the arrival of the present master. Their method of reading, however, was very dull; and I recommended to the master a more spirited method of instruction. Their answering was so slow and dull, it was fatiguing. They are improved in writing, and also in arithmetic and spelling. There are some boys here, and some large ones too, who know nothing, and never will.

Religious Education.

"In this too, they are much improved, as far as the lecture class, and very few are defective in the knowledge of the catechisms. As all these improvements are stated to have taken place since the arrival of the new master, the visitor of next year will, I have little doubt, have good reason to be satisfied with the state of this establishment.

House and Offices.

"Except that the infirmary has been put in order for patients, should it be required for that purpose, nothing has been done to the buildings, I believe. On the spot I wrote a note to the secretary, to state that something was required to be done to the roof, before the winter. To this observation, I have to add, that unless the kitchen chimney be raised, so that the house be free from the dreadful smoke with which it is, and has been for years poisoned, all attempt at keeping it clean, is vain. I never met any thing so offensive; and as long as it thus continues, it will always be represented by persons who visit that school, as being dirtily kept.

"The bed-rooms are kept reasonably clean, every other part but moderately so; and I have no doubt, one cause is, the despair of doing any good, and of contending successfully against the kitchen chimney.

The Farm.

"The master, I believe, is doing his best to make his farm profitable. When the funds will permit, the fences should be permanently repaired; at present it is trespassed upon in every direction, by persons the most dangerous for the morality of such an establishment. The grounds of the schools are placed, unhappily, between the barracks, and the fields between them are the retreat of all the vicious women of Athlone. At an expense which it is well worth encountering, the fences can be made to resist these trespasses; at present, their intrusion is not to be prevented. In the mean time, I would recommend that the mason work around the door by which the school is approached from the side of the Shannon, be made good, and the door kept always locked. This would give a great check to trespassers, as it would

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close the shortest intercourse from barrack to barrack, which those people are wont to take. The magistrates of the place, who, I believe, are chiefly members of the local committee, and the field officers, would support the establishment were violence attempted.

Local Committee.

"At my request, upon my former and my present visit, the members of the local committee were good enough to meet us. They entered fully into the business of the day, and into the circumstances of the establishment generally. If this place were once put into the order which would become it, I feel it would not want local guardians to visit it. It cannot be denied, the smoky state of the house, the few children that inhabit it, with some other circumstances, discourage any steady attendance. I know not whether it can be remedied; but if the board have power to correct these evils, it would be very desirable. Athlone is the great pass of the Shannon; and the state of a large charity, to which local circumstances give a peculiar interest, is often the subject of conversation, as it appears just now always the subject of regret, often of complaint. The board will understand the cause of my hinting at these things, and I am confident, as soon as they can find a remedy for them, will do so.

"Before I conclude this article, I ought to state, that I find no where a committee more disposed to meet, and fairly communicate with the visitor from the Society, than in Athlone.

Catechist.

"I am not acquainted exactly, whether there be a catechist, or not, attached to this school; I mean receiving a salary as such. I cannot but lament, that any thing should have occurred to prevent an arrangement which would have made this school a valuable portion of the establishments almost instantly, and have secured its well-doing beyond any other arrangement that can be suggested.

Master and Mistress.

"I consider these persons, as endeavouring upon principle, to discharge their duty; the situation of the school seems to be admitted on all hands, to have been improved under their care.

"Unaccustomed to that minute attention which is required to be given to such establishments, they will be improved by the observations of any persons who will point out to them strictly what is defective in their management, particularly as they are very desirous to do whatever is right. I regret, therefore, that they have not the benefit of a very active and investigating catechist, in the management of all their domestic concerns. I must notice, that the servant they have brought from Dublin is little more than a child, and that even if there were no particular cause that occasioned the dirt of this house, the servants (as this is one of them) are not qualified to keep the house clean. The master has promised me he will find out a more efficient person; but, notwithstanding my entire belief that he will do so, I would wish that the board should notice this improper appointment, that he may learn to avoid in future any management which may accommodate himself at the expense and to the injury of the institution. I entertain no doubt, but that these persons will become very useful servants of the Society.

Usher.

"The success of this young man's efforts to instruct, are made very apparent, though he is sensible, I believe, and not without information; his method seems bad; his conduct is irreprehensible. As an usher here, I think, considering the number at present, and likely to be for some time in the school, his services, or those of any other person, are not much required. The master should be able to undertake the whole management of education and support of twenty-seven children.

"If a method could be discovered, which would not by his removal bring disgrace upon him, or make him think himself hardly treated, I should hold it very fortunate. I do not think him likely ever to be a valuable officer under the Society; and possibly half a year's salary given him in advance, and his discharge, because his services are not wanted in a school whose numbers are so reduced, would induce him to retire without any feelings of disappointment, and, I should think, without any just cause of complaint. He is an officer under the Society who does not deserve to be treated with any harshness, but whose retirement from it cannot occasion any regret, because his manner of instructing is not successful.

Servants.

"There is one servant who remained in the school after the late family left it; the other girl is almost a child. Of her I have taken notice in a former part of this report, as totally unfit to act in such an establishment.

"The other servant, who was here, and an apprentice from Baggot-street, is in the last state of pregnancy, by the son of a civil officer in the adjoining barrack; if she could be believed, she is also to be pitied. Steps are taken to support her until she is delivered, and I believe will be to place her out of the reach of future profligacy; which, if she be sincere in her statement, she will gladly avail herself of.

Stores and Feeding.

"All is right in this respect; the children state that they are well fed and kindly treated."

Appendix, N° 31.

BALLYCASTLE SCHOOL; visited 5th and 6th August 1818.

Clothing.

"THOUGH there is room for still further improvement in this respect, yet, comparing the state of the children's clothing this year with the past, it is very satisfactory to observe the beneficial change which has taken place. The shoemaker was employed in the house making shoes for the ensuing year. I considered them much too coarse for any children, and directed that he should proceed no further in making such clumsy work. I hope the board will give directions that the nature of the shoes given shall minutely be inspected by the catechist, and such ladies of the local committee as will attend, and that they be requested to report particularly on this point. The yard in which the children play is certainly very rough, but the allowance granted, namely, three pair of shoes, is quite sufficient for the use of the children, when made neatly and reasonably thick.

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Ballycastle School.

"The school is in want of both bonnets and cloaks.

General Appearance of the Children.

"The improvement of the children in this respect is very gratifying. By referring to the report last year, it will appear nothing could be less civilized than they were. I mentioned as an instance of this, that when I released the children from their examination last year, and gave them leave to play, they reluctantly were put in motion, and waddled out to the warmest corner of the yard, one bright day, and huddled together in the most barbarous manner. Curiosity led me to try the effect of the same liberty this year; they had not left the line of inspection in which they were under restriction five minutes, when the whole party had formed themselves into circles for play, and exhibited by their dancing and singing a most pleasing scene, and a perfect contrast to that which gave us some pain upon the former occasion. I calculated from this change, that, when I came to examine their progress generally, I should find much improvement; I was not disappointed.

"There are some girls grown up, nay, women, which have since Christmas been sent here from Dublin; it is quite impossible they should either benefit themselves or their companions by their continuance. By their own account, they have relations that are capable of supporting them, and some of them who are willing to do so. I would call the attention of the board to this fact, and, if they could get rid of any portion of these women, they would remove so much of the discredit that is thrown upon the institution for having girls on the establishment so ill taught, and so ill qualified, that not even the offer of a bounty will tempt the commonest farmer to receive them. From what I learnt at the school, it appears to me, that out of the ten girls lately sent down (and of whom no expectation can be formed of their doing credit to the Society), seven might be given up to parents. Their conduct is better now; but it occasioned, on their first arrival, great disgust in the ladies who form the committee, and who are particularly attentive to the interests of the establishment.

Education.

"The progress of the children in general education during the last year is very creditable to their instructors. In reading, spelling, writing and arithmetic, evident pains have been taken, and I understand that similar care has been taken with respect to work.

Religious Instruction.

"But in religious knowledge their progress has been particularly creditable. Last year they knew nothing; this year, though there are few above twelve years old (for, in speaking of this school, I mean those who have been regular members of it, not those aged girls lately sent to it), many can give a pretty general account of the Old Testament, and such an explanation generally of the four Gospels, as would satisfy the most sanguine expectation of any examiner who is at all acquainted with what may reasonably be expected from children under the age of fifteen.

Morals of the Children.

"In my former report I stated, that lying was a vice almost universally prevalent in this school; now it is rarely found to exist; and I am happy to learn, that the monitress of each class is wont to report to the usheress any instance of untruth she detects in the class under her; so strongly impressed are the seniors of these young girls with the enormity of that detestable vice. It does not appear that any other immorality is found amongst them at present.

"In congratulating the children upon the many improvements I found amongst them, one of them answered, that they felt themselves much happier, for they were better instructed, and better managed.

State of the House and Offices.

"Having, in my former report, entered fully into this subject, it only remains for me to say, that nothing particular has been done to it since; that the same reasons exist now as then for recommending what was recommended at that time.

"With respect to the care of the house and offices, I owe it to the family to observe, that those things which we considered neglected on our former visit, appear to me now to be well taken care of, that I found no occasion to complain in any respect of want of attention; and that, with respect to the bed-rooms, their condition seemed to be particularly creditable in every thing that falls within the management of the family.

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Beds and Bedding.

"No blame can be attached this year, as we thought there did last, to the mistress, on account of the state of any articles connected with the bedding, which then were not kept in proper repair. It is necessary, however, to state, that no supply of blankets and quilts has been furnished this year to this school, though they have long been in want of it. It is necessary for the health of the children it should be no longer deferred. The children are absolutely in want of bed clothing. The quantity has been specified by the local committee at their quarterly meetings.

State of Play Ground.

"I believe the sum of five pounds would establish the play-ground for the children in the place where it should be. A farm-yard must prove an improper situation for females to play in; and by this alteration, the approach to the public necessary of the children would become invisible to the labourers about the place. I would recommend, as soon as it can be done conveniently, that this change should take place. The yard, in the mean time, is kept in very good order; that is, very clean.

Master and Mistress.

"After the report I have made of the present state of the school, it will be expected that I ascribe to these persons their due share of credit. To the aid of the local committee and catechist, certainly, much is due; yet I attribute more to the strict adherence to the rules of the Society, which the master and mistress have, I have every reason to believe, conscientiously regarded throughout the last year. Upon a former occasion I thought these persons deserving to be censured strongly by the board; upon the present they appear to me to merit their approbation; and I entertain little doubt, that hereafter they will be found amongst the officers of the Society, who will be considered valuable.

Usheress.

"I can give the most unqualified credit to this young person for her conduct during the last year; she has obtained the greatest praise from the ladies of whom I have had occasion to speak in this report, and their praise is very valuable. In education, both moral and religious, there is every evidence of her care, and of the good which has resulted from it. I am happy to think she was brought up from her infancy under the Society, and has now become one of its most useful instruments, in furthering those benevolent objects by which she has so greatly benefitted.

"She was educated in Dundalk school, afterwards in Bagot-street, and had the benefit of Mr. Murray's lectures.

Apprentices.

"Every information I could obtain respecting apprentices, was satisfactory for the last year, both with respect to their morals and their adherence to the established church. Four have been sent out during the last year, and there are applications for four more. Of those girls who were last sent from Dublin, it is not likely that more than three could obtain places in the North, not only because they seem very undesirable generally, but because they know nothing of spinning, the only knowledge that could make them acceptable with the farmers of this district.

Employment of the Children.

"The master thinks it would be very desirable to introduce weaving with the fly shuttle, and states, that he has some knowledge of the business, and would gladly undertake it."

Appendix, N° 32.

CASHEL SCHOOL; visited October 10th, 1818.

Clothing.

"THE clothing was in a very good state, but there was the same course pursued here in the management of it as in many other schools, which I shall not think it necessary to enlarge upon in any future Reports, but be satisfied with noticing. It happened here that some boys who had received only two pair of shoes, had very wet feet, which must be the case as long as the weather remains bad.

General Appearance.

"They were also totally free from disease (one boy excepted, who was confined with fever, and another who had met with an accident, and was in bed). I do not include in this number, however, one boy with sore eyes from Clontarf, and two with the falling sickness from Clonmel, who have just now been sent here.

"It seems very desirable that more care should be taken in the selection of children transmitted from one school to another; and that the ages also, or the object for which they are transmitted, should be noticed.

"The boys sent from Clonmel to Cashel appear as old as the boys who are to be transplanted from Cashel to Innishannon. If the motive for sending them to this latter place be the prospect of getting them earlier apprenticed, they might as well have at once been transplanted from Clonmel, whereby an expense attendant upon a journey to Cashel and back
a great

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Cashel School.

a great part of the way, might have been saved. I observe too, that much larger boys remain at Clonmel than those who have been just sent from thence to Cashel; at all events, it is not I suppose the intention of the board for masters to send diseased boys from their schools; a boy with very sore eyes has been sent from Clontarf, and two boys, I think, with falling sickness from Clonmel.

"Would it not be desirable to forbid a master sending a diseased child from his school, unless by the special orders of the board itself."

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Appendix, N° 33.

CASTLEDERMOT SCHOOL; visited November 1818.

Education.

"IN their own view the boys have made much progress during the last year, and I think they have also in mine. There is however a greater inequality in their progress than is usually found. The lecture class answered well in St. Matthew's gospel, and very well in Sellon's Abridgment. In catechisms they were more deficient than I expected.

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Castledermot
School.

Morals.

"There are a few refractory boys, but the improved understanding that exists between the master and the boys generally, is evidence I think of a moral improvement in both. The boys feel, as they assured us, much happier this year than last, and they think they have acquired a better sense of propriety. Those who have exhibited any thing of a refractory spirit, did so towards the usher only, who in point of age and strength and size, is hardly their superior. If I recollect right, these boys are a late admission from the school of Clontarf.

Master and Mistress.

"It will be recollected by the board, that upon the occasion of our last visit, these persons appeared to us to deserve marked censure, which at that time they received from the committee of fifteen. It is a pleasing duty I have to perform in stating, that it appears to me to have had its proper effect. Though my estimate of their qualifications may not be very high for the situation they occupy, I feel certain they have taken considerable pains to discharge their duty to the Society; and I was happy to observe, that those causes of irritation which existed, not without reason on the part of the boys, were altogether removed; and that the good understanding which ought to exist between master and scholars was in no way interrupted by harshness, or want of due care and feeling on the part of the former."

Appendix, N° 34.

CASTLEMARTYR SCHOOL; visited 29th October 1818.

Education.

"THE boys consider themselves to have made great progress during the last year in general education, in the knowledge of the Scriptures, and in a sense of their duty towards others, themselves, and their Maker. Comparing their acquaintance with the Scriptures with that of some other schools, I was a little disappointed, but upon the whole, the knowledge they exhibited, and the cheerfulness of their replies, was gratifying. The catechist has taken pains to teach them the value of our church liturgy, and one boy particularly evinced that he had benefited much by this gentleman's instruction. In the various catechisms used in the school they were very perfect. Bibles are used by the boys when testaments alone are wanted; this seems a very unnecessary expense, and I would recommend that the master be directed to correct this inattention.

N° 34.
Castlemartyr
School.

Rules and Regulations.

"The suggestion requesting that these should be read before the whole establishment, has not been adverted to by the catechist; I have, however, directed the master to take care that this be followed by him in future. I think it likely this will be duly regarded hereafter by the catechist.

Local Committee.

"I saw the Rev. Mr. Smith, who is rector of the parish, and catechist of the school; to his superintendence the board will look principally, as a member of that body. It does not appear that he receives much co-operation at present; the Society, however, may feel quite at ease as long as this gentleman continues to reside at Castlemartyr, whether the other members of this local committee are within reach of the school or otherwise.

Employment.

"The loom, or as the master suggests, the hosiery business, might be carried on successfully here, and would preserve the boys from the severity of unfeeling or neglectful masters. There is, upon recollection, one objection to the hosiery business; I have been told, on good authority, I believe, that this trade produces more ruptures than any other, where boys are either very young, or have any tendency to weakness."

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CHARLEVILLE SCHOOL; visited October 4th, 1818.

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Charleville School.

Clothing.

" THE clothing in general was in good order, but the girls are not given bibs or handkerchiefs for common use, as in almost every other school, which gives to them a very mean and pauper-like appearance, differing much from that of other places. The effect of this too is much increased by the colour of the clothing, which is a dull olive, without any relief from any other colour. We cannot see any reason why the mistress should not supply the same quantity of handkerchiefs as are given in other schools, which Mrs. Thackeray has ascertained the clothing allowance can afford, or why the colour of the clothing here should differ from that of other establishments. Mrs. Thackeray thinks that the stuff she is preparing for the clothing of the children for the ensuing year, though superior to the past, is inferior to that used elsewhere. It would probably prove a remedy for such attempts at paltry savings to state, that whenever the clothing was found in any respect defective, a supply should for the future be sent from the Society, or from some other establishment. The custom here, as in some other schools, is to give out only such a portion of clothing as the mistress thinks there is occasion for. There is reason to fear, that in consequence of this course, children are often the sufferers. Here the children seem to have a more restricted allowance of clothing than in most schools we have visited; two pair of shoes, as many shifts and stockings, is all that have been given out to the girls this year, and some girls state, they have had only one pair of the former. The period for giving out the new clothing is at hand, so that the mistress will have the benefit of one-third of these articles during the last year, a perquisite that is attended with much evil, and which ought to be disallowed in future. I have no intention to charge the masters or mistresses with corrupt conduct in this respect; it was a privilege that they have hitherto enjoyed, to manage the clothing in their own way, but it must of necessity happen, that they would manage it with a view to their own profit, and it must as naturally follow almost, that they should do it to the disadvantage of the children; it is an evil that requires to be corrected, without however inflicting any penalty upon the masters, where it has hitherto existed. If no other evil followed from this system, it would be sufficient to notice, that it has caused disaffection in the children, and that they complained of it as a grievance. The catechist assures me, he will in future enforce the additional rules that have been made respecting clothing; and that have just been received.

General Appearance.

There is much room for improvement in this respect. The want of bibs or handkerchiefs, and the colour of the clothing, will explain this, without noticing the dissatisfied manner of some of the girls, who were determined to make the complaint above stated. There are, however, some very improving girls at the head of the school, and from its generally ameliorated condition, which has been observed by the local committee and the catechist, and which the girls themselves state that they feel, I trust that hereafter there will be no cause of complaint amongst the children, and any future visitor may derive satisfaction from inspecting this establishment. The children's hair, which is not well cut, contributed in part to make their appearance less favourable.

Education.

" They are much improved in reading, though still they read too quick. They are free from any vulgar accent. Some of the girls spell well; others only moderately; they are still inferior to most other schools in writing and accounts,, though much better than they were last year.

Religious Knowledge.

" One girl, Mary Lachford, was by far the best answerer in the Scriptures; the rest answered only tolerably well. The first class were perfect in the repetition of Mann's and Stopford's Catechisms; the second in Mann's only; all were able to repeat well the church catechism.

Morals of the Children.

" The mistress represents them as having very much improved of late in this respect; that they adhere more strictly to truth. To have made any progress in this point is most satisfactory, as the first steps towards this virtue are the only hard ones to be attained, if moderate pains be taken. The mistress complains that the girls often speak tauntingly; it is probable, when the only grievance of which they feel any cause to complain is removed (and it will be, I am confident, from henceforth), the complaints on the part of the mistress of the pertness of the girls will cease also.

House and Offices.

" The points, which in my last visit I had reason to bring to the notice of the committee of fifteen, having been considered, and the builder having made good, as far as he could, the defects in his original work, and the whole matter having been adjusted, it is not necessary I should say any thing more on that subject with respect to what has passed; I feel it my duty, however, to the Society to refer to it, as supplying important suggestions in regard to future management. The repair of and additions to this old house has, if I am rightly informed, cost not much less than the new school of Dundalk, and something yet remains to be done, to prevent the dining-room from being the worst and most inconvenient hall belonging



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belonging to the Society, nor can it ever be made a proper room. I mention this circumstance, that the board may, in any future buildings, consider whether it will be prudent to undertake to repair and to add to old houses, rather than to erect new ones altogether, when they shall have occasion to do the one or the other. The imperfect manner in which this building was completed, arose, I believe, from the contractor having sub-contractors under him, and from no power of superintendence being given to the local committee, who, as they stated to me, did not feel themselves authorized to interfere in the progress of the work. I mention these circumstances, that the board, in any future undertakings, may, if they think right, prevent sub-contracts of every kind, and avail themselves of the superintendence of local committees, in every one of which, it cannot be doubted, some one or more members are competent judges, and would be willingly occasional supervisors of the work carrying on. I think Mr. Farrel told me, he had resolved in future to insert a clause in every agreement with the undertakers of buildings for the Society, that there should be no sub-contracts. It may be prudent to inquire from him whether this is his determination.

Play Ground.

"There is abundance of room in the front of the house, in which the children may play, but it is an open space, terminating on two sides with roads. A wall seems absolutely necessary, to surround this ground. Should any young female be seduced from the school and virtue, it could not but be considered that due precaution had not been taken to prevent such a misfortune.

Medical Officer.

"I think, for I am not quite certain, there is no regular officer of health appointed to this school. The children, however, generally are in very good health, and the diseases of which we had in the report of 1817 to take notice, have all disappeared. There is one child here a sad nuisance, and must, I suppose, always remain a burthen on the establishment, unless inquiry be made after her parents, and they be tempted, by some pecuniary remuneration, to take charge of her. It is quite impossible she can derive any advantage from the education or the decencies to be procured here, and it would be very well if she were with her own family.

Master and Mistress.

"We have never, either on the present or the past occasion, had an opportunity of seeing the master; he was confined to his room with illness last year; and this he has been called to a distant part of the country, to attend at a trial upon some matter with which personally he had no concern. He is spoken of in this part of the country very respectably. The mistress is now rather aged, and perhaps never was very well calculated to perform the various duties that belong to her office; it is but justice to her, however, to say, that her management is much more creditable in many respects this year than last, particularly with regard to the cleanliness of the house and the dormitories. I doubt not she will take further pains to correct whatever we noticed to her as defective. Strict conformity to rule in every thing is probably the only way by which she can exhibit increased usefulness, and I would recommend, that the board should impress upon her the necessity of her attending to this duty, as the only means by which she can preserve her situation.

Usheress.

"It is agreed on all hands, by the local committee, catechist, by the mistress, and by the children themselves, that since the arrival of this young woman, much improvement has taken place in those matters which are connected with her department. By the usheress's account, when she first came to the school, she almost despaired of ever effecting any thing; now she finds her situation grown comfortable, and her duties becoming easier and pleasanter to perform; she had the good fortune to have been trained at Bagot-street, and instructed in the Scriptures under the Rev. Mr. Murray; her conduct has always been remarkably correct and steady, and we think her as likely as any usheress under the Society to train these children, and to qualify them, by the aid of good instruction and better habits, for becoming respectable in the stations they are hereafter to fill. By reference to the daily reports of the school, it will appear these sentiments which we have given, are in unison with those persons who have lately visited this establishment.

Servants.

"The servants of this house are two apprentices; one has served two years and a half, the other only a few months. They were both brought before us, as sulky and disobedient. I know not whether our advice will avail anything, but they would not open their mouths, except in a sulky manner, to promise to behave better in future, a promise on which we had not much reason to rely, as we heard them muttering and grumbling the instant they left the room in which we were sitting. The girl, who had but lately been apprenticed, was selected by the mistress out of her own school, for her cheerful obedient manner; the other, who seems to have corrupted her, was brought from Kevin-street; her countenance bespeaks her of an untoward disposition."

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CLONMEL SCHOOL; visited 12th October 1818.

[Converted into a Day School.]

Rules and Regulations.

Clonmel School.

" SOME of the boys stated, that the time granted by the Society to them for exercise was not duly attended to by the master. Upon investigation, which was in the presence of the master and usher and of the whole school, I think the boys established the fact; yet the non-compliance on the part of the master to this rule seemed more the effect of inattention than any improper desire to convert their labour during these hours to his own advantage; and I have to add, that the spirit in which the boys made their complaint was not at all in hostility to the master. The complaint was made, I am disposed to think, upon the suggestion of a boy who had come from a school where this rule was more strictly adhered to, who had felt the sweets of this liberty, and was desirous to continue to enjoy them.

" The master seemed quite astonished that the boys should have any complaint to prefer in which the pleasures of the children were involved; and upon his assurance that hereafter the most particular attention should be paid in giving them those hours of liberty which the Society directs for the boys, they expressed themselves quite satisfied on this point; and though complaint was made, I am satisfied ill will existed on neither side, and that every thing that passed afterwards between the master and the boys passed in perfect harmony.

" Now if the rule on this subject had (as is directed) been read on the receipt of the order and every quarter day, this cause of complaint would have been remedied probably as soon as they felt it. For the boys would have pointed out to the catechist this deviation from rule as they did to myself, and the same remedy would be found for any other grievance by the same means, particularly with regard to that I have so often had occasion to notice the non-distribution of the allowance of clothing.

Apprentices.

" The account of last year, in this respect, is by no means favourable. Two boys returned from their apprenticeships to the school, and were dismissed from thence for improper conduct; another boy has had his indentures transferred from a hatter to a gentleman, so he becomes a servant instead of a respectable tradesman; another boy is living with his mother, having lost his master, a tailor, by death, and can at present get no one to employ him; and of another boy, his master, a bootmaker, is perpetually making complaints.

" Two boys in the course of last year were added from this school to the list of apprentices; of their conduct there is no report.

Servants.

" There are three; but of these, I think, one must be under the age of twelve or thirteen, and therefore quite unfit to be considered as such.

Stores and Feeding.

" The rule that requires the weighing out of the provision has not been regarded; the master's reason is, that he does not like to stint them. I have directed him, however, to act by rule, and to be liberal afterwards, if he see occasion."

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CLONTARF SCHOOL; visited 23d November 1818.

Rules and Regulations.

Clontarf School.

" AS far as I can learn from the boys, there is no reason to think these had been disregarded in matters which concerned them, only so far as I have before stated, yet I have to complain that they have not been read before the establishment, as enjoined; and I think the catechist should be directed not to pass over this, which is an important duty for him to perform.

Catechist.

" The plan he has commenced upon for instructing the boys in Scripture knowledge is very satisfactory, but I cannot conceal from the board that he should be excited to more active superintendence.

Master and Mistress.

" Many circumstances make the charge of this establishment a very heavy one. I am much disposed to respect these persons for the character they bear, yet I think the master requires to be excited a little, and the mistress to be told, as long as she does her duty, she has nothing to apprehend.

Apprentices.

" The report of these, for the most part, is satisfactory, though the conduct of some of them has been very exceptionable."

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DUNKERRIN SCHOOL; visited 11th September 1818.

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Dunkerrin School.

Clothing.

" IT has been the opinion of many masters, that whatever clothing the children did not require throughout the year became their own property; thus it has sometimes happened, that children have received only two pair of shoes, and the same quantity of stockings. In this school, two pair of shoes have been all that were given, and it is probable that the master, who was brought up to the trade of making shoes, could take care to have them so made and mended as that they should answer better than in most cases.

" The rule, however, requires that the children have three pairs; and the wisdom of that rule becomes evident in this respect, that, if complied with, children will not be deprived of the full opportunity allowed for their play and exercise by the masters, with a view to save the shoes.

" Without ascribing to the masters this motive for their conduct, or considering that they acted unjustly in retaining (as has hitherto, I believe, been the custom) whatever articles of the annual clothing there was no occasion for, I think, for their sakes and the children's, it would be better the board should decide peremptorily upon this matter.

" The children here complained that they have not been permitted to enjoy the hours allotted for their play which the Society grant them; they made their complaint formally, and we thought they established the fact.

" If the rule which regulates this point be duly read in the presence of the establishment, I feel confident this will not happen again.

General Appearance.

" There is something in the manners of many girls in this school that does not give you a favourable opinion of them. Upon inquiry, we find there is a great deal of misunderstanding existing. We were employed a length of time in discovering the cause of it, and endeavouring to correct the irritation that prevails.

" In addition to the complaint made, that they did not get the liberty for exercise which the Society allows, the girls complained that they were unnecessarily severely treated by the new usheress, Mrs. Nellighan.

" I think the most they could prove in this latter respect was, that a more gentle manner would produce the effect which Mrs. Nellighan endeavoured to obtain by chastisement, though not too severely administered.

Religious Education.

" Though I doubt not the new usheress attends regularly to this branch of the children's education, it is quite certain they have much less of scriptural knowledge, and are less able to explain what they have read now than at our last visit. The late usheress was a very superior instructress, and her resignation of the office she held under the Society I consider much to be regretted. She had been educated under the Rev. Mr. Murray, and had proved the excellence of his system by the success which attended her following it here. With this method of teaching Mrs. Nellighan is unacquainted, and I recommended (to which she cheerfully acceded) that the junior usheress, who was too educated in Bagot-street, should for one hour in each day teach the children in the Four Gospels. I hope thereby that the knowledge which they once had in this respect may be regained.

Play Ground.

" No alteration has taken place in this, as recommended in last year's report. When money can be spared for minor objects, this is one on which it may very usefully be expended.

Rules and Regulations.

" These are not sufficiently attended to; if they had been, much possibly of the irritation that now exists might have been avoided. It is very probably, that when children felt themselves deprived of the full liberty they were entitled to for play and amusement, they went in ill humour to their books or work. The family are now sensible that obedience to rule is as much their interest as duty, and I have little doubt hereafter they will take care to comply with it.

Catechist.

" The catechist was prevented meeting me by an engagement which he could not avoid; I was induced, therefore, to write to him fully the opinion I had formed of the present state of the establishment, the methods by which it appeared it might be speedily improved, and the great necessity there was for all his exertion and vigilant superintendence.

" It may be possible he does not at present see the necessity for all this; but if he be induced to follow the suggestions I have taken the liberty to offer, he will, I have no doubt, see the propriety of them in the daily improvement of the establishment of which he is so important a local guardian by his office.

Master and Mistress.

" It seems to have been the great misfortune of these persons, that they had not the superintendence of watchful guardians to this place, who would have enforced obedience to the rules which should regulate it.

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" I do not mean that they have departed from rule with any improper intention; but it is certain that inattention to it has been the chief cause why this school is in a state that is not creditable to their care of it.

Apprentices.

" The account of apprentices from this school during the last year is not satisfactory; two of them have eloped, and of these one of them most probably has relapsed to Popery, as her brother, who is of that persuasion, has taken her off with him to America. In the course of the year, eight more girls were apprenticed, two were given back to their parents, and one girl has died.

" When we were at the house, some children were in confinement disgraced; their appearance was very unlike that of children trained in an established school.

Stores and Feeding.

" The master has not received the additional rules, which require that the whole of the allowance of food shall be weighed daily, and brought into the hall. When this rule is acted upon, evil disposed girls will not be likely to misrepresent, as I am confident they have done in this instance."

CHARTER SCHOOL OF DUNKERRIN; visited 26th February 1819.

" IN compliance with the desire of the committee of fifteen, that I should again visit the school in Dunkerrin, in order to ascertain the precise state of that establishment, which the contradictory statements respecting it seemed to leave to the board no other method of knowing, I proceeded on Thursday last to Dunkerrin, and employed the whole of Friday and a great part of Saturday in the investigation.

" It appears that some girls did go to Dean Hawkins to make complaint of ill treatment about five weeks back, and that an investigation of the matter took place before the local committee.

" If the local committee, either by a special report to the board, or in the daily report book, had taken notice of this matter, my visit to the school would have been altogether unnecessary. The reason for their not doing so however was, because they considered the complaints made totally unworthy of notice. The complaints were as follow:—

" Two girls complained of severe treatment from the usheress;

" One of being unjustly beaten by the mistress;

" And two that they were confined by night to sleep in the barn in place of the dormitories.

" I investigated these matters, and nothing could be more unjustifiable and causeless than the complaints against the mistress and the usheress. The first twelve girls in the school decided against the complainants in the presence of the whole establishment, and the complainants themselves came forward and confessed they had acted wrong, and were very sorry for their misconduct. These girls had merited punishment, and received it with very great lenity. It is satisfactory to add, that there is reason to think they have seen their error, for their conduct of late has been much improving.

" I cannot but think the girls who slept in the barn, though they had behaved very ill in having twice attempted to elope, had full cause to wish some one should interfere in their favour.

" It is about half a year since the last offence took place, and it was thought right that these two girls should be kept altogether separate from the rest, not only for example sake, but to prevent their inducing others to elope with them. Application was made at the time to the committee of fifteen, that these girls might be removed to Dublin, and they have been made to sleep out of the house in the barn or washhouse locked up ever since, in the expectation that the board would remove them to another school. Thus half a year has run on, and they have been punished by nightly separation from their companions, and by deprivation of the comforts of a good dormitory. The punishment seems to have been continued much too long, and to have been also injudicious. I took the liberty of directing them to be restored to their proper situation in the house; and as I hear from the master that their conduct of late has been much improving, I have little fear of their attempting to elope again.

" I am to observe, that the master states, that the local committee were aware of the circumstances under which these two girls were placed, and thought it best these should not be changed till information was obtained from the committee of fifteen.

" Upon this application to Dean Hawkins for redress of grievances rests the whole of the representations made respecting this school, that the children were in a state of rebellion from harsh treatment and floggings with horsewhips, as also I suppose the dean's determination, expressed to me (and which he stated he should express to the committee of fifteen), that he should decline all future superintendence of the establishment.

" I am happy in being able to bear testimony to the great and progressive improvement which is taking place in this school generally. The children uniformly express themselves as contented and happy, as receiving justice in every particular, and as treated with kindness, and strictly in conformity with the rules of the Society, with which they are now well acquainted, and to which they ascribe, together with the solicitude of the Society in sending a visitor annually to see them enforced, the improvement they find in their situation.

" I have

"I have satisfaction in stating, that Mrs. Nellighan, the usheress against whom the attack seems chiefly to have been made, has succeeded in acquiring the attachment of the children, to whom they must chiefly look (and altogether should the under usheress be at any time removed) for mental improvement. In my former report, I had occasion to notice that her manner with the children was not successful. Mrs. Thackeray gave her much advice upon this subject; she has, she tells me, followed it, and the result has proved very satisfactory.

"I cannot regret having been called on to make this visit to Dunkerrin at this time, because it leaves me no room to doubt that this school, which was amongst those few of whose moral state we could not approve, has very much improved; that the representations made against it were totally unfounded (except as far as the confinement of the two girls to sleep in an outhouse may be a part of them); that the rules of the Society are calculated to meet every object connected with the welfare of the school, and because that I have every reason to confide in the declarations of the children themselves, that they feel happy from the protection of the Society, and that they are improving in those points which best qualify them to fulfil the duties of their station."

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Appendix, N° 39.

DUNMANWAY CHARTER SCHOOL; visited 22d October, 1818.

[Converted into a Day School.]

Clothing.

"IT happens that 60 pair of shoes are too small for the children now in the school; the boys must have grown surprizingly. With this exception all seems right. In the distribution of clothing now about to be made, reference to this circumstance should be had; that these shoes be brought to the use of the public in some other school.

Dunmanway
Charter School.

The Master and Mistress.

"The attachment to those who superintend them on the part of the boys, is evidence of their care and kindness. The mistress is disqualified from giving assistance by long ill health; but the attention of her daughter, a person of proper age and respectability, prevents any evil resulting to the establishment from this circumstance; the master in the general management of the house, exhibits sufficient competency; and I know not any school in which there is the appearance of more paternal superintendence. The boys exhibit an affection for him, which is very gratifying. It is easy to conceive masters, who as instructors, will far surpass him, that may prove much less valuable officers of the Society, inasmuch as his kind treatment and care of the boys seems to have a great moral influence on their conduct and habits."

Appendix, N° 40.

INNISHANNON SCHOOL; visited October 23d, 1818.

Education.

"IT will be recollected that this school was much neglected, insomuch, that the conductors of it were all removed during the last year. The present persons did not enter on their duties till February, and I entertain little doubt but that they have made every exertion to bring on the children in every department of their education. I have recommended a more lively system to be pursued, which I think will encourage the children better than that just now followed, and I have no doubt, it will be cheerfully adopted, both by master and usher. The former of these has not been in the habit of giving instruction, and the latter is much more diffident than he need be of his powers. The experience of a few more months will give to him courage, and to the master knowledge, which will make them useful servants to the Society. The children are generally very young. The progress of the lower classes has been more creditable to the exertions of the teachers and the industry of the boys, than of the first class; perhaps this may be accounted for in the total neglect of the preceding superintendents.

"The pains which have been taken to make them acquainted with the catechisms in use in the schools of the Society, recollecting their ignorance of them last year, I consider very creditable to the teachers, and they have advanced quite as far as I could expect under all circumstances, in explanation of the Scriptures. In the connection that exists between the Liturgy of our church and the Scriptures, they have received no instruction.

Innishannon
School.

State of Morals.

"With the exception of one boy, who is totally regardless of truth and integrity, and of another, who is abominably filthy (both of them should be returned to their parents), the account of the school is, in respect to morals, satisfactory. They are represented as fast improving, and I believe there is no room to doubt the truth of this representation.

"I avail myself of this opportunity of again suggesting to the board, the propriety of ascertaining

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ascertaining from each school the names of those who from any cause are incorrigible, and have friends who can receive them, and of returning these children to them. The character of the institution suffers from the misconduct or disqualification of these children, and, I think the object for which it is supported, is lost sight of, whenever children are retained in it, who are decidedly incorrigible, and have parents that can provide for them. It appears to me too, it would have also a very beneficial effect on the inmates of these schools, if they saw that their continuance therein depended in a great measure upon efforts made by themselves. It is the idle and profligate that have been bred in these schools, not the intelligent and industrious, whose conduct is brought before the public, whenever this institution is brought into the view of it; and it would not be difficult to name persons, who might have been expected to regulate the conduct of these children, and to instil into them good principles before they left school, that have represented the whole establishment as bad, because they have seen badly educated children become bad men and women.

Rules and Regulations.

"The order book, which directs, that the rules of the Society should be read before the establishment, has not been attended to; but I believe the master has fulfilled his duty respecting them, in all that most materially concerns the Society, and the children committed to his trust.

Master and Mistress.

"These appointments have taken place since our former visit. It is but justice to them, to state, that they seem to be making every exertion on their part to do their duty, and to qualify themselves for an undertaking which is quite new to them. It is not possible, in considering the present state of the house, not to bear in recollection, what it was under the late people, and in so doing, not to be gratified by the improvement which has taken place in every thing that regards the health, the decency and the comforts of its inmates.

Usher.

"The usher is also a new appointment, and will, I have no doubt, prove a useful officer. I have suggested to him a more cheerful and lively manner with the children, in which respect alone, I consider him defective. He was trained up under one of the best ushers belonging to the Society, and possesses information, and an anxious desire faithfully to discharge his duty.

Play Ground.

"The late master most unjustifiably converted this spot to his own benefit, ploughing it up, so that the boys were restricted to a very limited space indeed. I was sorry to find the present master had pursued a similar course. He has promised to lay it down in grass this spring, and I think the board should direct that he must.

"The boys requested of me, in the presence of the master, that they might have their play-ground restored to them, as they enjoyed it formerly."

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KEVIN STREET SCHOOL; visited 10th December 1817.

Mistress.

"I DO not consider this person as possessing qualifications that are of much use in the school. I fancy whatever attention she gives is absorbed in the duties of the house, in management generally.

Usheresses.

"The senior of these has well preserved the system established last year, which has occasioned the very great improvement perceptible in this school; the junior, who is very young, seems desirous to discharge her duty faithfully. That the mistress does not treat these persons with the respect and kindness she ought, has been often declared. We had no opportunity of proving this, for they did not complain; yet it is quite in the power of the mistress, without exposing herself to any regular charge for misconduct, so to act, as to make the usheresses very uncomfortable. It would be very desirable, that visits should frequently be made by members of the committee of fifteen to this establishment, and that inquiry should be made with respect to the treatment these persons receive; for the labour of the establishment being in the greater degree theirs, it is but fair they should be taken care of. I fear the mistress considers herself their superiors, to an extent that no one else would be disposed to think her.

Apothecary.

"I would recommend, as I have before recommended, that a strict investigation take place, and that it be ascertained what boys and girls there are in the various schools who cannot answer the object of their being placed there. Whether they have parents or friends to receive them, and that every effort be made to disburthen the Society of these persons, whether disqualified by age, incapacity or infirmity. I am confident many of them would then be removed, to the great relief of the funds of the Society, and of its character, as many persons can see nothing in this institution but defects, and never speak of its inmates but to point out diseases and incapacity. I should suppose there might be altogether from 20 to 30 children thus disqualified.

Apprentices.

Kevin Street
School.

Apprentices.

Thirty-nine girls were bound out last year, and though there are some exceptions, the report is generally favourable of their conduct, as far as is known at the school.

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KILLOTERAN SCHOOL, near Waterford; visited 31st October 1818.

Clothing.

" THE state of the clothing was less creditable to the master and mistress than that of any other school we had visited, by many degrees. There was scarce a button left upon the knees of any of the breeches, and the stockings were in rags and filthy. From this latter cause, I was induced to make the whole school strip off their shoes and stockings, and the state of the legs and feet of a great many of them was evidence that very little attention was paid to cleanliness by the superintendents. It was Saturday, which the master pleaded in explanation of this state of things. Last year the children of this school were much afflicted with disease of various kinds. I have the pleasure to state, that this year the school is totally free, with the exception of one boy, who has sore eyes, the effect of scrofula. Killoteran School.

House and Offices.

" These were spoken of in my former Report. I think the master has acted improperly in taking possession of the large bed-room lately added to the school-house, for his own accommodation; last year he had it occupied by a lodger or visitor. It is capable of becoming a useful infirmary, if such should be wanted, and it should be set apart for this purpose; and the more particularly, because the original infirmary has been converted by him into a room for drying grain, for which object, it being over the oven, it is much better calculated. I would recommend, that the master be directed to return with his family to the room he formerly occupied, and on no account to convert this large apartment, lately built, to his own use and purposes.

" I consider this house as very slovenly kept, more so than any house belonging to the Society which this year I have visited.

Play Ground.

" The same slovenliness is exhibited in the management of this ground as I think I noticed in my last Report. In addition, a large heap of dirt has been for a long time collected in that part where the boys are most wont to play; it is hardly possible they should not on this account be perpetually dirty. This circumstance of itself should be sufficient to induce the master to remove it, if he were duly attentive to the appearance of the boys under his care.

" Upon the whole, I would recommend, that though approbation be expressed for the progress of the children in moral and religious improvement, the master and mistress should be made acquainted with the displeasure of the board, for the absolute slovenliness which is so generally apparent about the children and the place, and for the exceeding impropriety on their parts in possessing themselves of the late built room, of which a lodger of theirs had so lately been dispossessed, and which was built for very different purposes.

" Externally the beds and bedding appears not to be neglected, though it is impossible that feet so filthy as those which I ordered to be stript, must not, in two or three nights, make the sheets exceedingly dirty, and that from this circumstance the boys must remain untrained to cleanliness.

Rules and Regulations.

" These have not been read, as recommended by the Society, before the whole establishment; and I would recommend, that an order for their being so, be transmitted to all schools, and duly enforced.

Master and Mistress.

" Throughout this Report, I have had occasion so often to refer to these persons, that it will not be necessary to introduce them again here, further than to state, that in my opinion they should be warned that their slovenly habits have made a due impression on the Society; and that if any cause of complaint be brought and established against them hereafter, they will be considered not qualified for the offices which they at present occupy.

Employment.

" The boys are generally employed in the farm and garden, and in those matters about the house in which they can be useful. The master considers, that the introduction of the loom for the weaving of coarse linen, would be attended with great advantage to the children, and to the country.

Appendix, N° 43.

LINTOWN FACTORY; visited November 1818.

Clothing.

" WHEN the last master left this the boys were nearly in rags. The Society therefore undertook to give to each boy a new suit, that the new master might not sink under difficulties

Lintown Factory.

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culties caused by the mismanagement or misconduct of his predecessor. By this means the school is in a becoming state in this respect. I find, however, that the rules which govern charter schools have hitherto never been made to apply here; I strongly recommend that they should in future, in all the ways they can. The boys of this school have never had more than one clean shirt in the week, and one clean pair of stockings; the latter may be sufficient, the former never can, if decent habits are to be formed. The master has promised in future, that they shall have clean linen twice every week, and I am quite certain he will perform what he promises.

General Appearance.

"In this factory there are some fine intelligent pupils, but there are one or two much the reverse, and totally ignorant. The present numbers are very few, in order to enable the master to carry on the work of the factory (and it is very important he should be able to do so) it seems requisite that these should be augmented. I would suggest to the committee of fifteen, that they express to the local committee and catechist, their wish that none be recommended for admission but such as are likely to advance the object of the founder by a fair prospect of sufficient qualification, and to do credit to the institution; since the factory was last inspected by a visitor from the society ten boys have gone out of it, some of whom I know are much respected.

Education.

"In this school there are one or two boys who are considered incapable of improvement, and there are some others whose progress is not creditable. By the course of this establishment, only two hours are allotted in the day for instruction; on this account, I think every effort of the masters, as well as of the ushers, should be directed to the making this short period for education as profitable as possible. I am not certain, but I suspect the former master of the factory took no part in the duties of this period. The present master is amongst the best qualified of the instructors under the Society. He has promised to take his full share in the education of the boys, yet, confident as I am of his readiness to discharge any duty he undertakes, I cannot but wish that he should receive it as a positive order from the board, that he take an active part, and never be absent from the school-room during the hours of education.

"The usher has carried the scholars very far into arithmetic; but it appears to me, the slovenliness with which their books are kept would discourage any merchant from taking any boy into his office as a clerk, however highly he might applaud his knowledge of accounts.

"Some boys are well acquainted with the Scriptures, and can give a good account of their reasons for being Christians, and of the Protestant church.

Morals.

"The master considers the boys under his care as regularly proceeding in moral improvement; and particularly that in those vices, too prevalent in their class in life, deviations from strict truth and strict honesty, he has no cause to think them offending.

Master and Mistress.

"These are new appointments since my last visit, and I entertain no doubt the committee of fifteen will find them efficient and faithful. They appear to me persons possessing the qualifications one would wish to find in those who superintend such institutions.

Usher.

"This is also a new appointment. His qualifications as a teacher are by no means equal to those of the master who till of late filled the same office, but I have no doubt, benefiting by his system and example, as he will have an opportunity of seeing it daily in the school, he will become a very efficient usher. He has the proper dispositions, and talent sufficient."

Appendix, N° 44.

LONGFORD SCHOOL; visited on the 31st of August and the 1st of September 1818

General Appearance.

Longford School.

"BY referring to the report of this school for 1817,* it will appear, that in this respect the school was very unfavourably reported of; at present I can with pleasure state, that we formed a very opposite opinion in regard to it. All those causes for objection have been removed; and the children appear in every respect creditable, and comfortable and happy. The diseases of tinea capitis and ophthalmia, which were so prevalent, and of itch, which was almost universal, have (with the exception of two cases of the latter disorder), altogether disappeared.

"The board may recollect, that it was doubted whether masters and mistresses, and other local officers, could, with justice be made responsible for long continued prevalence of

* We could not obtain a copy of this Report, as it was not to be found in the office of the Society.

of disease in their schools ; the question seems to have been decided now. No school could have suffered more from protracted disorders, than this ; and it was considered almost without a remedy. The order which has made them responsible, has produced the effect expected ; for, in place of being disgusted by the dirty, or pained by the unsound appearance of children, visitors are gratified by the healthy and cleanly state of these boys. They find them capable of pursuing their improvement steadily, and without interruption from disease ; or partaking in the hours devoted to play, of the most chearful and healthy recreations.

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Religious Instruction.

" The improvement of the boys in this important respect is quite gratifying ; such as could not have taken place if both the teacher and the pupil had not been very attentive. Of religious knowledge, last year, they were altogether ignorant ; they did not even know the catechisms correctly. This year all are perfect in these ; and with respect to scriptural information, those boys who may be expected to possess it, do so to an extent that must satisfy every reasonable expectation.

Morals of the Boys.

" The boys are represented to have conducted themselves extremely well during the last year. It will appear from my former report of this school, that at that time truth was not duly regarded by them.

Rules and Regulations.

" I have every reason to think, that those rules which have particular reference to the comforts and rights of the boys, are properly observed ; but the rule which requires that they should be read before the whole establishment, is neglected. I would recommend that the attention of the catechist be called to this neglect. Speaking generally, catechists themselves would thereby become more perfectly acquainted with the excellent laws by which these schools are governed ; and see what aid and authority they have for furthering the objects, with the promotion of which they are so mainly entrusted. As long as these rules are quarterly read, before all the parties who are to be regulated by them, and who are interested in them, they will not fail to be obeyed, at least to an extent that will not admit of much injury or injustice ; particularly when it is remembered that the suffering party has an annual opportunity of stating to an officer from the Society, whatever ground he has for complaint. There can be no fear that either this knowledge or this privilege will engender disputes or vexatious slanders against the master ; he has the catechist as the witness of his general conduct, and his defender against calumny, if boys could be supposed unjustly to league against him ; in truth, the boys know that they will willingly be heard by the visitor ; they feel that they most injure themselves, unless they can make out a good case ; the proof of this is apparent from hence, that I never recollect a complaint being advanced by the most malicious boy, which he could not establish ; and I never found him strongly supported by his companions, unless the case was an aggravated one. For the most part, the feeling that exists between master and scholar, is such as it should be ; and, I believe, in many cases the boys consider them as the nearest friend they have to fly to in any difficulty.

State of Bed and Bedding.

" A supply of sheeting is very much required ; the quantity has been reported by the local committee, and should be immediately attended to. Mrs. Thackeray thought, that a mistress of better judgment in these matters might have managed them better, in the way of repair.

Local Committee.

" I was disappointed in my hope of meeting some of the gentlemen who form this body ; I should have been particularly glad to have seen them, as the state of the school had undergone so satisfactory a change since I last met some portion of them.

" I consider this school as well calculated to supply a very useful lesson. The officers in charge of it are the same ; the children are the same ; and yet the difference in every department of the establishment is materially great. With this change in the circumstances of the school (as affecting the improvement and health of the boys), is closely connected the ease of mind and satisfaction of the master, his wife, and usher. The master assured me of this ; and after my business was done, the usher put into my hand a note, acknowledging his former neglect, and expressing his joy at finding that his labours of the last year had proved beneficial. The boys, in the presence of the master and usher, when I inquired of them whether they felt any change in their situation this year differently from that of last, manfully stated that they did, a great one ; that they felt much happier, because they had been better instructed, better fed, and more comfortable in their clothing.

" May I be permitted to add also, that it supplies an example for the justification of the course usually pursued by the board ; that an institution may be reformed without the destruction of the individuals who were placed over it. In most instances, if care be taken, these persons can be reformed with the school itself ; and of this gratifying truth we have already had more instances than that now immediately before us."

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Appendix, N° 45.

MONASTEREVEN SCHOOL; visited 15th November 1818.

Monastereven
School.

Beds, Bedding and Sheets.

" WE were not satisfied, on account of a little imposition which took place in respect to the dormitories. It was not the period for changing the sheets; but, in consequence of our visit being notified to the mistress, she changed them, to give to the place an appearance, which, in the middle of the month, did not belong to it. We noticed this to the master and mistress, and thought no more of the subject; but, happening to visit the house earlier than I was expected the following morning, I found a large bundle of sheets in the dormitories packed up to be carried away. Upon examination, I found that the sheets which were put on clean for our visit, were taken off before night, and those which had been in use were replaced on the beds; in the morning these were again removed, and the clean sheets again put on them. Though I respect the master of the establishment, and think his conduct in every other respect good, I feel it a duty to notice this management, that masters and mistresses (indeed I believe upon this occasion the blame attaches almost solely to the mistress), may know that the least appearance of management which implies trick, can on no account be pursued without the marked disapprobation of the board, and without danger to themselves.

" The bedsteads in this house were made when it was considered as a nursery, are therefore very short, and must be most uncomfortable for the larger boys."

Appendix, N° 46.

MONIVEA SCHOOL; visited September 7th, 1818.

Monivea School.

General Appearance.

" THE school has undergone a very satisfactory change, since our last visit, in regard to general appearance. There is only one case of disorder at present, which is scrofula; last year there was much disease of various kinds. There is one girl, however, Anne Kerfoot, who ought to be sent to her parents, being likely to corrupt her companions, and there being, as it is reported to us, no prospect of her doing good here. Amongst the offences of which she is guilty, is that of scoffing at religion, and bringing it into ridicule in every way she can. Perhaps her relations may correct that which appears incorrigible here. At all events, her companions require protection from the effects of an intercourse with this little reprobate; and the example of her dismissal would have a salutary effect, as correcting the notion that the Society are anxious for their continuance, whether they are benefiting or not, by their stay in the school.

Education.

" In the upper classes much improvement has taken place during the last year; in the lower classes there was a degree of ignorance that we thought ought not to have existed. It was accounted for by stating, that punishment was very rarely or ever inflicted here; and the reason why it was not, seems to have been a very improper one, because the children threaten to complain to the Society. I felt no hesitation in desiring the usheress to punish whenever she saw children would not act right without the infliction of punishment; and, as this was directed in presence of the whole school, it is probable that it will have some effect. There can be no fear that the officers of this school will use a greater degree of severity than is necessary.

" It is not long since a very refractory set of girls were in this school; the effect of bad associates is fast wearing away, however.

State of the House and Offices.

" In respect to order, these are kept very creditably; but, of the new addition to the building, (four or five years back), something in justice must be said.

" Two rooms were added, an upper and lower one, for the accommodation of the master's family. The lower one, which was intended for his sitting room, has, I believe, never been occupied as such; the upper one is used as a store very injudiciously. Both are exceedingly damp; and, until they are made dry, whatever money these buildings cost has been thrown away. I wrote to the builder, to say, that I should feel it my duty to state my opinion to the board, and recommending him to come over to the school, and correct what he, I conceive, is bound to correct, bad work executed by his people. He is a man whose character stands high, and who will, I doubt not, for the sake of it, make good these defects. However, I would suggest to the board to have the approbation of the local committee and catechist upon the completion of this work.

" Preparations were making, just when we visited, to make the roof of the house staunch for the winter. This building seems to require little more at the Society's hands than to be well slated, and it would become a most creditable establishment. The wings attached to it have a very dilapidated look, in consequence of the frames of windows remaining without glass, and the apertures being filled up, in the most bungled way, by coarse stones with mortar; a very few shillings, I should suppose, would correct this unfavourable appearance, and give to the whole a very respectable front.

" I am

"I am glad to find that the pump of this school is about to be finished. I observed, that some member of the local committee, in the Report book, has drawn the attention of the board to it; and indeed, both at this school and Roscommon, the affair of the pumps has excited much observation respecting their expense, management and failure; I trust the arrangements now making will prove efficient.*

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Beds and Bedding.

"The dormitories, generally, were in very good order; and the mistress states that the advice given to her by Mrs. Thackeray, last year, to make the elder and younger girls sleep together, has proved useful, and that the bed and bedding, which suffered so much by the dirty habits of the younger children, are very rarely abused, and the children themselves are become more cleanly, and of course more healthy."

Appendix, N° 47.

NEW ROSS SCHOOL; visited 8th and 9th November 1818.

Education.

"THE present master has had no aid in school from any usher since his appointment, from one cause or another; I could not, therefore, be dissatisfied with the state in which I found the boys in this respect; though, with sufficient assistance, I have no doubt the progress would have been much greater.

New Ross School.

"I was generally pleased with the answering of the lecture class, and in the catechisms; the whole, with the exception of the youngest boys, were perfect. The boys may be improved much in reading; their style is not pleasing, neither is their manner as steady as it should be.

Morals of the Boys.

"I have no doubt that in this respect this school has been much improved. The boys express themselves very happy on this account; a reference to my former Report will explain this. There is now no cause for disguise on the part of the superintendents, and the boys are not induced by hopes or fears to practise deception.

House and Offices.

"The room built for a dining hall being below the level of the ground on the outside, is very damp, and will never answer till it is raised.

Rules and Regulations.

"These have not been read as recommended; otherwise I should think there is general observance of the wishes of the Society, in the management of this place."

Appendix, N° 48.

RAY SCHOOL; visited 18th August 1818.

(Converted into a Day School.)

Clothing.

"THE children were in their old clothing (1816), which was in as good a state as could reasonably be expected. The trowsers appeared very dirty; a satisfactory cause was assigned for it, the boys had been occupied in pulling flax and spreading it. The usual change of stockings had not taken place. Upon inquiry, I found that it could not take place; for in taking charge of the school, six months back, only two pair of stockings for each child were handed over to the present mistress, of which nineteen pair were too small to fit any of the children. The same may be said of the shoes likewise. The boys this year have not had the quantity allowed them by the Society, and the present master has been forced to purchase some shoes for some boys, to prevent their going bare-footed, those left in store being too small. The late master has to explain how these things have happened.

Ray School.

Education.

"For six months out of the last twelve there has been little or no instruction given to the boys here. A fire destroyed so much of the school-room (which is the only public room in the house) as to render it uninhabitable for a long time. After this there was a total want of books, for the whole collection belonging to the school was consumed in the fire. Since the books have been received from Dublin, which were a long time coming (it is a great pity a few were not purchased at the neighbouring town), I am assured every due exertion has been made; of this I have no means of forming any opinion myself. It is quite certain the boys have lost much ground since I last examined them, and that as I felt much satisfaction at the state in which I found them last year, I felt very much disappointed at their failure this.

"With respect to arithmetic, it is now eight months since they were duly instructed, for want of the paper, implements, gough and slatse. We were assured, that every exertion will be paid henceforth to recover the ground which has been lost. In writing they appear to have fallen off less than in reading.

Religious

* The pump at this school cost £.705. 6s. 9½d.; that at Roscommon, £.762. 17s. 2½d.

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Religious Education.

"The children appear to me to have fallen off in this respect also; and if that be the case, the same cause is assigned for it. In catechisms, however, they were perfect.

General Appearance.

"I consider the general appearance of the children satisfactory. They expressed themselves contented and happy, and considered themselves improved since the last visitation, though I could not agree with them in respect to education. Probably they were comparing their state now with what it was after they had been idle for six months.

Rules and Regulations.

"The rules, I have reason to believe, have been steadily adhered to, except that which requires they should be read before the children. I attribute their not having been read as directed to the inadvertence or inattention of the catechist, not to any neglect on the part of the master. Hereafter, I have no doubt, the master will read them according to order, whether the catechist be present or not; but I would suggest, that the catechist be called to attend to this point, and report the periods of their being read.

Catechist.

"This gentleman has long been employed in the education of youth. I believe he did not think I made due allowance for the loss of time occasioned by the fire, as it affected the progress of education. I find it so natural for local guardians to palliate every neglect and account for every deficiency, that if I were to yield to their representations, I should, in many instances, become not only a useless but an injurious visitor. In the present case, I could see no good reason why, with the opportunity of procuring a few books in the neighbourhood, education should be altogether stopped till some arrived from Dublin. The master could not take it upon himself, but there were those who might venture to purchase such books as were immediately required to carry on the education of the boys.

"I have no doubt, from what passed, the catechist will exert himself, that the boys may recover whatever ground they have lost, and that the visitor of this school in the following year will have reason to be satisfied on the only point of which I have reason to complain (if I except those things which do not in the slightest degree attach blame to any at present connected with the school), the want of progress in the children.

Master and Mistress.

"Except for those reasons which make persons trained to instruct and superintend children, more desirable superintendents of schools, it is probable few more efficient or more respectable persons than those will be found candidates for charter schools.

Usher.

"The late master was so well qualified to instruct himself, and took so great a share in this department, I had little opportunity of forming a correct opinion of the qualifications of the usher, who, however, had, at the time of my former visit, but just arrived at the school. Without deciding upon his fitness at present, I think I shall not do him an injury; and I am satisfied I shall benefit the school, if I strongly recommend to the committee of fifteen, to call upon him for increased exertion in every respect. The style of reading is far from good; I think the manner is slovenly; and of those things in which they are instructed, they have not so clear a view (in my opinion) this year as they had the last."

Appendix, N° 49.

ROSCOMMON SCHOOL; visited September 4th, 1818.

Roscommon
School.

Religious Education.

"I EXAMINED the lecture class, twenty in number, for some hours, in their scriptural knowledge. There were two or three girls who shewed much judgment in their answers; the rest were not capable of giving any answers at all. I requested the master to examine them. By the aid of a book which is in use at the military asylum, (it was a Catechism of the Four Gospels,) he put to them a great number of questions, which the girls who had before appeared defective, answered very well. If a class, junior to those which were before us, had made these replies, I should have been very well satisfied, and thought the system a very good one; but I consider more may fairly be expected from those we were examining.

"This is evidence, however, of the master's using his best efforts to instruct the children intrusted to him, which I have no doubt he is anxious to use; but is it not evidence at the same time, that mere catechetical instruction will not give them a knowledge of their religion? They must be exercised in it to make it beneficial, and to establish them in it. A proof of this is just now supplied in the desertion of a young girl*, who has lately left this, and residing in the town, has been converted to Popery by the people with whom she has gone to

* In 1815 she eloped from her place.

to live. If she had been taught to reflect upon what she had read, one might expect that she should be able to resist the influence of persons whose religious education has probably not been so good as her own.

" If the board see this matter in the point of view that I do, would it not be desirable to urge the catechist to some exertion, that the benefits of a sound religious education may not be lost to these children, for want of his aid to make them comprehend it?

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Catechist.

" It would be desirable that the catechist in his visits to this school, should be requested particularly to direct his attention to the education of the children in that part which is connected with religion; to examine how far they comprehend what they read, to aid them by his explanation, and to call forth their own reflection. In the instance which I have just mentioned of a convert to Popery, I cannot help thinking, if the girl had possessed that degree of knowledge which is known in most charter schools now, she would not have been persuaded to have left her church upon such temptation as the family in which she lives as a servant could offer. This case becomes the stronger, because this school being endowed for Protestants, she must have been on one if not on both sides descended from parents of that religion. I have little doubt that she was well able to repeat her catechism before she left the school. But catechetical knowledge is not sufficient to fortify children against the seductions employed to make converts to Popery, and to confirm them in the tenets of our church."

Appendix, N° 50.

SHANNON GROVE SCHOOL; visited 15th September, 1818.

Clothing.

" EVERY thing appears correct in this respect, except that as in some other schools, two pair of shoes have been made to answer in place of three. The reasons I have to object to this have been before stated.

Shannon Grove
School.

Rules and Regulations.

" These were never strictly observed previous to the intimation to the family that they were to leave the school; it could hardly be expected more attention should be paid to them afterwards. Indeed the catechist in his communication with me, states, that he did not press upon these persons his observations on their neglect in this respect; but that he looked to their removal as the period for enforcing whatever orders the board have promulgated.

Apothecary.

" Both upon this and the last visit, we did not agree in the nature of a cutaneous disorder prevalent, and in some instances, very virulent amongst the boys; I considered it as a long neglected itch; he as an eruption very natural and of no consequence; I think the boys agreed with me. I would recommend, that it should be notified to him, that if this complaint still continued, he would be thought to neglect his duty; and I have no doubt he would soon find a remedy for it. He is a brother to the late master, which induced me to use more delicacy in any communication with him.

" There are three or four other boys full of disease; scrofula chiefly, I believe, which may be hard to cure."

Appendix, N° 51.

SLIGO SCHOOL; visited 28th August, 1818.

" WE visited this place on the 28th and 29th of August; we found the house and every thing else in excellent order. The only departure from rule was, that the boys were without stockings. Upon entering the kitchen, we found them hanging up to dry for Sunday. Thus it happens, very often at the latter end of the clothing year, for two days in the week, the children are bare-legged; a course more injudicious than if they were in that state throughout the year.

Sligo School.

Clothing.

" The clothing throughout is very excellent; the master of this school supplies it himself. The only objection that I can make to his management is, that he gives to the boys only two pair of stockings, and the same number of shoes annually.

" We have just seen the effect of this arrangement with respect to the stockings; it is impossible to be certain that evil effects do not follow also from the boys possessing a more limited number of shoes than the Society supplies to other schools. At all events, it is the order that they shall have three pair of shoes and stockings; and I am confident that the master will for the future invariably give them, as he has assured me he will. If the rule that requires quarterly inspection of the clothing, and which directs that the annual allowance of clothing shall be in the hands, at the feet, or on the persons of the children, be duly enforced, and reported as having been acted up to by the catechist and such members of the local committee as can be induced to attend. Neither here, or in any other school, will there be any deviation from it in future.

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" The master, having the contract for clothing (which I trust he will retain, for nothing can be better), did not conceive himself tied down to any precise rule, but supplied as there seemed occasion, and thus two sets answered, of well made articles, in place of three; but the effect has been, that the children often go without stockings. I have never found any deviation from the rules laid down by the board beneficial to the children, and therefore recommend that no neglect of them be permitted on any point in which rule can be observed.

General Appearance.

" The appearance of these boys is very good. There are a few boys who look sickly, yet without any complaint; the rest are healthy and cheerful. One boy ought to be excepted, who is sadly affected with sore eyes; another has lately recovered from typhus fever.

Education.

" In this respect the state of the senior boys is pretty much the same as it appeared to me last year, and then I thought it very creditable indeed.* In the two lower classes we thought there was a greater falling off, both in reading and spelling, than we expected; but the middle classes retained their rank and position very well. In writing and accounts, the whole school, that is, all who are instructed in these points, seem entitled to commendation.

Religious Knowledge.

" In catechisms the school is very perfect; and the lecture class, which is always formed of the two first, is well acquainted with the prophecies of the Old Testament, and seem to have a good notion of the value and importance of prayer. Their explanation of the four Gospels a little disappointed me, recollecting how much I thought of them in this respect last year; possibly I should have felt better satisfied with the same answers from some other of the schools, though I expected more from this.

Morals of the Boys.

" In general they are represented very good indeed. One boy has endeavoured to elope lately; and, in a complaint he had to make, I think he evinced a disposition that was far from pleasing, though he established his point. What that was, I shall state when I come to the head, 'Regulations.' The conduct of the boys upon this occasion proved their attachment to the master, I thought, and their kinder disposition, though they were sufferers, equally with him, in the privation complained of. We rejoice that the boy, whatever was his motive, made the complaint; it will prove to the master, that no deviation from the rule, can take place with impunity, or, that though he be all correct in every other respect, yet, if he fail in one point, he is at the mercy of any evil disposed boy who chooses to report his neglect.

House and Offices.

" All that was defective in this respect last year, has, I think, been remedied. It might perhaps be useful to arrange one of the out-offices so as to answer for an hospital, in case of infectious disorders. To this extent I agree with the inspector of hospitals, who has lately visited here, and who has reported on this head; but nothing could induce me to think separate establishments, such as are to be found in several schools, are desirable. To me they appear a useless expenditure of public money, and, to use a vulgar phrase, a 'remedy worse than the disease.'

Farm.

" The farm here is very well managed. Delicacy, on the part of the master, has prevented him lowering many of the hedges, which have become a nuisance; he considers it right he should have the authority of the board to correct this evil, and I hope the board will grant it. These hedges, too, are double, so that much ground is lost on the farm, and occupied by numberless birds, who destroy his grain in the most provoking manner.

Garden.

" The garden is kept in capital order; it is valuable to those boys who are employed in it, from the knowledge they may obtain, and to the whole school on account of the abundance and variety of good vegetables it supplies.

Play Ground.

" The play-ground, though small, is in a very good state; when the weather and season permit, the boys have liberty to amuse themselves in the field at the rear of the offices.

Bed and Bedding.

" No school can surpass this in care and comfort in these respects.

Rules and Regulations.

" The course generally pursued in this school has been so good, that little inquiry seems to have been made how far it was managed in conformity with strict rule. The boys being well instructed, well clothed, taught a good trade, appearing in good health, and expressing themselves contented and happy, no further questions seemed necessary to be asked. Thus it has happened, that, contrary to rule, two pair of stockings and two pair of shoes have been

* The former report of this School was not produced to us; it could not be found in the office of the Society.

been all that the boys receive here; the bad effect of this, with respect to the stockings, has been pointed out, and I am confident will hereafter be remedied.

"Another deviation from rule I have to notice, which occasioned the complaint of one of the boys, supported by a few others, and, I think, certainly established by them, that the hours allotted to them for play were not duly regarded; and, though they did not consider the time granted for improvement was infringed on for the purpose of increasing the time devoted to labour, yet they did think that their own leisure was. The boy appeared to Mr. Armstrong, the catechist, and to Mrs. Thackeray (who accompanied me in the inquiry), to make out his case; and the master has assured me, that in future the rule respecting the hours of play shall never be departed from. I never saw a man more distressed by complaint being preferred against him. He considered his conduct towards the children so kind, that such a thing could not have happened. He has been taught a useful, though painful lesson; and I am quite confident it will never be repeated. The complaint was made evidently against the will of the school generally, who would not support it, though they were desired to declare all they felt. I consider this as evidence that they had not much suffered; and that complaint would not have been made but by a boy who had offended, and of untoward disposition. I am very glad, however, that the point was brought forward. No cause of complaint will, I am confident, again occur; and, as I have reason to think a line of communication is kept up throughout the schools generally, the effect of complaint made here, and the instant attention paid to it, will operate wherever it can be feared or felt.

"The book of rules, as directed to be read in schools, has not been observed.

Local Committee.

"It does not appear that any active part is taken by the local committee in the superintendence of this institution, beyond the consideration of those points which are usually brought before meetings on the quarter day. I do not observe that any examination of the boys acquirements take place. The local committee feel confident, no doubt, in the general care and kindness of the master, and that he would not intentionally do any thing that could injure them; hence it probably arises that they are not more minute in their investigations. I was not fortunate enough to meet any of these gentlemen, as they were absent, at the time of our visit, from the country.

Catechist.

"The Society have a very respectable officer in this gentleman; and I am confident his care will in future be particularly directed to those points to which I have felt it my duty to direct the attention of the board. Since my visit I have received a letter from Mr. Armstrong to this effect.

Master and Mistress.

"There are not officers under the Society for whom I feel more respect than these. I am confident their desire is to do justice, and to treat with great kindness the children committed to their trust; yet the rule I laid down for myself would not permit my passing unnoticed such things as could in any way be injurious to the children, or such complaint as any boy could establish against their master, however trifling in its nature. The good that I expect from this proceeding is, that it will keep every master on their guard, and prove to them, that nothing can make them feel comfortable in their situations but strict adherence to rule; that every departure from it makes them liable to annoyance, whenever any scholar, from malice, or any other cause, shall prefer and establish his complaint. I consider the rules of the Society as well calculated for the happiness and security of the master as the boy, and it is only to act up to them to ensure the well doing both of the one and the other. Those schools to which we have paid our second visit, and found strict conformity to rule, where, previous to our first, it had been disregarded, acknowledge the truth of this assertion, and are grateful that it has been enforced.

"In every other respect but those I have stated, it is impossible that more correctness could be exhibited, or, I might say, more paternal care shown to the children in any school. From these considerations, I trust the board, in noticing the deviations I have named, will remark upon them mildly, requiring, for the future, attention to the orders of the board as fully in his as in every other establishment, and I am confident it will have all the effect required; for I never saw a man more pained than he was at the idea that he could be charged with any act that could be injurious to the boys under his care.

Usher.

"It will appear, by the report, that, though we do not complain of the degree of knowledge acquired by the children here, their progress last year was such as to make us expect a greater proficiency than we found this.

It might be useful, if the board noticed this disappointment. If the usher has in any way relaxed, it would excite more vigilance, and greater efforts in him; if he has not, the only evil would be, that he considered me harder to be pleased than I ought. He is a respectable young man, and deserving, for his own sake only, to be kept on the alert.

Apprentices.

"As far as the master's knowledge extends, no material alteration has taken place in this respect; during the last year, five more boys have been apprenticed out. It is to be regretted, that boys so well instructed in weaving, and so capable of earning so much in that way, cannot find masters in that trade; I perceive many of these go out as servants.

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Employment.

"The loom occupies about 40 boys; as many are occasionally employed on the farm. Some, but not many, work in the garden. The little boys knit, and repair the clothes.

Stores and Feeding.

"The stores are abundant, and the most ample justice is done to the boys in their feeding."

Appendix, N° 52.

STRANGFORD SCHOOL; visited 29th December 1818.

Rules and Regulations.

Strangford School. "THE master states these to have been frequently read before the school, and in the presence of the catechist and others. The use of this order has been better understood by the boys than by the catechist and master, as will presently appear.

Local Committee.

"The attendance of the members of this committee is pretty numerous; their usefulness, however, would be greater, if they took less for granted than they do, and if they exercised a more rigid controul than they do over the master.

Catechist.

"These observations apply very forcibly to this officer.

*Master and Mistress.**

"I consider the qualifications of the master sufficient, provided he be kept strictly in his place, and be taught to recollect himself.

"The boys complained to me that they had not justice done to them in the article of food; that besides being stinted in milk at supper, they often got potatoes and broth, when the dietary assigned them bread and milk. They certainly established these facts. In his defence, the master states, that he limits them with respect to milk, that they may not wet the beds. The few boys against whom he could in justice bring this charge, I consider no defence whatever; nor was his explanation as to the cause for giving them potatoes and broth, when, by the Society, they were allowed bread and milk, at all more satisfactory, namely; that it was difficult at all times to obtain milk. He has a capital farm, and no master can be more certain of a good supply of this article, than he, if he will take the common measures necessary to obtain it. The real reason for the deviation from rule must be, that it is more convenient and more advantageous to himself, to feed them in the one way than in the other; and, though I think both himself and his wife capable of being very good officers under the establishment, I would strongly recommend that they should feel the effects of their neglect of duty, by the marked displeasure of the committee of fifteen; and hereafter, I will venture to predict, there will be neither on the part of visitors nor boys, cause of complaint. I think the kindness of the local committee have misled the master, and that he wants only to be brought to his recollection, to prove efficient and correct in his conduct.

"I would not be misunderstood, though the boys complained of their not receiving the description of food specified in the dietary, they did not mean to charge him with a deficiency in quantity; they are, I doubt not, amply fed, for the children look very healthy, but they had a just right to complain, when they saw the benevolent intentions of the Society towards them frustrated, at the caprice or on account of the selfish parsimony of the master.

"The catechist has, it appears to me, to explain why he permitted this infringement of order, so offensive to the boys, for he was fully aware of it.

Appendix, N° 53.

DUNDALK SCHOOL; visited 15th and 16th January 1819.

Dundalk School.

"THE master, mistress and ushers, though much to be respected for their moral conduct, possess the most limited qualifications for their respective offices. I would particularly request, that they be directed to make themselves perfectly acquainted with the rules of the Society; and that they on no occasion be found to depart from them. The least that the Society can expect from superintendents of such limited qualifications is, their strict conformity to rule in every thing; and the local committee and catechist, whose exertions have been the chief cause of the respectable state of this institution, ought to be spared the necessity of complaining that the rules are not duly regarded.

"The Society need not apprehend that this school will, at any period, lose the effectual assistance of a good local committee; but if vacancies occur by the death or resignation of

* The master of this school was removed to Newport day-school in October 1819, for the reasons given in Mr. Thackeray's evidence.

of any of the superintendents, they calculate upon efficient persons being sent to supply them. Indeed, when the number is increased from sixty to one hundred (as it probable soon may), it would be well that the master and mistress should be sent to a smaller establishment, and that an active and intelligent usheress be employed, in conjunction with the person who is now the usheress, and who has been in her office, for I believe, more than twenty years, respected by all for her propriety of conduct, but possessing in a very limited degree, the qualifications of an instructress.

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Appendix, N° 54.

Examination of the Reverend *Elias Thackeray*, Friday, 31st December 1824, who was called in; and Examined on Oath, as follows:

YOU are vicar of Dundalk?—I am.

Were you ever appointed by the members of the Incorporated Society to inspect the charter schools?—I was.

Did you at the same time receive authority from any other society to inspect any other schools?—No, none other.

Did you receive any remuneration for your trouble?—No; remuneration was more than once offered, but I declined accepting it; I only required that the expenses of my journey should be defrayed; for I associated Mrs. Thackeray with myself in the undertaking, on account of the many female establishments there were to visit.

Did you inspect all the charter schools?—I believe every one, with the exception of a small place for sick persons at Arklow; I believe every other.

Was it the object of your examination to ascertain whether the existing rules were complied with, or did you feel yourself at liberty to examine into the schools, with a view to see whether any alterations in the rules might be desirable?—My first object was to see whether the superintendents of the various schools did act up to the rules, and I had reason to think some of them did not, and to see what I could suggest as an improvement in them; several alterations did take place; among others, the establishment of two teachers institutions; one at Santry, and the other at Kevin-street; I made two visitations in two following years.

In what years did your inspection take place?—In the years 1817 and 1818.

What length of time did it take you to examine into the state of each school?—It took me, upon the average, about three days to each school; I think we were out from home a long time altogether; we came here to communicate with the board, to assist in correcting any thing they were induced to alter at my suggestion, or at that of Mrs. Thackeray, who accompanied me.

Did you find, in the course of your inspection, that the local committees acted in such a manner as to produce an efficient check upon the masters and mistresses, in the management of the school?—Certainly not, in all cases.

Do you think, in the majority of instances, they were remiss in their examination and attendance?—I do not know whether I can answer that exactly; there were 24 or 25 schools at that time; there was a great deal more attention after the first visitation than before it, as appeared at our second; we had pointed out to them, how essential it was they should take a part in the general concerns and management of the schools.

Did you examine twice?—Yes, I went out twice; I stated to the committee of fifteen (when requested by them to visit their schools) the terms upon which I was disposed to go, namely, to examine the establishments, and to suggest such improvements as might occur to me; that I considered my inquiry was to correct what might be irregular in the officers of the establishments, not to deprive them of their offices, except extreme cases should appear; and in my visits, I told these officers, that they would be inspected the next year by some person with my report in his hand, and if they were found not to have attended to the rules of the Society, and to the suggestions supplied, they would be dismissed; we found a very great improvement on our second tour, and that many, who might have been dismissed with propriety on the first visit, had greatly corrected their conduct.

What individuals do you mean might have been dismissed with propriety?—The masters, and other inmates superintending the establishment.

Did you find any schools with no local committee to superintend them?—Not any one, I believe.

Is it expected by the committee of fifteen, that the local committee should attend regularly at any stated period?—The custom of the local committees had been pretty generally to attend only quarterly, at the making up of the report, to see what was defective, and settle the master's accounts. At my suggestion, they were requested to attend oftener, and not to consider they were merely a committee to settle the accounts, and to examine the state of the dilapidation of the buildings, but to act as local guardians more than they had been in the habit of doing.

Did you ascertain, whether the catechists were regular in the performance of their duties?—There were some of them very exemplary indeed, and there were some who were satisfied with a very short report, so that I could not collect readily what was their general opinion from their reports, and I suggested to the board to call upon them to make their reports more full; those which followed showed the benefit of the suggestion.

Is the situation of the schools such as to make it easy in all cases to obtain the attendance

Examination of
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Elias Thackeray,
31 Dec. 1824.

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of the local committees?—No, it is not; and I believe I suggested the suppression of certain schools, principally from the impossibility of getting regular local committees.

Can you recollect what schools they were?—I think Monivea was one, and Trim was reduced; the impression upon my mind is, that Monivea was recommended to be suppressed; Trim was reduced, I know; I cannot recollect any other at present.

Of what number do you think the local committee should consist?—It cannot consist of too many; if you can get the neighbouring gentlemen to take a part, it is impossible to increase the number too much, though it is probable, if there be a few found who will zealously do the duty of the establishments, that the many will come only upon express occasions.

How often did you recommend the local committee should attend?—As a local committee, they are called upon to visit quarterly, and I suggested they should consider themselves the local guardians of the schools, which would naturally suggest to them the propriety of more frequent inspection, and more extended duties.

Is their attendance gratuitous?—Yes, certainly.

Is it necessarily attended with a great deal of trouble to the individual?—Not if there is a taste for the thing, otherwise it cannot be a very pleasing duty. To consult the various dispositions of such a body, the committee of fifteen, at my suggestion, struck off a sort of manual to be presented to every individual visiting a school, exhibiting the various points deserving consideration, in the hope that he would be particularly attracted by some one or other of them, and induced thereby to attend to it. Some might have a taste for work, others for education, and others for seeing the place clean, and so on.

Is the situation of a local committee man attended with any advantage, in the way of patronage; do the committee recommend the children for admission into the school?—It must very often occur, that they will recommend oftener than any other individual; but they are often disappointed, by the preference of such as appear to have stronger claims on the board, on account of the distress of the applicants.

Are their recommendations attended to in the appointment of the master and usher?—I should think not very often, except perhaps where there are large towns, and a great number of persons out of whom you can select; in many parts of the country there are no candidates from whom you could make good selections, I believe; at all events, now it is out of their power; the vacant situations are, if they can be, filled up from their own officers; the appointments are with the Society.

Under these circumstances, do you think it likely a sufficient number of persons would be found to attend diligently as local committee men?—Yes, in many parts, if they were in earnest.

Do you think there are many parts where it would not be so?—No doubt it is so likewise.

Would it be likely you would find persons continue so long in earnest as to encounter a great deal of trouble, without any reward?—I do not view the thing as a matter of great trouble; the clergyman in the neighbourhood ought not to feel it a trouble.

Is he the catechist generally?—Yes, with very few exceptions indeed.

Is he not disqualified for a member of the local committee?—He is a sort of secretary to them, and the distinction between them is rarely, if ever, made.

Have the local committee a complete authority over the master in the school?—No; I consider I could suspend a master, if I saw occasion, as a member of a local committee, and the catechist would feel himself authorized to do so, but either so acting would write to the board immediately; I think the greatest defect in the establishment, is the want of a sufficient attention on the part of the local committees; some local committee men have been found not very good judges, occasionally perhaps too good natured; I have seen some reports very much at variance with what I have considered to be the correct view of the case, arising from one or both of those causes.

Did you find that the reports were, upon the whole, more favourable than the situation of the school deserved?—Yes; in the cases I reported upon I observed, "that I should never fear they were harsh towards the masters and mistresses."

Do you think the local committees had a feeling, that if the school was in a bad state, it reflected upon them and their own care?—No; I do not think that operates generally.

Have you any reason to think the local committee were at all severe in their opinion of the boys, or in their conduct to them?—If they had occasion to think the boys had been ill treated, they would support them. I have seen instances of this; there is no fear they would do justice to the children, except in a very rare case indeed.

If the master does not comply with the rules of the school, are the boys in the habit of making complaints to the members of the local committee?—I remember an instance in which the boys did apply, and it was visited very quickly by the person to whom the application was made; that person came down, and there was a close investigation.

Where did that occur?—At Castledermot.

Of what did the boy complain?—That he was ill treated; the boy complained, and Mr. Green, a magistrate I believe in the neighbourhood, came very anxiously forward in his support.

Do you recollect whether it was a complaint of general ill treatment, or upon any particular occasion?—I do not recollect what it was; I believe he had been harshly beaten.

Did he complain to you individually?—No, when I came there I found this complaint.

What was the name of the master at that time; was it Lucius Harvey?—Yes, I believe it was.

What

What do you recollect of the circumstances of the case?—There was a charge against the master for not giving sufficient food; that the boys had not received the allowance of food they were entitled to by the dietary; and the opinion was, that “justice had not been done to the boys, but latterly the master had corrected his misconduct in that respect.”

Do you remember whether that complaint had been preferred against the master long before your visit?—No, I do not.

Was it made in consequence of your visit?—No, it was before.

Did the local committee take up the complaint and examine into it generally, or was it only by a single individual?—The committee must all have taken it up at the meeting. The next charge was with respect to the severity of the punishment; the third was not proved, that was with respect to the play-hours and labour. It might happen, that at the time of labour the master might keep a boy out in the field in catching weather. I do not suppose I should have visited a master harshly under such a circumstance.

What was the result of the charge of ill treatment?—That the charges were fully proved, and that he ought to be dismissed if he so conducted himself again.

Do you know whether a similar charge has been made against the same master?—Yes, I have heard of it within this last month.

Do you think that the boys at the charter schools can venture to complain to the local committee of the conduct of the master, if he treats them severely?—I can entertain no doubt upon that point; the statement just made is an evidence of it.

Did you find any instance in which the boys were afraid of stating, either to yourself or the local committee, the conduct of the master?—I am not aware of any; there might have been a case; the principle I laid down when I made my reports, was to give to the Society every information I acquired; and if there was such a circumstance, it is certainly recorded, I have no doubt, in some report which I have made.

Were you in the habit of examining the boys apart out of the presence of the masters?—Yes, always I think.

Were the boys in all cases apprised of your being authorized by the committee of fifteen to inspect the schools?—Yes, invariably, I suppose.

Did you always make it generally known in the schools?—It was notified to them by an official paper; I am perfectly certain they must have known it.

Did any instance come to your knowledge of a boy being punished for having made a complaint against the master?—I really cannot recollect; it is a long while since I was the visitor; there is something, however, floating in my mind as if there had been; but my reports will testify on this as well as on every other subject.

Have many instances come to your knowledge of boys being punished with undue severity for trifling faults?—I do not recollect any thing so strong as this case referred to.

Does it appear to you that is one of the prevailing evils of charter schools?—No, certainly not.

Does the friendless condition of the children, and the circumstance of their never going home to their friends and parents, induce the master or mistress to treat them with greater severity than children are treated in other schools?—I think not.

Do you think they are treated as kindly as in other schools?—Yes, I should say so, speaking generally.

If the quantity of clothing allowed to the children by the Incorporated Society is not delivered to them, have the masters or mistresses any advantages from withholding it?—I believe the Society now send out the clothing to them, except to the female schools.

Supposing the children not to have the clothing, what becomes of it?—They are to bring it, at the end of the year, before the committee of fifteen, according to the rule added at my suggestion.

In what way would the local committee know the fact, if the master did not bring it before them?—They would know it in every way, by the children themselves.

Would the children dare to tell?—I cannot doubt it, looking to the local committee as their friends; the course we pursue in Dundalk is this; when the new clothes are produced the old ones are exhibited.

Referring to your Report upon Sligo school, visited in 1818, it appears, that you have stated that the “only objection you made to the management of the master is, that he gives the boys only two pair of stockings and two pair of shoes annually;” you having previously stated in the same Report, that “for two days in the week the children are bare legged, at the time their stockings are washing?”—The reason of the boys for that was, that the heat of the work whilst at the weaving was such, that they threw off their stockings.*

Is it likely that heat should occur on two days in the week and not on the other days?—No, certainly not; but the report there is previous to the new order I speak of; the masters I believe thought they were allowed a given sum to clothe the children, giving them as much clothing as was necessary, and considered all surplus their own; to correct imposition, I recommended to the Society to insist upon the whole of the old clothing being brought out and examined by the local committee, when the new clothing was to be inspected and approved of.

Did

* In reading over this evidence, Mr. Thackeray desired to add, “This answer must have been the effect of inconsideration. I remember this reason being given to me personally at the Lintown Factory, and I suppose I have improperly applied it here. It is hard to recollect conversations of so distant a date, and on subjects connected with many establishments.”

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Did you examine particularly into the school at Sligo?—I did.

Is there any thing that distinguishes that school from the other charter schools?—The linen business is established there, which appeared to me so important, that I recommended in both my Reports, it should be introduced into the other schools.

Was the conduct and management of that school satisfactory to you?—I thought it remarkably so.

Did the local committee attend regularly at the school?—I think the local committee at that school were remarkably respectable; Mr. Wynne was one of them; upon reference to my Report, it appears, "they did not take an active part." I visited Mr. Wynne in the grand jury room; it was during the assizes, and I asked him his opinion upon it.

You say that you recommended the establishment for weaving to be extended to other schools?—Yes.

Do you recollect any complaint ever having been made of the boys being over worked?—I recollect there were some complaints of their being kept from their play hours, or at their work longer than they ought to have been; there was a complaint by one boy, supported by a few others, and certainly established by them; the complaint was, that the hours allotted to play were not duly regarded; but school improvement was not interfered with; and it ought to be added, the whole of the school were dissatisfied with the boy for what he had done, which seemed to me to shew there was not a system of harshness.

In what way did they manifest their dissatisfaction to the boy?—I find it stated in my Report at the time "the complaint was made, evidently against the will of the school generally, who would not support it, although they were desired to declare all they felt."

How did they shew that?—By my desiring them to declare it, and their manner, which at that time justified me so to report it.

Was that desire expressed in the presence of the master?—I should think certainly not.

Was it expressed in the presence of all the boys?—Yes, certainly; I believe we always went to the whole of the boys, and asked them if they had any cause of complaint.

Did they manifest their hostility to the boy who complained otherwise than by being silent?—It does not appear in my Report, but I was at the time certainly convinced of that which I stated.

Might not their silence arise from terror?—I cannot say that they were silent; I have not stated that; but it appeared to me, the boys were averse to his conduct on the occasion.

Was the master reprimanded in the presence of the school?—He was reprimanded; I cannot recollect whether it was in the presence of the boys; my Report does not state.

Were not the boys assured they should have in future the hours of play?—I dare say they were; we should have insisted on this.

Did the boys express any satisfaction at being so informed;—Most likely they did, but I cannot recollect.

Why did a fact brought forward by one boy, and supported by others, and admitted by the master to be correct, create dissatisfaction among the rest?—The boy might have been a disagreeable boy to his companions generally.

Is it your impression that the master generally was kind to the boys?—Yes, certainly; I have made inquiry from various sources; I think he is a quick tempered man, but that he is a man who would not treat a child in the school worse than his own; he is quick to his daughters for the period, but I think he would feel as much after an act of severity as any man.

Did you hear of the practice of his seizing the boys by the throat?—No, I should have recollected it if he did I am pretty confident.

And pressing them in such a manner as to throw them into convulsions?—No, most certainly not.

And that to the extent of hundreds of times?—No, certainly not; such an act once committed must have been impressed upon my mind I think.

Could that practice have existed without coming to your knowledge?—I think not; the boys would have told me of it; I think it could not have occurred before either of my visits.

If it should appear from the most undoubted evidence, that such had been his very constant practice, and that you are now certain, as you must have been, that such was not stated to you, should you not then infer, there must have been some very strong impression of terror upon the part of the children, that could account for their not bringing it under your observation?—Certainly, I must have been the most deceived man that could be. Mrs. Thackeray was with me at Sligo, and females are generally very much alive to such things.

The question is this, whether, if it should now be demonstrated beyond all doubt, that such had been in point of fact his constant practice, and your recollection being positive that such a practice, if it existed, was not brought under your observation, would you not infer that you must have been particularly deceived, and deceived from a strong impression of terror operating upon the minds of the boys?—I know not to what cause to assign this; the character of the master at the time, in that country, was certainly opposed to the supposition you suggest, and the facility of communicating their grievances, real or imaginary, was not unknown to the boys in these institutions, by anonymous letters.

Is it easy for a boy to write anonymous letters without being detected by the master or usher?—A boy could do it at times when these were not present.

Did any instances come to your knowledge of a boy being severely punished for not having

having done so much at the loom as he ought to have done, according to the opinion of the master?—That was the case in question, I suppose.

You have said that you think the system of weaving in charter schools is a good one; do you think it desirable for the benefit of the master, or the benefit of the boys?—For the benefit of the Society, I now think.

In what way; is it likely to produce a large sum of money; does it produce a large sum of money?—Yes, it would, I believe; a boy can earn four shillings a week when he is perfect in his business, I hear.

Do you think it desirable that the Incorporated Society should be converted into a large manufactory of cloth?—My own opinion is, it would be a most advantageous thing, on every account for Ireland, if a trade was part of education.

In what way would it tend to increase the happiness of Ireland?—It would give you an industrious population.

Would they remain in the charter schools?—No; they would go into the North, probably. The neighbourhood of Drumcliffe abounds with such, I have heard.

In the school at Sligo, for whose advantage was the weaving conducted?—It was the master's; but then all the expense and risk were his, I believe.

What expenses did he incur?—First of all, there were the looms, which then were very expensive; you may now get them for 42 s.; and then all that was spoiled by teaching them their business.

Are you quite certain he defrayed the expense of the looms?—I believe so; I am not positive of it; I believe the whole expence was his.

Had you any means of ascertaining what profit the master made from the work of the boys?—No.

Did you examine his books?—No.

Did you ascertain the quantity of cloth he sold?—No; I saw the cloth he sold, which I thought very valuable for that part of the country. I did not think that inquiry a part of my business.

Did it appear to you that the value of the cloth, and the advantage the master could make of it, induced him to compel the boys to pass more of their time in weaving than could be beneficial to them, considering they were to be instructed in reading and writing, and other useful knowledge?—It appears by my Report (and the boys admitted it), there was no interference in their school improvement.

Could the boys be sufficient judges of that?—Yes, as to time; because the hours are marked, and this might make me have a favourable opinion of the master, that he had not interfered with the hours intended for their moral and religious improvement.

Did you ascertain the fact of the boys being in the school and under instruction for the length of time appointed by the Incorporated Society?—Yes, I generally did so; for it must have been an object of inquiry, and I think their state of education was very good, in this respect. I find in my Report, "that the instruction of the school appeared to me much the same as last year," when it was very respectable.

Did any instance appear to you of the boys being kept from church to acquire on the Sunday a part of that instruction which they ought to have done on the week day?—No.

Did any instance appear to you in which the boys were compelled to rise before the regular hours to work for the master?—No; I do not find any reported here.

Did you inspect into it?—It would not have occurred to me to make such inquiry, unless it had been suggested to me, and it is not recorded here. Nothing whatever surprised me so much as what I have heard lately about the master of Sligo school.

Were the boys continued in the school for a longer period than appeared to you desirable?—I have no recollection of it.

Did it appear there were a number of overgrown boys in the school?—I think I asked some master, why he could not get his boys apprenticed out? I might have asked this question of him; and if so, the reply was, he was not able to get them situations; but I am not certain on this head.

Did you examine his annual record of the ages of the boys?—No; I do not suppose I did, in any of the schools. I do not think I had occasion, for these are sent quarterly to the committee of fifteen.

Do you know to whom the boys were usually bound apprentice upon leaving the school?—I suppose, to weavers.

If a boy was bound apprentice to a weaver, would he not necessarily learn to weave from his master during the years of his apprenticeship?—Yes; but he would be a much more valuable person to his master in consequence of his knowing how to weave; he would get a shorter period and better treatment in consequence of his power to profit his master.

Would not his indentures be similar to those of any other apprentice?—These vary from three to five years.

Would not the conditions be the same, would the master be bound to feed or clothe him better?—No; but it would be an encouragement to do it, as the boy was more valuable. I have more than once seen a boy dismissed by his master when a bad season came on. I saw some during one visit that were sent back to the schools, because the expense of feeding them was so high. Now if a boy were able, by his industry, to increase the funds of a family, they would treat him better than they would do if he were a dead weight upon them.

Is not there an apparent absurdity in apprenticing a boy to a man to learn a trade, which trade he knows as well as the master?—At that early age it may be necessary to keep a lad under some restriction, but the Society have the power of apprenticing him from three to

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five years; and if they have been in the school three or four years learning to weave, two or three years more would be sufficient for such restriction.

Did you find any instances, in which the boys expressed any unwillingness to be bound apprentice to learn a trade which they already knew?—Yes; I think it is in my recollection that they did complain. Yet there is an advantage which appears to me to arise from it, and a very important one; if a boy has learnt a trade and happens to be seduced into bad company, the principles he acquired in the school and the knowledge of this trade will easier bring him back, and instead of continuing vicious, his return to industrious habits is greatly facilitated.

Did you find it was more easy to provide apprenticeships for the boys instructed as weavers, than those who were not?—That I did not look into.

In your Report you stated, “it is to be regretted that boys so well instructed in weaving, and capable of earning so much in that way, cannot find masters in that trade; I perceive many of those go out as servants;” that fact being brought to your recollection, does that accord with the favourable opinions you expressed of the practice of teaching weaving in charter schools?—There are parts of the country where it would be more difficult in obtaining masters than others; in the north of Ireland there would be no difficulty.

Do you think it would be difficult in Sligo, from its local position?—From what I have heard from Drumcliffe, where there are a great number of weavers who have gone out from that school, it ought not to be so.

In consequence of your recommendations, has the practice of weaving been established in many of the schools?—No, none; it has often been mentioned by me to the board, not within the last few years; I thought it was often entertained with a good deal of consideration.

In that case, should you consider them as schools or workhouses?—Schools for very good education. The objection I have to workhouses is, that the people have a great aversion to the names, and you put a stamp upon the child for ever.

Are the children respected when they go out of the charter schools?—They are now. I have brought up a report of the charter school at Dundalk, to shew the way in which the children are disposed of there.

Putting aside the consideration of Dundalk, do you think there are many parts of Ireland, where it is a matter of opprobrium to have been educated in charter schools?—Yes; I dare say it is in the south, or wherever they have not been attended to as they ought to have been, and the best correction of such evils is the visitation of them by the country gentry.

Do you think that happens in the majority of instances?—I hope so; though I can only speak from a few instances, for some years back, within my reach.

Do you think so?—I do; I think the moral improvement of the charter schools has been productive of a great deal of good in that respect.

Do you consider that an occasional and temporary improvement in the administration of any particular charter school can get rid of that opprobrium that has been the growth of half a century?—No, it must be gradual; but when I see those young persons go out and conduct themselves well in life, and find the gentry patronising them, I think the lower class of persons learn to think well of them and to respect them.

Do you find, for the most part, they are respected and kindly treated in gentlemen's families, when admitted into them as servants?—I am afraid I cannot absolutely say that; it depends upon the conduct of the master and mistress; if a girl or boy go out of a charter school into a family, and the master and mistress take no care to uphold them in the principles in which they have been instructed, and to treat them with becoming care, the other servants will treat them with contempt; in Lord Roden's, in my own and in many other families, I can state, that females, educated in charter schools, have, by their exemplary conduct, won the regard of all their fellow-servants, as well as the good opinion of their masters and mistresses.

Supposing the master and mistress to pay the same attention to those children as others, do you think they are likely to be treated with respect and kindness by the other servants?—I think when they first go into a house, unless the master and mistress do shew them some little care and attention, they are very little likely to be treated well, and I have always found, that when children have lost their situations, it has been in establishments where there has been a want of consideration for their particular circumstances and feelings.

In what way do their feelings differ from those of others educated in similar circumstances?—A young girl coming out of those schools is liable to hear herself termed a charter school brat, and if she have not some one to support her may be greatly depressed and injured by insult. One girl, the other day, was called a charter school brat, she said to the cook, “You call me a brat; I have received a very good education, you have received none, and I hold myself above you; and I am obliged to the Society that gave it me.” But a girl has not always courage to do that.

Do you think it possible to provide situations in gentlemen's families where persons are likely to have their feelings consulted, and their weaknesses upheld, for any considerable proportion of the charter school children?—No, certainly not; and I do not consider gentlemen's families the very best situations for them. I think the class below them is better.

Is it easy to find such situations for them in that class?—I think it will be. We have had

had very few girls who did not get out. Some of them, it must be admitted, however, to very bad places, to people who care very little about them.

Do you think upon the whole, the children educated in the charter schools, turn out well?—I think there has been very great improvement of late in the institutions.

The question is a general one; do they in general turn out well?—I should suppose now they do, speaking generally of the great mass, as well as in any other establishment; but I beg to remind you, my knowledge of charter schools has been, for five years, limited to very few.

The question does not refer to any comparison with another establishment, but the general fact, aye or no, do the children turn out well or ill?—I have no means of knowing any thing more than the establishments near or under myself; I can answer for those very satisfactorily; I have brought a return of every individual sent out for a long period, from the school of Dundalk, and to me it appears very satisfactory.

During the time you were inspector, was not your attention very much directed to the fact, one way or another, whether the children turned out well or ill?—Certainly, I think there must have been some document on my part upon that subject; I cannot at this moment bring it to my recollection.

From your previous knowledge and experience, have you now any general opinion upon the subject, whether the children turn out well or ill?—I should say well. I can only speak comparing them with other establishments.

What establishments do you allude to?—Any establishment in England or Ireland.

The information we seek is not of a comparative nature as to the Foundling Hospital or parish schools, but the fact of turning out well or ill?—I should say they turn out well; I certainly think much better than they have credit for; but I could wish not to speak on points of which my knowledge must be very imperfect. My object is to give an accurate statement, on every point on which I may chance to have any thing like accurate knowledge.

Do you think them well instructed?—Yes.

In what does their instruction consist?—In religion, in reading, and writing and accounts.

Is their religious instruction such as to make a deep impression upon their minds and feelings, or do you think it to be principally verbal instruction received from catechisms?—I do not think it a verbal instruction; I think it operates upon their conduct.

Is their instruction chiefly confined to catechisms?—No; no such thing.

How many catechisms do they learn?—I believe there are several; the church catechism, Crossman's and Mann's, Stopford's, and church catechism broke into short questions.

Is it an object to instruct the children in the schools in controversial points?—No, I do not think it is; there are points upon which there are differences, and it is the practice sometimes to state why we do not do so and so, but not to make them controversialists.

Have you been acquainted long with the books supplied to the schools?—Yes.

At what time was Bishop Porteus's Confutation of the Errors of Popery introduced, bound up with Secker's Lectures?—Until you told me, I did not know it was there. The course I pursue is, in the school under me, to have the Scriptures read, and to ascertain the views the children have of the portion read.

Do you not read Secker's Lectures?—Yes, before the sacraments; but the course of instruction I pursue is scriptural; I take the lecture class, and these read the Scriptures to me,

That work of Bishop Porteus's is bound up with Secker's Lectures?—I think not, or I should have seen it; it is certainly not in those which I have held.

If there was any large charter school, in which it appeared upon examination, there were but two children in the whole school that had ever heard of Saint Paul, should you say justice had been done in the article of religious instruction to those children?—I should say if I had not heard such a thing, that the thing was impossible.

Assuming that such a fact has been established to the satisfaction of the commissioners in two large charter schools, that in each of those schools there were only two children who had ever heard of Saint Paul, could you reconcile such a state of things with the supposition that the catechist had performed his duty?—I should suppose it was hardly possible they did not know of Saint Paul; but there are many schools where the epistles have not been read, because the great object is to keep away any thing like controversy, and to teach them parts of the Old Testament, and the Gospels, yet I must suppose the Acts of the Apostles are every where read.

In the schools referred to, the questions put, were as to who Saint Paul was, and the answer given by one was, that he was a king, by others, that he was a wise man, by others one of the prophets, and by others a disciple, although every hint was given to the children of a strong light, and the journey to Damascus, that must have called him to their minds, if they had ever heard of him; and in such instances, in one school, there were but three, and in the other but two, who with those assistances could at all recall to their memories, if they had ever known of the existence of Saint Paul?—I think there could be but one opinion upon that subject, that they had not had justice done them.

Neither by the catechist, the master, nor the usher?—I could not have expected it; that is all.

What species of knowledge, besides religious knowledge, do you conceive the children may reasonably be expected to be possessed of on leaving a charter school?—They are excellent readers; the bible is their chief book, and the catechisms.

In point of fact, are there any other books supplied to them but religious books?—No; in

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some schools there are given a few works on history, and geography and grammar, I believe, and in our's Murray's Reader, which Mrs. Thackeray obtained for the children.

As a principle, would you allow the use of books calculated to supply information, such as may be of use to them in rural life, and in such states as they are likely to be called into, and which would be useful to them?—No doubt of it; I think we have some from Kildare-street, now I recollect, purchased at the master's own expense, and from other places.

In the return from the clergyman in whose parish the charter school of Castlemartyr is situated, we find him thus expressing himself: "The charter school in this parish has long laboured under the most formidable and discouraging circumstances; young persons have been completely educated from time to time, but from want of adequate situations or employment, they have been found on their removal from the school wandering about as broken hearted beggars; the incompetence of those to whom they have been bound has led to this evil, an evil resulting from the depressed state of the country, and the circumstances of the times, and by no means owing to any want of circumspection in the guardians of the institution; some few have been perverted to the Popish religion, but more I suspect from temporary necessity than from principle;" have you any reason to doubt that is a true representation of the state of things in the parish of Castlemartyr?—I do not know how I could give an opinion upon that; I have not been there for so long a time; I went to the school, and staid in the little room there two days, and having finished my business came away; I could not know the state of the country.

You have said that the religious instruction of the children in the charter schools, was such as to be satisfactory to you; was the general instruction they received satisfactory also?—Much more so upon the second visit than the first.

Without speaking comparatively, was it such as to appear to you sufficient?—Yes, I should think so, pretty generally.

Both upon the first and second visit?—There was a great difference in the different establishments, particularly at our first examination; some were a great deal better than others; but there must have been very few that were such as to give great dissatisfaction.

Have they usually a competent knowledge of arithmetic?—Yes, they have; but there is a great defect, and I do not know how it is to be remedied; you see a child do a sum from the rule book very well, but if you give him a bill he does not know how to settle it.

Is not that a necessary consequence of being taught to do things mechanically without knowing why?—It is the same in every school I suppose.

Can you account for the effect being different upon children in those schools from what it is in others?—It may happen with other children, they are often called upon to do such things at home, to settle such little accounts as may bring it into practice.

Is not instruction in arithmetic very much sought after by the lower classes in this country?—Very much so.

Do you not think it a great defect of the charter school education, that the children do not receive a more efficient education in arithmetic?—As far as doing sums in arithmetic they are not inferior to any body else, but they want that which teaches them the value of it.

Do you think that the same reasoning holds with regard to their other instruction; do you think that they are less able to judge of the practical results of moral instruction, and the benefit that they are likely to receive from it in the conduct they are likely to pursue, than if such instruction was given them when more mixed up in the general affairs of common life?—There is no doubt of it, that the intercourse of common life would enable them to bring it into practice; and the want of knowledge of the world in their class of life exposes them to more danger than others; they are more simple, and more liable to be taken in than others, until they get more conversant with the world.

Do you think they are able to judge of the meaning and application of the rules of conduct put into their head in the charter school?—Yes, but they are very liable to be imposed upon; they will think they are always addressing people as innocent as themselves, which is not the case.

Have you ever known of any instance of a child who has gone through a regular charter school education, who at eighteen years old was unable to write?—I do not recollect that I have seen such instances; some children are extremely heavy and dull, and mistresses may have employed such a child altogether in the work of the house.

Would that be consistent with the rules?—No.

Would you believe an instance had happened of a girl twenty years old, who had been examined by two of the commissioners, and upon being called upon to sign her testimony when written down, had put her mark to it, as she could not write her name?—I could not have believed it, supposing she had any talent at all.

Are the children in the school instructed in the commonest points of geography?—No; I do not know that that point is attended to, except in the two institutions of the teachers.

Would you believe, that in a school not very far removed from Dublin, twelve boys, of the first class, were asked successively what a lake was, that ten could give no answer whatever, and two agreed in saying it was a running stream?—There is nothing in the mode of teaching in these schools that can teach them what a lake is, except the common spelling book, with explanations, and the instructions of the examiner.

Is not the word one that constantly occurs in the New Testament?—Certainly; I should have thought it very unlikely.

Would it surprise you to hear, that in another charter school, not far from Dublin, consisting

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consisting of eighty boys, there were but two or three in the school that knew the meaning of the word "Europe?"—I should have thought they would have known it; but there is nothing in the nature of the education of the school that gives it them; I mean, no book of explanation, but that which I have just named.

The question is, whether the education is such as the public ought to rest satisfied with, when, upon such common points of information which they could hardly escape knowing in any other school, they are omitted to be instructed?—I think the public have a right to expect, that in these establishments the education should be such as to enable the children to give a reply to such things as ought to be known at their age in any school, for children of similar rank in society.

Did you find, it was the general practice of the masters to intrust the instruction of the boys almost entirely to the ushers, and to occupy themselves in the farms, and taking care to provide the school with food, and the children with clothing?—In my first tour, I found it to be the case, and I strongly suggested to the board to have it corrected, and it was corrected; how the thing is going on now, I do not know.

Did you express any opinions to the masters themselves upon the subject?—I have no doubt I did; but whether I did or not, my Report was sent down to all the schools, that they might know my opinion upon it.

Do you recollect the case of Sligo, with reference to that point?—No, I do not; I dare say it is implied in the general observation I made, that it was too much the practice of the masters who had farms; they must superintend their farms indeed, but not give up so much time to them, as if they had no obligation to attend at the school; and I made it a subject of complaint to the board, and that the masters should be compelled to give up a sufficient portion of their time to school business, and I found it generally attended to on my second visit.

Did you find the master of Sligo school, when you visited the second year, giving any considerable attention, or as much attention as he ought, to the education of the children?—Upon my Report, I have made no observation upon this, except that the master and mistress had attended to the rules I had seen previously disregarded; unless it is included in that, I could not give an answer.

Did you find it a prevailing practice for the master to trust the tuition of the children to the usher?—Yes, in many of the schools; and I believe one master was dismissed, a good deal, in consequence of that.

Do you think that defect has been corrected?—Yes, in a great measure I found it so.

Do you not think such neglect of tuition, in a great measure arises from their attention to their farms?—Yes, certainly.

Do you think their having farms is prejudicial to the performance of their other duties?—The children must be taken care of in their food; it must be supplied to them in abundance; the farms we think essential to the object; if the master would take a due share in the schooling, we think there would be time enough for him to attend to both; and there are schools where that is done.

You think, although the master may make attending on his farm a pretext for not attending to his school, it is not substantially a reason for it?—No, certainly not; he ought to attend to his school, in point of education, as in any other respect; if we found a school doing its duty very well, we might not inquire very much as to how the master devoted his time.

Were you satisfied with the cleanliness of the charter schools?—Upon the second visit certainly; upon the first, we were not; and upon one occasion, they told us the thing was not to be remedied; we went into a school at Longford, that was in a very dirty state from various causes, so much so, that the master, we thought, must be dismissed; the children, some of them, had the itch, sore eyes, and scald heads; the next year, when we came back, after the business of inspecting the school was over, the master told us, "Your visit last year, and the alarm you gave us, has produced an alteration, which we hope has given you satisfaction, for we have endeavoured to do our duty; we did not know our duty very well before; we have been taught it now;" and the children stated, that they had had justice done them in every respect; that they were well taught, well clothed, and well fed; and the usher put into our hands a letter, to state, that he had neglected his duties up to my first visit; that he did not know what they were; but now he did, and had attended to them.

Can you recollect, whether the master of Longford school appeared to be a person fit for his situation?—I do not think he was the first year, but I am certain he was the second, from the improved state in which we found the whole of the establishment.

Were the children supplied regularly with clean linen as frequently as the rules of the Society required?—Not in all cases on the first visit; I believe the rule was adhered to afterwards.

Is there not a regulation, that the rules of the schools shall be read periodically in the school before all the boys?—Yes; that was a suggestion of our's to the board.

Have you any reason to believe that that practice is adopted and followed?—I have not had any opportunity of judging generally of late years.

Did you find upon your second visit, that the rules were publicly read at stated periods?—I believe so; but I cannot say positively whether it was upon the first or second visit I recommended it. I think the first, however.

Were you in the habit of examining the ushers?—I suppose I did, but I do not recollect precisely.

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Do you believe that the ushers thought it any part of their duty, to see that the rules of the school were complied with generally?—I should think whether they did or not, if they knew the rules were not complied with, they were liable to suspension for not reporting it, if the breach of rule was very material.

If the children were directed to have clean linen twice a week, and the usher knew they had it only once; and if the children were to have clean stockings twice a week, and had them only once, and the usher knew it, and did not make any complaint, would he be liable to reprehension?—I should think he ought to have spoken to the master upon the subject; it is desirable not to bring them in conflict together.

Did you ever hear of an usher making a representation of misconduct on the part of a master to a local committee or a catechist?—I cannot recollect any case.

Did you find any instances in which the dormitories were not clean?—Yes, certainly; on my first visit.

Did you find many instances in which the children were more crowded than two in a bed?—I think it a possible case, that additional children might have been sent down, and for a short period more than two children might be put into the same bed.

Did you find the children without a sheet on each bed?—No, I do not recollect that I did; yet it might be so.

Do you remember a case in which a child being very much affected with the itch, and the master having received some ointment from the apothecary to dress it, and not having done so, being asked the reason, he stated he waited till clean linen was put on the beds?—I have some floating recollection that that was at Longford.

Do you happen to know whether the children are allowed soap to wash their own persons?—No, indeed, I do not.

Do you think they can be clean without it?—Yes, I think so; I know a man who never uses soap except to shave himself, and he is a very clean man, but I suppose the children do use soap.

Are you aware that the common practice of the children is to wash themselves in the tubs they make use of in their bed-rooms at night?—I do not know; such a thing may exist, but it cannot be in many instances I think.

Is it your impression, that the improvements that had taken place between your first and second visit, continued to operate in the year following?—I have no means of judging; I never visited a school from that time to this, except Kevin-street, and Santry, I believe, and Dundalk.

Is there any thing in the existing apparatus, for the management and superintendence of the charter schools, now that the inspectors are discontinued, which can insure a due execution of the regulations you recommended?—They must have recourse to the local committee and the catechist.

Is that sufficient in order to obtain a due execution of those regulations; would you yourself trust to them for that purpose?—No, I would not; and I have more than once suggested to the board the propriety of appointing a visitor to go round to the schools. I am perfectly certain of the advantages which result from such a course.

Were you satisfied with the moral conduct of the children in the schools?—Yes, I think I was.

Did not the masters generally complain of the children as being much addicted to saying what was untrue?—Yes, I recollect, on our first visit, there was a great deal of complaint made in that respect, but I think afterwards we found it had been very much corrected; and I remember a particular circumstance of that kind, with respect to the school at Ballycastle, where they were notorious, so that there was no getting at the truth at all; the next year it was a great object to ascertain the result of the pains that had been taken, and we found it had been corrected to a very great extent, so much so that the monitresses felt it their duty to report any girl that told an untruth.

Did it appear to you, that the reason for the children not answering, was that they were afraid?—No, I had no reason for that, for we had the children to ourselves, and Mrs. Thackeray would have the girls by themselves afterwards, and they would talk more freely, and speak of things that they wanted for their own comfort, with perfect confidence in her anxiety for their welfare.

If a boy made a complaint against a master, did not the master immediately represent that boy to be a liar?—I do not know that I had any reason to say that; I think it was not the fact.

Do you ever recollect a "complaint being made by any, the most malicious boy, that he could not establish, and did you ever find him strongly supported by the other boys, unless it was an aggravated one?"—That is my impression, and I have so stated in my Longford Report of 1818. I go on to state in the same report, "that for the most part, the feeling that exists between the master and scholar is such as it should be, and the boys in most cases consider them the nearest friends they have to fly to."

Can you account for the number of children who are instructed in religious principles and with peculiar care, but who are, nevertheless, in a peculiar measure addicted to falsehood, in any other manner than by their being under the influence of terror?—Probably those children were in schools where this religious knowledge was not so particularly inculcated; because in our school at Dundalk, and many others, the vice of lying is, I will not say extinct, but we have very little of it indeed.

You consider lying as symptomatic of a bad school?—I do.

Reflecting as much upon the teacher and managers as the children?—I think that care and

and attention would correct it; I think the master is very deficient in his duty if he does not correct it.

Did you find it a general complaint against the children?—Yes, upon the first occasion, I recollect reporting upon the subject as to two or three or more schools; and I remember to have reported in the next a correction of that vice.

Can you speak of the moral character of the children after they have quitted the schools, and are apprenticed?—The general report was favourable, upon the whole, certainly; but I can only speak now of the school that is under my own immediate view.

Do you recollect the person who was master of Strangford school when you visited in 1818?—Yes, I do.

What description of person was he?—I thought him very insufficient for so large an establishment, and was the cause of his being removed.

Do you consider him competent to teach?—Yes; I believe he was, but he was not in the habit of it; I thought him a giddy man, and not fit for a situation of such responsibility; it is the largest house under the Society.

Do you think him a man perfectly sane in his understanding?—He was a light sort of man; and viewing him as one insufficient for such a charge, I recommended him to Newport, which was to be a day school, and must be a very small establishment. The reason that day school was commenced by the Society was to preserve its income, the lease of a house and twelve acres of land, and to try the experiment of a day school, since which I think the master told me he had 75 scholars; but I have not been there myself. It was a very fair plan to endeavour to have a good school for the people generally, whose circumstances rendered it desirable to abolish boarding schools; I thought him insufficient for the charge of a weightier school, and having a respectable wife and large family, I recommended his being sent there; he was sent there; and I think he wrote afterwards to me, supposing me the bitterest enemy he had, and that he has again written to me, saying, he had a very good school.

Were you the first inspector who was sent round?—I believe I was the first visitor; there was a person sent round, Mr. Nelson, to see after the apprentices, and to inspect minor matters.

In what way did Mr. Nelson conduct himself?—He was an uneducated man, and talked absurdly when at Dundalk, as it appeared to me; I told him, I did not want his observations upon the school; he talked about the progress of the scholars; I told him, I thought he was very inadequate, and that he had better confine himself to those duties for which he was sent down to the schools.

What was that?—To see that the apprentices were taken care of, and to see to any minor points.

Is it a regulation of the Society, that the servants employed in the school should all of them be of the Protestant religion?—It is a regulation.

Is it always complied with?—No, it is not; and there is a very sufficient reason; you cannot always get them.

Would there be any difficulty in getting them, if sufficient wages were paid by the masters?—The wages are the allowance of the Society;—I believe they allow 5*l*.

Would there be any difficulty in obtaining a sufficient number, if a sufficient sum was offered?—I do not think it would be a very easy thing to get them in many parts of the country.

Are many persons retained as servants who have been educated in the establishment?—Sometimes.

Do you think that a desirable practice?—I have seen it in my own school, and I have no objection to it; but generally they get better situations.

Is it a desirable thing there should be a standing rule that cannot be complied with, and which it is known is not complied with?—I believe it is generally complied with.

Did that appear to you upon your visitation?—Yes; I believe it is generally so.

Did it appear to be the case at Sligo school?—I cannot recollect.

Does it frequently happen that boys are educated in charter schools and afterwards become ushers in the establishment?—By the principle suggested by me, and agreed to be acted upon, I believe it is so now; as long as there is a candidate teacher, duly qualified, the board will not select any other.

Have you ever been informed by a master or usher, that if a boy educated in a charter school afterwards becomes an usher, it is a great object to conceal from the other boys that he has been so educated?—I should think that could hardly be the case, because the rule that regulates the appointment of ushers to the schools, is not of above five or six years standing, and I think it must be known to the boys, of necessity.

Do you think they have a wish to conceal it, if they could?—I believe some have a little of that false pride about them.

Do you think if it was known that the boys would have less respect for them, and the ushers less controul over the boys?—I can only speak of the places that I know; there are in Kevin-street and Dundalk, in each two, who have been brought up in charter schools; and young women more respected by the children under them, cannot be any where found, or more valuable for necessary attainment, and above all for influential example.

Would you give the same answer as to the male ushers?—I have not had an opportunity beyond the case of the usher of Castledermot, whom I consider second to few, if to any.

Have you any opinion upon the subject?—No; I do not know that I have. I should not think the boys would treat them with disrespect if they conducted themselves well; if they

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were treated by the master and mistress as their equal, the boys would treat them with respect.

Do you recollect having had occasion to dismiss one of the usheresses from the school at Dundalk, or did you find a young girl in one of the schools you visited, who had been in the situation of usheress at your school, and was acting in another school at Monivea?—I do not recollect it; I think it is impossible she could have been in our school.

Having stated that the children educated within the walls of the charter schools are deficient in the general knowledge of the world, and in the practical application of the principles and instruction that they receive in the schools, do you think it desirable that the ushers of charter schools should be chosen from amongst the boys and girls educated in them?—I must only speak from what I know, and I would not change the usheresses to whom I have alluded, for any usheresses, let them be brought up wherever they may; I think they are most particularly correct in their example and conduct, and we can hold them forth to the children themselves as specimens, and as a stimulus to them in the management of themselves.

In recommending the establishment at Santry, for the education of candidate teachers, and of parish clerks, from amongst boys selected from the charter schools, did you do it with a view of providing the means of furnishing a creditable livelihood to the children themselves, or to benefit the other children in the establishments who were to be instructed by them?—Certainly, for public purposes; I did consider, and do now consider, that the great want in this country is in teachers and parish clerks. As far as I can see at present, as to the effects of that system followed by my recommendation, I am warranted in saying it has proved beneficial.

Was it with a view that those persons should become teachers generally, as well in the charter schools as in other schools?—Yes; parish clerks and masters generally; and I have five around me at this moment, all doing well, and of exemplary conduct.

Are you aware of the whole extent to which it has gone?—No.

What provision did you recommend to be made for the instruction of those boys when sent to Santry?—History, geography, grammar, and, I believe, the higher branches of arithmetic.

Whose duty did you suppose it would be to instruct them?—The master and his assistant; the master has a farm there, which is essential to carrying on the establishment, and which of course must occupy much of his time; but no time of his that should render him unfit to see that justice is done to the candidate teachers.

Are you aware, that the master never has, in point of fact, instructed those candidate teachers; that they have remained without an instructor, to pick up what information they could for themselves, since April last, 'till the other day?—I know there was a great deal of difficulty in this establishment, in consequence of the late usher.

Was it recommended that any person should, from time to time, examine those boys in the progress they had made in their instruction?—I believe it was a suggestion of mine, that there should be an annual visitation of the school.

Do you happen to know whether such annual visitation has taken place?—I do not know whether it has been done annually; I think the school has been visited by individuals of the board; but I do not know whether lately, or not.

Was the visitation accidental?—I think I have heard, that the Bishop of Ferns has visited that school, not accidentally; that he went to see how it was going on; this is just what I have heard, and suppose to be the case; there is too a local committee there.

Are you aware there has been no usher in the school since April last?—I was not aware of it; I was aware of the neglect of the usher, against whom repeated complaints were made, because of his absenting himself without leave; and the board wanted to supply that situation efficiently; whether they have done so or not, I do not know.

Was that usher Mr. M'Gee?—Yes; when he was recommended to that place, he seemed peculiarly qualified from his attainments; but he got married, and marriage drew him off from his duty.

When was this establishment first set on foot?—In 1819, I believe.

Do you know what number of boys have been admitted into it?—No.

Informing you that the total number admitted since its first institution, that is within the period of six years, has been ninety-five, and that of those, nineteen have eloped, three have been expelled, that two only have been sent out as parish clerks, that ten have been retained as ushers in the service of the Incorporated Society, and that twelve only have been sent out as masters to other institutions, and that forty remain in the institution, do you think that a satisfactory result?—[A paper was handed to the witness.] See Post.—Of those twelve sent out as masters, five are doing extremely well; certainly part of this report, which surprises me a good deal, and distresses me (as I looked at it as being productive of the greatest good), is the elopements. As the boys went to Santry, to become candidate teachers, it was necessary they should be there two or three years before they were qualified as clerks or schoolmasters, therefore one would not expect this scheme to come into operation, till within the last three years; the elopements are scandalous; but you could hardly expect many more to have been sent out, for the reason I have stated. Forty is the number always in the establishment.

Seeing that out of fifty-five children who have been dismissed from the establishment, twenty-two have either been expelled or eloped, should you, under those circumstances, say it has answered the expectations you formed of it?—I can only say I had expected a better result,

result, though I did not expect many more during the first four or five years would have obtained situations; but the elopements alarm me.

Do you not think that any state of things that would have induced the elopement or expulsion of twenty-two could not have tended to the amelioration of those who remained.—I can speak of the five around me who are highly qualified; in the free school at Dundalk, I had a Protestant and Roman Catholic master, and it contained 400 children, it was a disappointment to me for years. I could not reform it as I wanted with those two masters, and I have now got a master from this establishment, who is proving just what I required, and my school promises to flourish under his management, with the approbation of both parents and scholars.

Seeing what the result of that experiment has been after five years trial, what course do you think it would be desirable to pursue with it; would you abandon the experiment or still pursue it?—My opinion is, that it should not be abandoned, but that all the officers of the establishment should be made to do their duty.

What is the name of the person employed by you as schoolmaster at Dundalk?—Brown.

Have you established any other individual from this institution as a schoolmaster?—Yes; I recommended one as a clerk and master at Ballymascanlan, another to Castle Bellingham, another to Inniskeen, very lately, of whom the clergyman of the parish speaks as a very valuable acquisition, not only on account of the general school, but of his own family of children.

Who is the other?—Halcrow at Ardee. I went not long since to his school, I suppose unexpectedly, and if his school had been prepared for these five commissioners, it could not have been in a better condition. The children were as clean as if they were living in a town, and taken care of; and although there is an excellent school in the town under the board of Erasmus Smith, I find many children attend from the town, which is about two English miles distant.

You observe, that out of twelve masters supplied out of this institution to all Ireland, five of them owe their appointment to your individual exertion; do you not think it is fairly to be inferred, from all the rest of Ireland having called for but seven, it is not very likely in time to come there will be much application made to this institution for masters?—It is coming into notice; it was owing probably in some degree to the arrival of one good master that applications were made for others; the great defect in this institution appears to me to be this, that sufficient steps have not been taken to secure a good and permanent teacher of psalmody as a science. I have more than once suggested to the board to select one of their best candidate teachers, and have him taught (as a matter of science) psalmody, and probably the use of the piano-forte, and that he should go down and reside in the school as an usher, and in the evening to teach the school, at least, such as are capable of being taught psalmody, which I am of opinion, would be considered by them as much a matter of pleasure as of duty; the establishment will never answer all its objects till that is completed, in my judgment. The board was in treaty with Mr. Smith, for this object, but he asked 50*l.* which was thought too much to give him.

Have you ever endeavoured to ascertain, as a matter of curiosity, what proportion of the number of young men in that class could learn to sing?—No; they are generally at that period of life when their voice is breaking; but you have 100 children in the school besides, and out of these, the master teaching singing, could select the best, and the board could inquire after those who had the best voices in other schools, and bring them there.

Was the establishment at Kevin-street for the education of usheresses or mistresses, an establishment of your recommendation?—Yes, it was.

Has it turned out to your satisfaction?—Yes, it has; I think the school at Dundalk deserves a better character than Mr. Lee gave of it. I do not mean to say, that Mr. Lee did not intend to state what was right, but he had not time to ascertain the facts I think, or the children must have been provokingly stupid on the occasion.

Have you seen any young women educated in Kevin-street in the situation of mistresses?—Yes, I have, several as mistresses and usheresses.

Have they conducted themselves to your satisfaction?—Yes, the head usheress in Kevin-street was sent to us, and conducted herself remarkably well.

Is the person employed in the school at Dundalk, the only one sent out as a school-mistress?—We have two in Dundalk; there are a great number under the Society, and elsewhere.

Of fifty-six received into the establishment, one has become a school-mistress, and five usheresses?—[See statement Post.]—I do not know the number.

Has it ever occurred to you to form any comparison, how many members have been sent into society from the charter school system for the last million of money it has cost?—No, indeed it has not; in England you have poor houses and poor schools, and many children have been kept by people having families of their own, in the hope of having them put into charter schools when they were of an age to go out; a neighbour will keep one of the children for a year or two, in the hope they will get into the charter school at the end of that period.

Do you consider a charter school as a substitute for a poor house, or a place for education?—As both; I consider it a very valuable place for poor orphans.

If the sum of money expended upon the charter school at Dundalk were put into your hands, and you were directed to apply it in the way you thought most beneficial for the education of the lower orders in the town of Dundalk and its vicinity, would you expend it

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in the form in which it is now applied; that is to say, to the charter school; or would you adopt any other system of education?—Considering there is no retreat whatever for orphans in this country, I most assuredly would have an establishment where children were altogether supported; I could see no remedy for it. I conceive that almost all the children who do well are saved by it.

Was the Society originally incorporated with a view to provide for orphan children, or with the view of providing a general system of education throughout Ireland?—It was to produce reformation, that which we call reformation, and to bring children into the established church; they are called Protestant charter schools.

Do you speak with certainty, when you say the original object was to provide education for Roman Catholics only?—For them, or with them, in consequence of their having no friends or parents, the children of Protestants who might otherwise be neglected.

Can you state why it has been found necessary to abandon that attempt?—It was a very unpopular thing, and much pains have been taken I think to make it so; much misrepresentation has taken place respecting these institutions.

Do you think that the object is abandoned when it is applied to orphans?—No, I do not; and repeated applications are made by Roman Catholics to get their children admitted; I had a woman with me yesterday, a Roman Catholic, to ask when there would be a vacancy,

By orphan children, do you mean the children of Roman Catholic parents?—I mean by orphan, the loss of both parents, or at least the want of one, that can or will take care of the child.

Do you conceive that the charter school system is applied advantageously to the education of such children who are not orphans?—They certainly could not receive the same education any where else that I know of in this country, if I except the Orphan House and Foundling Hospital.

Do you consider that the same money could provide an education better suited to children who had living parents?—Not a better education, but an equally good one, without the expense of board and clothes.

Do you think the same money would educate more children, if applied in that way?—Yes.

Do you think upon the whole such children would turn out better?—Yes, I should suppose so.

From your general information and observation, do you conceive that children educated at charter schools, turn out good members of society, or otherwise?—I should suppose they do turn out good members of society; I know much exaggeration takes place respecting the children of these schools if one does turn out ill; I know the character of the whole establishment is affected by it.

Did you observe the general appearance of the children, so far as countenance can mark the state of the mind, whether cheerful or the reverse, when visiting the charter schools?—Indeed, I should think they were happy.

Do you think they generally wore cheerful countenances?—I think they did.

Do you think they were on the whole as healthy, as a similar number of children selected out of the vicinity?—The liberty of running about is very beneficial to children; restriction is not very pleasing to youth. The children of charter schools are generally the children of poor persons, and who have had little care taken of them, and that will operate to their injury.

In health and strength, do you conceive them upon a par with children of the same age in the neighbourhood?—Yes, with this exception, that children who run from cottage to cottage, and laugh and joke with their neighbours, acquire a liveliness that does not belong to those under greater restriction.

The question alluded to health and strength?—I do not see any objection to it.

Are they as large grown as other children in the same class of life?—Certainly, I think so.

Do you not conceive, that the children who feel that the attention they receive is partly the result of kindness towards them, rather than a dry sense of duty, are more likely to grow up cheerful and happier than children educated in the way in which children educated in charter schools are?—I never had reason to think the children were not cheerful; there may be cases to the contrary. There were, indeed, all those children at Longford which presented a sight I shall not easily forget, from neglect and disease; but the contrast was as great in this case with other schools I visited, as with the general mass of the children of the country.

If a boy continues ten years in a charter school, what would be the total expense he would occasion to the Society?—About 100*l*.

Would 100*l*. pay it?—No, 110*l*. The schoolmaster at Dundalk told me it was 11*l*. and a fraction the cost to the Society of each child; he included every thing. Our building is new, and there are no extra expenses on that account.

If children lived in the neighbourhood of such a school as you have lately established at Dundalk, and continued with their parents, and if to their parents was allowed 3*l*. a head per annum for the maintenance of each child for ten years, and the children were forced to attend regularly at the school I have named, do you not think the children of such parents would be better than those who were educated within the walls of a charter school?—If I was to judge by the school I know most of, I should say, No.

Have you not had such an opportunity of seeing all the charter schools as to enable you to form a more general opinion, and give a more general answer?—As I saw the schools upon the last occasion, I should say that the schools were doing a great deal of good; what

what the state of these establishments is now, I do not know; I am speaking of five years ago.

Do you suppose that your own school is at present a fair specimen of the charter school system, such as it actually exists?—I dare say, it is amongst the very best.

Did you, upon your inspection, find any other school so well managed as your own now is, or was then?—I think there were two or three schools, at all events, that were quite as good as our's. I think there is a more valuable establishment than our's in the town in which we now are; I mean Kevin-street.

Have you any doubt that the school in Kevin-street, and the school in Dundalk, and the school at Celbridge, are marked exceptions to the state of the charter schools, generally, at this moment?—I should suppose they are better than any other; but I believe there are others very good.

You have stated, that it was the original object of those schools to educate the children in the Protestant religion; do you believe it has had the effect of diminishing the number of Roman Catholics in this island, or increasing the number of Protestants?—The Protestants must be increased by it, because every person that remains with us must cause such increase; the numbers who have become Roman Catholics again are very few. I believe of late the representations upon that subject have been very erroneous, I have reason for thinking.

Has it done this to such an extent as to be a matter of importance either way; are the Roman Catholic or Protestant population sensibly affected by the education given in the charter schools?—Certainly not to the extent that had been calculated upon, I believe; till latterly there was not that sort of instruction given to them that there is now, as far as I have been able to hear.

Is not the system upon which charter schools were originally carried on so essentially changed as to prevent its being likely to produce converts to any extent?—No; I should think the persons who come into those places, for the most part, continue members of the established church.

Are not very few persons admitted who are children of living Roman Catholics?—I should suppose about half and half; but I speak without knowledge; the returns can tell.

Is it not a fact well known to persons acquainted with the system of the charter schools, that the children of Protestants are preferred?—I cannot say that is the case.

Do you conceive, that as many parents would be better pleased, and the children as well educated out of, as they are at present in the charter schools?—I do not see why an education out of a charter school might not be as good as one in; but I know many parents who think it to be a great comfort to have them in that school, and for the sake of the morals inculcated.

Would not they think it a greater comfort to have the assistance I have specified, and the children remaining in their family?—Yes, certainly, if parents were paid for keeping their children at home.

Have you never witnessed very painful scenes at the separation for life, between parents and children, at their admission into charter schools?—I never saw any thing of that sort. Parents, when they part with their children, must feel, as we know they do, on sending their children to Eton, or other schools; but I never saw depression, on the part of the parents alluded to, under a feeling that justice would not be done to the child.

Do you not think, that the destruction of filial and fraternal affection must operate injuriously upon the other moral qualities of the child?—I think that may be answered thus; if you could superadd to the education they get in the charter school, the care and presence of parents of good moral character, it certainly would be a very great additional advantage to the child.

Do you conceive, in a thoroughly well regulated day school, the education that is supplied to children, even in the humblest classes of life, who have the benefit of a paternal home to return to each day, is not more likely to produce good effects, both moral and religious, upon the character of the children, than that actually supplied in the charter schools, taking them as you found them five years ago?—I should think the moral state of the children in the charter schools, the last time I saw them, was probably better; the religious certainly better than children of the neighbouring towns.

Do you not think that children educated in the charter schools, and sent forth into the world, say at the age of fourteen or fifteen years, after having necessarily lost the filial and fraternal feelings above referred to, and feeling of course less responsible to others for their personal character, than children who have continued in those relations, are less likely to set a value upon the continuance of good character than if they had not been so educated?—Children well instructed in their religion, and acting upon that instruction, have the best of all ties; the other circumstance of having a parent to look to is a very great one. I do not regard very much the moral character of the people; I do not look upon it very highly; I cannot from the experience I have had.

Do you not conceive a good moral and religious education may, by possibility, be communicated to children without abstracting them from their paternal homes?—Certainly, every body must admit that an education, such as is given in charter schools to children, must prove more beneficial when aided by the approbation of moral parents.

Do you not think many children are admitted into charter schools whose parents certainly would, if there were no such resources, provide for their instruction?—No doubt.

Have you not known of many instances of children of servants admitted into charter schools at the application of their masters and mistresses, who were recommended more

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from the desire of the masters and mistresses to serve them than from any circumstances that rendered the children fit objects for the institution?—No doubt many are so admitted, but the character of such parents should be considered.

Do you not think it probable, that those children have been in the result injured rather than benefited by the proceeding?—The connexion between parents and children does not necessarily cease upon the admission of the child into a charter school; parents are allowed to visit their children at stated times, and letters frequently pass between them where the distance forbids interview, where parents exhibit affection.

Are you aware in the course of one year, during parts of 1821 and 1822, there were sixteen girls came into your own school at Dundalk from one quarter, recommended by the same person?—I am; and I objected to it, because I did not think it right. I saw the lady not long since, and said, “there are a great number of persons sent into our school from your neighbourhood, and I disapprove of it.” I did not mention it to the Society; but in the district from which they came there is a great number of poor, and somebody must send them to school. The individual in question is very active, and sends to school all the children she can, either to day or to charter schools.

Did it appear to you, that those children were deserving objects?—Some of them were such wretched objects that we sent one of them back, our school not being an asylum for objects of that description.

Are you aware, that she sent in nineteen children in the same period of time to another charter school from the same parish?—I am not aware of that.

You have said, some of the children sent by this lady to Dundalk were unfit, from infirmity, to come into the school; were there any unfit, as being rather above the station, who ought not to have been recommended?—I can speak upon that point; I have no reason to think she has sent persons above the station which usually supplies schools, her whole time is devoted to visiting schools and visiting the poor; she is indefatigable.

In the course of your inspection, did you furnish a detailed report of the state in which you found each charter school?—I did.

Did you also furnish a general report to the board of your observations upon the whole?—I did; it was required of me.

Do you know what course Mr. Lee pursued in that respect?—I believe he pursued the same course.

Do you know whether he made a general report?—I have heard he did.

Have you ever seen it?—No, I have not that I recollect; I think certainly not.

Have you a distinct recollection of what you heard?—I have heard, within these three months, that he had made a report, and that it was unfavourable; that the children were “stunted in mind, body and soul,” or something of that sort; this, I believe, brought it to my recollection, that he had reported to me, that he had sent in a report, and he was surprised it was not published.

Was that a communication to you, that he had sent it in or intended to do it?—I cannot recollect; it was immediately after his inspection. I remember dining with him one day at a gentleman’s house, and in the course of conversation he told me about it, I think, and that he had made an unfavourable report of Dundalk, and that he was very delicate about it because it was my school; I told him he must make such report as he thought correct.

Did he shew you a draft of that general report?—No, I believe not; but I cannot be certain.

Did he communicate to you, that his report was in general unfavourable?—I think he did; but I do not think he shewed me the report.

Can you recollect at all what your general conversation was; what passed upon the subject?—I cannot recollect any thing more upon the subject than that he said his report was not favourable, and having spoken unfavourably of Dundalk; if he spoke of any other report afterwards, I might not be induced to pay much attention to it, for I thought very well of the school of Dundalk.

Do you recollect whether he stated he had determined to present his general report?—I thought he said he had presented it.

Did he consult you upon the propriety of presenting any general report?—If he did, I told him probably I was called upon to make a general report, and therefore I did it; I should not have done it if I had not been called upon.

Did you recommend him to make a general report?—No, I should think not; I had made a report of each school; the board then called upon me for a general report; they intended first to publish my reports, and one or two of them were struck off; but my reports were very hurriedly written, and I did not like them to appear in print; I added, if they wished I would give them an outline in a general report.

Then do I understand you to say this; that if that had not taken place, you would not have made a general report?—No, I am quite sure of that; when I was at Dundalk they sent me one of the first impressions of one of the returns; I objected to it, it would have required such prodigious labour in putting all in better language and better arrangement; I said I would make a general report if they desired it.

Did you advise Mr. Lee, therefore, that as he was not called upon on similar grounds to make a similar report, that he had better abstain?—If I gave him any advice, I did, certainly.

Do you recollect whether any thing passed upon the subject?—He spoke to me, but I cannot recollect the conversation; but I have no doubt I acted from what had been my own course.

Did it occur to you to dissuade him from publishing the report because you thought it

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was an unfavourable one?—That would have been a reason, certainly, for not publishing it without the authority of the body and their approbation; he was sent out as their officer; a publication unwarranted by the Society who employed me and confided in me, I should consider a breach of trust.

Did you dissuade him from presenting it?—I have no recollection of it; but if he had asked me the question, I should have said, you cannot send in a general report; it was in consequence of their being about to publish these reports that I prepared a general one for them.

Did it occur to you, when he told you it was unfavourable, that it was objectionable on that point?—I cannot recollect what occurred upon that; I should think it a very likely thing I should advise a man not to do or to say gratuitously any thing offensive to those who employed him.

If his report had been favourable, should you have been of the same opinion?—Yes, because it was not part of his business unless he was called upon; I should think it was extra work, if he asked me any thing upon the subject (and there must have been some conversation), I think I should have dissuaded him from sending in a general report unless he was called upon, because it looked very much like wishing to push himself unbecomingly forward, as well as for the reason I have before stated.

Can you remember distinctly or no, whether you did dissuade Mr. Lee from communicating his report to the board?—No, I do not; but if the question was put to me now, I should dissuade him.

We collect, upon the whole, that you think it probable you did dissuade him?—Yes, if he spoke to me upon the subject, I should have said, you have no right to intrude a paper not called for upon the Society.

Did you ever write to Mr. Lee upon the subject of that report?—I did; I heard, when the commissioners were coming over, he had prepared a report, in which that expression, “*stunted*,” was uttered; and I wrote to him, and certainly dissuaded him from it, and told him, I thought he had better wait till he was called upon to make a report by the Society by whom he had been soliciting to be employed again, as I understood; I did not think it fair to prejudice the commissioners against an institution they were coming personally to examine.

Do you think if a gentleman who had been employed by the Society had made a report unfavourable to that establishment, though according to his conviction, that they would have refused to employ him again?—He was sent out, and paid for his visitation, and I think he had no right to give them any thing beyond what he was called to give; but they could not object to an unfavourable opinion of his, if it came within the line of his duty.

Your opinion is, that he was to report the facts?—Yes, and his opinions upon these facts; I did the same, and many of my opinions were not very favourable.

Your objection applied to the general report, and not the particular reports?—Yes, certainly, it could apply to no other.

In the general report you have drawn up, you have stated, instances had occurred where, in the case of “a master of a school having fallen under the heaviest displeasure of the board, testimonies in the strongest terms of uniform good conduct had been regularly transmitted;” do you remember that circumstance?—Yes, I do.

And that it occurred in more cases than one?—Yes, probably in more cases than one.

Did you find, in the course of your visitation, any cases where the children had not their full allowance of feeding?—In the first visit there were two instances.

In the course of your visitation, was it any part of your office to ascertain the actual value of the land occupied by the master, compared with the rent he paid?—No, I believe not; I did not understand such matters.

Did you visit, among other schools, the school at Athlone?—I did.

Did you find the clothing in that case to be in a bad condition, or well supplied?—We had much to object to, but the then master was not to blame.

Did you find any number of boys altogether without shoes?—Eleven boys were so far without shoes, they could not go out to church; there were twenty-seven pair of shoes in the school, but too small for them to wear.

In what situation did you find the fences upon the farm attached to this school?—I think they were very bad,

YOU had occasion to make an observation at the time of visiting the school at Athlone, upon the state of the farm and the state of the fences?—Yes; they were in a very bad state; the premises were at the back of some barracks, and the fences were in so bad a state, that any body that chose might go through them. I think I heard some of the soldiers used to bring improper women into the fields adjoining the school, which induced me to notice the defective state of the fences.

Did you find there were not such fences as to debar access to the people attending the barracks, and any disorderly people attending there?—Yes, certainly, it was open to that danger.

Can you recall to your recollection the circumstances connected with the servants of the house; had you any occasion to make any observation upon them?—One of the servants was merely a child, and totally unfit for her situation; the other was in a state of pregnancy, as it was represented, by a civil officer in the adjoining barracks.

How did you find the school in respect to education?—It was improved; and the children owed their improvement to the arrival of the then master.

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Had you occasion to make any observation with respect to the older or larger boys in the school being less instructed than the younger boys?—Yes; some of the larger boys knew nothing; and I stated in my report that they never would.

Can you call to mind the circumstances that occurred to you to induce you to think that no improvement would take place?—I do not mention in the report that they were defective in ability; it must have been from the neglect in which they had been kept in early life.

Had you occasion, in other cases, as well as in this, to observe that the elder boys in the charter schools sometimes showed less proficiency than the smaller or younger ones?—No; I could not state that. I remember one circumstance, at Sligo, where the lower children were those most advanced in knowledge.

You mean with respect to that particular school at Sligo?—Yes.

Did you think it your duty, under the circumstances in which you found the school at Athlone, to make any representation to the Society with respect to the necessity of removing the master?—The mistress was removed before my second visit; I suppose I gave such a report of her, that she was removed. It was a boys school, and required a master as well as a mistress.

You state in your second report, that improvements had been made, which you attributed to the mistress?—Yes.

That was in 1818?—Yes.

When was your previous visit?—In 1817.

Was your previous report* given in to the Society with the other reports?—Yes, certainly; I think it is possible to account for some of my reports not being forthcoming now, by this fact, that they were taken home by different members of the committee, and not returned.

Did you find, that at this school of Athlone, there was a regular attendance of the catechist, for the instruction of the children?—No, I think not; I induced the catechist, the former year, to resign, in consequence of his being indolent, and not possessing the qualities which would make him a good catechist, as it appeared to me. Afterwards a jealousy was excited, of some kind or other, and he retained his office; he was a remarkably clever man, but a very singular man.

Did you find another catechist at the time when you visited the school in 1818?—The catechist the first year, was inefficient; he was a very able man, but so indolent he would not work, and I prevailed upon him to resign.

What took place with respect to the appointment of a successor?—There was some point or other in dispute, I believe between the committee of fifteen and the proposed new catechist; I cannot give an answer as to what it was, but it was some point which made the Reverend Mr. Steen, the proposed catechist, hold off, and he would not accept the office till that point was settled.

In your second visit, you found the change had not taken place?—Yes; which I lamented deeply.

Did you visit the school at Roscommon?—I did.

In what year?—In both those years I visited that school.

In both those years did you make a report to the Incorporated Society?—Certainly.

Referring to your report of 1818, be so good as to state in what manner you found the duties of the catechist performed at that school?—I recommended to the committee of fifteen, to suggest to the catechist, that he would pay particular attention to the religious education of the children.

We are to infer from that, that according to your opinion, that duty had not been satisfactorily performed before?—Certainly.

Did you find that any means had been taken for the purpose of converting the children from one religion to another?—This was a place set apart for Protestants exclusively, I think; and a girl, of Protestant parents, had been converted to the Roman Catholic religion.

In what state did you find the fences that separated the school and play-ground from the road, on your visit?—I recommended that walls should separate the play-ground from the road.

Did you recommend that upon the former occasion?—Yes? I recommended that a wall should be built, separating the school from the public road; the probability is, that the house must have been sixty or eighty yards from the road, but still there was no sufficient defence, where it was a female establishment.

Did you find that that recommendation had been attended to on your second visit?—No, it was not; I repeated the subject on my second visit.

Will you be so good as to refer to the note or memorandum, at the close of that report, under the word "pump," what does that refer to?—I think it refers to this, that the pump was always out of order; there was that school and another at Monivea, I think, where the pumps seemed always to be out of order.

It does not appear that there is any explanation given of that in your report; how did you intend it should be understood?—In all probability these reports not being likely to be read for some months, I wrote to them upon the subject, stating it required immediate attention.

Referring to your report of the school at Stradbally in 1817, in which you state that the catechist did not reside, is it to be inferred from that, that he was not within reach of the school?

* This report was not produced to us.

school?—He lived about three miles from it; but the observation would not have been made if I had been otherwise satisfied, I dare say.

Did you find he was in the habit of attending to the duties of his situation, notwithstanding the distance at which he resided from the school?—I remember finding it necessary to suggest to him, that he ought to pay more attention to the children in the attainment of scriptural knowledge.

Did you visit that school subsequently?—I did.

What year?—In the year following.

Did you find upon the whole, that the school was one that merited your approbation?—Yes, my impression of it was very favourable indeed, so much so that I wanted to send that master to Santry; but if I recollect right, he declined so arduous an undertaking.

Do you recollect any complaint being made by the boys upon the second visit, either to you or otherwise, particularly with respect to the treatment they received from the master?—It occurred at my second visitation, that a complaint was made by two boys of the treatment they had met with from the master the year before.

Did any investigation take place into the circumstances?—Yes, certainly; by referring to my report, I considered they had been very justly punished.

Was the complaint made to you, or to the local committee?—The report does not state that fact.

Was evidence taken upon the case in your presence?—I am sure we must have examined into it; two gentlemen of respectability were present, and we came to the conclusion, that they had no just cause of complaint.

Did the boys make out any part of their complaint to your satisfaction, or that of the committee?—One boy we made out on the examination, was an idle boy, and richly deserved the chastisement, upon the examination of twelve of his own school-fellows.

How do you account for the circumstance of that complaint not having been made at the time of your first visit, the circumstance appearing to have occurred before that time?—The irritation of the moment had subsided, and something had occurred to call it forth again.

Did you visit the school of Castledermot?—I did.

What observation had you occasion to make in 1817, with respect to the clothing of the boys, particularly as to their stockings?—It appeared that the mistress never washed the boys stockings, that they washed them themselves.

Did you find that the stockings preparing for the children were of a proper quality?—I had reason to complain of the stockings that were at that time preparing.

Did you find the progress of the children in religious education satisfactory to you?—No, it was defective and confined to catechetical knowledge.

What observation did you make as to the morality of the children?—The master brought charges against them for a disregard of truth, that he had frequent occasion to punish them for that offence.

Had you occasion to find that the boys were in the habit of making complaints to other persons than the catechist?—Yes; they applied to Mr. Green.

Do you ascribe this to the circumstance of the catechist not paying attention to the school?—I thought so little of his attention, that I was not surprised at complaints being made to other persons.

How many boys did you find had eloped from their apprenticeships in this school?—Nine had eloped, after having been in their apprenticeship, and of course after having left the school.

On examining the house, and some repairs that had been executed upon it, had you occasion to make any remark upon the way in which the work had been done?—I complained of the flagging as being done very coarsely.

Did you recommend to the Society, not to pay the builder till the work was better finished?—Yes,

Did you visit the same school in the following year?—I did.

Did you find that the recommendation, as to the flagging of the house had been attended to, or that it remained in the same state?—It was in the same state.

You stated in that report, that the censure of the committee of fifteen had produced its proper effect upon the master; to what particular circumstance does this allude in the master's conduct?—To his want of tenderness towards the children.

Did you visit the school, called the Lintown Factory, in 1817?—I did.

In what state did you find the clothes given to the children, particularly the stockings?—Their clothing was very good, but in the place of stockings they wore long trowsers down to their shoes; and I should state, that I have observed in the linen countries the boys are more fond of that dress than of stockings.

Did you find that clean linen was supplied according to the rules of the Society?—They had linen only once a week instead of twice.

Did you find the religious instruction of the children at this school particularly well attended to?—Yes, I did; their religious knowledge was remarkable and most respectable.

To what circumstance do you ascribe that?—To the care of a very attentive and conscientious catechist.

What observation had you to make with respect to elopements from their apprenticeships?—Eleven had eloped out of thirty-six.

Had many or most of those returned to the Roman Catholic church?—Yes, they had most

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most of them; but I conclude these boys had left the factory before it had fallen to the care of the then catechist.

Had you occasion to visit the Buncranna factory for girls in 1817?—I volunteered to visit it; some girls were apprenticed there, and I wrote to the Society, saying I would visit if they wished it, and they wrote to me, desiring me to do so.

What observation had you occasion to make as to the nature of the employment of the girls?—That it was not a scheme that seemed to advance them at all, except in the case of hackling. They are employed in the spinning jennies principally, and that did not lead to any permanent provision for them, except such as were hackling.

Was any trade taught to the girls?—None that suited them.

In what situation did they usually go out?—I think after they left that place they went out as servants.

Did you consider them well qualified for that?—No; although I recollect there were some instances of very good girls; but the employment there did not lead them to that, except as far as they were occupied in the duties of the house, which was well kept.

Did you visit the school at Ballycastle?—I did, both in the year 1817 and 1818.

Did you make a report to the Society of your visit in 1817?—I did.

In your visit in 1818, what observation had you occasion to make with regard to the dress or clothing of the children?—That it still required further improvement.

Were their shoes in particular of a bad quality?—They were much too coarse, but the farm yard where they usually played was a very rough coarse place, which I suppose was intended as an explanation.

Was there a want of cloaks and bonnets?—There were none, none had been allowed. These were not a necessary part of the girls clothing; the church is close by the house, and perhaps the committee of fifteen did not think it worth while to go to such expense.

Did you find any instances of women or grown girls in the school?—Yes, there were some women there very much grown up.

Where had they been sent from?—From Dublin.

What observation did you make as to their conduct on arriving at the school?—I did not think it very beneficial to themselves or their companions that they should be sent there.

Did you find that the farmers in the neighbourhood were willing and ready to receive servants from the school or otherwise, that they had an objection to do so?—No; there was no disposition amongst the commonest farmers to take them.

How do you account for that circumstance?—They were so ill taught and so ill qualified; but I ought to observe, that the committee of fifteen sent the refuse of all the schools to that remote part, in the hopes that the commonest farmers there would take them.

Referring to your report, in which you state, that the morals of the school were improved this year, what immoralities or misconduct had you occasion to notice on your preceding visit?—The vice of lying.

Did you find that prevail to a great extent?—Yes; it was a very prevalent offence indeed. I found it corrected on my second visit, as appeared by my report.

What observation did you make as to the situation of the house and buildings on this second visit?—I found the house a very old one, and I suggested its being improved in my first report, and repeated it in the second.

You found, on your second visit, that the improvements had not taken place that you suggested?—No; the scheme of the Society was to reduce some of the distant schools, and increase the buildings of the others, so as by lessening the staff generally, to lessen the general expense of the institution.

What observation did you make upon the state of the bedding at the school?—There was a deficiency in the quantity of the bedding.

Had you recommended a supply on your former visit?—I suppose not, because I say the quantity has been specified by the local committee at their quarterly meeting.

Did you state that the health of the children would suffer in consequence of the absolute want of bed clothes?—Yes; I thought it should not be longer deferred, for the health of the children might be impaired.

What observation did you make as to the ground used as the play-ground?—I recommended that a piece of ground should be reserved for the play-ground, which I thought might have been done at an expense of 5*l.* in the place of the farm yard, where they used to play.

Did you find that the farm yard, that was frequented by the labourers and others, was the only play-ground at that time?—Yes; I conceive so from this statement; it was in other respects the only fit play-ground, because it was walled in; the other was open.

Referring to an observation in your report, where you state, that the master and mistress had been deserving of sharp censure in the year before, to what circumstance does that allude?—I found general neglect; I was very much displeased with the school indeed.

Did it appear to you, that with respect to those grown girls or women that had been sent from Dublin, there was a probability that they would get situations as apprentices, or otherwise be disposed of?—I have already stated, that the commonest farmers would not take them.

Did you visit the school at Ballykelly in both 1817 and 1818?—I did.

Did you make a report in 1817?—I did.

Upon your second visit, did you find an improvement had taken place of the state of the school?—Yes.

Can you state in what situation you found it on the first visit?—I found it a school where
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the master fed the children remarkably well, and was kind to them, but there was not a good system at that time in the school; there were no habits about it that were valuable; there was an education of the common sort, such as you would get in any country school.

But not such as you thought a charter school ought to afford?—Certainly not.

What observation did you make with respect to the state of the house upon your second visit?—It is a wretched house; it was not built for a school originally, I suppose.

Does it appear you had recommended on your former visit, that certain repairs should be made upon it, particularly the roof?—Yes, I recommended the roof should be repaired.

Did you find that any of those repairs had been executed the year afterwards, when you visited it?—Nothing was done to it; and the reason why nothing was done, I suppose to have been that they intended to reduce it, and it has been reduced since.

What observation did you make as to the state of the bedding?—There was great occasion for new blankets and sheets.

Had an application been made for those articles?—Yes, by the local committee, the quantity wanted had been specified.

Did you find that the catechist or local committee, or either of them, were in the practice of examining into the state of the clothes?—The local committee were not in the habit of attending, except for the purpose of the common business of the quarterly meetings; the catechist's visits appear to have been very numerous, and the ladies of his family visited. It appears, that I recommended that the catechist should be called upon to pay more attention to the value of our church liturgy.

Did you also recommend that more particular attention should be paid by him to the religious instruction of the children generally?—Yes, particularly with respect to the liturgy of the church.

Did you find that the catechist was in the practice of having the rules of the Society read in the School in his presence?—No.

Did you find that the members of the local committee ever visited the school on any occasion, except when they met to pass the accounts?—It does not appear that they did.

Were the members of the committee in the habit of meeting for the purpose of examining the school, and the progress of the children in instruction?—It does not appear that they were.

Did you find the boys, or any considerable number of them, affected with cutaneous eruptions, which had continued for a considerable time?—The boys had a cutaneous disease they called the itch; the remedy applied was bathing.

How long had it prevailed?—A month.

How did you find them, as to general cleanliness?—Their heads were dirty, and I thought it right to have several of them washed.

Were the servants in the school all of the established church?—No, they were not.

Does it appear how many were not?—They were all dissenters.

Did you visit the school of Dunkervin?—I did.

On your visit in 1817, what observation did you make as to the state of health and general cleanliness?—That it was interrupted by various diseases prevalent there, scrofula, ophthalmia and itch, lately introduced by children who had arrived.

Did the mistress appear to be attentive to the general cleanliness of the children, or qualified for so doing by her own appearance?—The mistress was, from some disorder or another not in good health, and not able to take a part.

Was she slovenly in her own appearance, or did the neglect arise entirely from the state of her health?—Neither from health nor habit did she seem competent to discharge the duty.

In what state did you find the dormitories?—They were in a slovenly and neglected state.

Was it a new house?—Yes; the wings were quite new, and the offices I think all of them.

Did you make any observation, or discover any defect in the situation or plan of the building?—The outhouses, I think, were built below the level of the yard.

What was the consequence of that?—The floor of the dairy was remarkably wet and dirty.

Did you find the dairy otherwise in a bad condition, as well as being wet?—The shelves, windows and walls, were in a generally neglected state.

In what situation did you find the play-ground?—It was exposed to the public road, and required a wall to protect it.

Was the dining hall made use of for the children, or was it appropriated to any other purpose?—The hall, intended for the children, was occupied by the master and his family, the necessary alteration not having been made in the old house.

Did you state those things to the local committee?—I did.

Did you find they were fully aware of the circumstances, or did information, upon some of those points, appear to be new to them?—The state of things had called forth no remark from them previously.

Did you find the children, or some of them, affected with the itch?—Yes.

And that it had prevailed for a considerable time among them?—No, it was lately introduced by children newly admitted.

Was it your opinion, that due means had been taken to cure it?—I thought due care would have prevented its extending so far.

Did you find, that the master and mistress were in the practice of attending in the school

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for the purpose of instructing the children?—The master attended to teach in arithmetic, and the mistress in needle work, and other branches of labour.

By whom were the other branches of instruction in the school conducted?—By an usheress.

Referring to an observation in that report, in which it is stated, that one of the girls educated there had suffered the severest persecution from her parents, be so good as to state in what circumstance this refers?—I cannot recollect the circumstance accurately now; but the impression on my mind is, that she was required by her parents to change the religion in which she had been educated, and would not do it.

Did the master of this school occupy a farm?—Yes, he did.

Did you find that a considerable part of his attention was given to the management of that farm?—It was, as he only devoted the time necessary for arithmetic to the school.

Referring to an observation in the report, in which you state, that some girls were employed on the farm, of what nature was that employment?—I do not know; but I suppose harvest was the only thing, or picking up potatoes in the potatoe season.

You visited this school also in the following year, 1818?—I did.

Did you find that the master was in possession of the rules issued by the Society for the government of the school?—He was not in possession of the new rules that were sent out after the first visit.

To what circumstance do you ascribe that?—It appears that the delay was in the post-office; the secretary so reported.

Did you find, that complaints were made by the children of not having their play hours properly observed?—Yes.

Had the same complaint been made on former occasions?—Yes.

And that it had been established?—Yes, we thought the fact was established.

After those repeated violations of the rules, did the Society and you entertain an expectation that the master would alter his conduct in this respect?—It appears, I think, that I did.

Did you find, that the proper allowance of shoes had been given out by the master, or that any had been retained?—Only two pair of shoes appeared to have been given to the children.

Did you, from your observation on this and other occasions, form any opinion in your mind, that the articles of clothing that were not delivered out to the children would or not become, in the opinion of the master, his own perquisites?—I believe it was the opinion of the master, that what the children did not wear out would be his own.

What observation did you make with respect to the conduct of the girls, as to their manner and temper particularly; were they in a proper state of subordination, or otherwise?—There was a degree of irritation in the school among the children.

Were any complaints made to you, and of what nature?—They complained they were not allowed the hours allotted for their play.

Did they complain of harsh treatment from the mistress?—The girls complained, that they were unnecessarily and severely treated by the new usheress.

What opinion did you form at the time of the truth of this statement?—That a more gentle mode of treatment would attain the object she had in view better than even chastisement, though not perhaps too severely administered to the girls; I believe the system I complained of was a discipline that never relaxed.

Did you find the state of education improved since your preceding visit?—No, it was less satisfactory.

Had any alteration taken place in the play-ground, so as to make it more fit for its purpose?—No, there had not.

Did you find, that some improvement had taken place, subsequent to your first visit, in the state of the house, particularly as to its cleanliness?—It had been improved in those parts of which there was reason to complain.

Notwithstanding this latter remark, did you not still find, that the rules in general were not sufficiently attended to?—Yes.

Did you find, that the master had, in consequence of what he represented to you to be the rebellious or the refractory disposition of the girls, called in the aid of the catechist, or the local committee, for the purpose of rectifying it?—No; I regretted that he had not.

Upon the whole of the circumstances in which you found the school, did you think it your duty to recommend to the committee of fifteen the dismissal of the master or mistress, or either of them?—I did recommend, if an improvement did not take place, that another set of officers should be appointed to that establishment.

Did you visit the same school on a subsequent occasion?—Yes, in the month of February 1819.

In what situation did you find the school at that time?—The result of my investigation was, that progressive improvement was taking place in that school, and that the children expressed themselves contented and happy.

Are you aware whether any measures were taken by the Incorporated Society in consequence of your recommendation that led to the producing this beneficial effect, or to what do you ascribe it?—It appears that I ascribed it to an altered conduct in the usheress, and to an adherence to the rules of the Society, which I consider so well calculated to meet every object connected with the welfare of the establishment; doubtless the committee of fifteen had made these changes necessary.

You state in your report of your second visit to this school, you thought it your duty to write

write to the catechist, recommending greater attention to his peculiar duties; and that you found, upon your visit in 1819, that those duties were better performed than you conceived them to have been on your first visit?—It does not appear that I have made any reference to his conduct in the report now before me; but if it be any where so reported, it certainly occurred.

Do you recollect the circumstance of a complaint made by two girls of severe treatment, and being compelled to sleep in the barn?—It appears some persons did go to complain to Dean Hawkins of ill treatment.

What was the object of it?—The being unjustly beaten by the master, and two were confined by night to sleep in the barn in place of the dormitory; it ought to be added, that, as a place of security, no objection could be made to it.

Was this complaint established as far as you knew?—The punishment was given to those girls for twice attempting to elope, but we thought there was good reason for some one to interfere in their favour.

So that their complaint in substance was confirmed by the evidence?—Yes, that they slept in this place.

For what length of time had they been compelled so to sleep?—They slept in the barn for half a year, expecting an order for their removal, I suppose, from the establishment.

From whom was the order expected?—The committee of fifteen.

Had the circumstance been made known to that committee?—Yes, of the elopements; but I conclude not of their precise mode of treatment.

You have also stated, that the complaint was made out by evidence taken; was there any circumstance of palliation stated on the part of the master?—The defence on the part of the master was, the necessary punishment for elopement, and a security from the repetition of the offence, and all attempt to seduce other girls to similar misconduct.

Did it not appear to you to be a very harsh and unjustifiable measure to confine them in that outhouse for so long a period of time, merely for the purpose of securing them?—I thought their punishment too long, and in itself injudicious, and I released them.

They were released by your direction?—Yes.

Was it your impression, that the circumstances of this case were known to the local committee before you visited this school?—They were.

It appears from your report of your third visit, that Dean Hawkins had expressed by letter his resolution not to continue in the further superintendence of the school; what were the grounds of this resolution?—He said the children were in a state of rebellion from harsh treatment and flogging; the conviction of my mind is, that the dean had not taken much care of that establishment; he lived close by, and his care might, in my judgment, easily have remedied all evils.

Did the other members of the local committee of that school pay particular attention, so far as was known to you, to their duty as visitors?—I think not.

You have referred in your third report to certain contradictory accounts respecting this school; can you state what the nature of those conflicting accounts was?—I cannot recollect what I referred to in that remark, but the question seems to have been set at rest by its being referred to the twelve senior girls, who cleared the parties, whosoever they might be, and that which was involved in the contradiction.

Have you visited, among others, the school at Monivea?—Yes, I have, twice.

On your first visit to that school in 1817, in what situation did you find it with respect to the disposition and behaviour of the children?—It appears, that there had been a refractory disposition at the time I was there.

How do you account for that particularly?—Arising from the neglect of those who had the charge of them, and the misconduct in the former usheress.

By the neglect of those who had the charge of them, do you mean the master and mistress of the school at that time?—Yes, I must have included them.

Did it refer to the then present or the former master?—I suppose it must have referred to the former master and mistress, because I give I see a good character to the present.

Did you find the vice of lying prevail?—Yes, certainly; it did not appear that the vice was general however.

Did you find that the religious instruction of the children had been successfully attended to?—Remarkably well instructed in catechism, but defective in scriptural knowledge.

Did you examine them as to their proficiency in religious knowledge?—Certainly, I must have done it.

Was the catechist present?—He was, he appeared much disappointed at their ignorance.

To what circumstance did he ascribe it?—To the examination by a stranger.

Did it occur to you to suggest to him to examine them himself?—I did, and he declined it.

In what situation did you find the house?—It required immediate attention.

Were the windows without glass?—Yes, some of the lower windows were, and the openings were built up with stone.

Was the house clean or dirty?—There was not due attention to cleanliness.

In what situation did you find the dormitories?—The two principal dormitories were in very good order; the upper dormitory did not give satisfaction.

Did you find any arrangement as to the children kept in that upper dormitory that you disapproved of?—Yes; I disapproved of the mode of separating the dirty children, and placing them in a room by themselves.

Can you state the extent of the farm that was possessed by the master of the school?—

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It is a very large farm, at a distance; he has hired 50 acres of grazing ground, which was quite necessary in that country; he could have no milk without it; the farm is very bad land, I believe.

Was this one of the schools where there was a deficiency of water, from the state of the pump?—It was.

Was there a person sent from Dublin while you were there to repair it?—Yes, there was; but he returned to Dublin, not having brought the necessary materials with him.

Had you occasion to report favourably on the conduct and qualifications of the master or mistress, or the reverse?—The master was an intelligent and a sensible man, and the mistress most anxious to fulfil the duties of her station.

Did you find, on your second visit to this school, that some improvement had taken place in the general character of the school?—Yes; all disease had disappeared.

Do you recollect the circumstance of one girl being still in the school whose character and conduct you had occasion to be extremely displeased with before?—Yes; Ann Curfoot.

Did you not consider her residence in the school as improper?—I did.

What observations did you make upon the second visit with respect to the alterations in the house, or the additions that had been made to it?—Five years before the addition was made to the house.

Did you conceive those alterations had been judiciously effected?—I found them extremely damp.

Had the builder done justice to the work?—I wrote to the builder to say I thought he was bound to correct the bad work executed by his people.

Did you find that the additional rules had been sent down to the school antecedent to your second visit?—No, they had not.

Did you visit the school at Monasterevan?—I did.

What opinion did you form of the school on your first visit?—It was generally satisfactory.

Had the master of this school a farm independent of the school land?—There was no farm connected with the establishment, I believe.

Did the master rent a farm for his own use?—Yes, and for the use of the children.

Did you make any observations on the bedsteads and the dormitories?—The bedsteads of this house were made when it was a nursery, and they were too short for the children.

How many elopements did you notice had taken place in 1817 among the apprentices?—Eight elopements out of 34 of the apprentices, after they had left the school.

On your second visit to this school, did you find that the defect of the bedsteads had been corrected?—No, it had not; I believe it was to be again converted into a female establishment.

Was any complaint made upon the occasion of either of those visits by any of the boys, on account of the severity of the master or usher?—Of the usher there was.

Was it proved to your satisfaction?—No, certainly not.

Did you find that the scholars were well instructed at Clonmel?—With regard to scriptural knowledge, with the exception of two boys, they appeared very ignorant.

Did the catechist attend you in your visit in 1817?—He did.

Did you propose to him the examination of the children in your presence, in order to prevent their embarrassment at being examined by a stranger?—I did.

Did he decline doing so?—He did.

Did you find the usher in the school to be well qualified for his duty?—Totally unqualified for his duty.

How many elopements did you find had taken place from their masters?—Seven had eloped out of thirty.

Did you recommend in your report to the Society, that this school should be suppressed, or did you give any recommendation upon the subject?—It must appear in my report if I did.

Did you think it your duty to recommend the dismissal of the master or mistress?—No, I believe not.

Did you recommend the dismissal of the usher?—Certainly.

Does that appear on your report, or was it a separate communication?—I recommended his removal in my report.

You visited the school again in 1818?—I did.

Had an usher been then appointed more qualified for his situation?—Yes.

Did you find the master and mistress attentive to their duties in the school as teachers?—Their qualifications are not of the first rate; he was not particularly qualified to discharge the duties of a master in the school.

Did you form your opinion upon both visits?—Yes; he was a very good man, and did justice to the children in feeding, and so on, but was not a good teacher.

Did you make any particular animadversion upon the school after your second visit, which led to its suppression?—No; we were pleased with the conduct of the individuals, as far as their knowledge extended, and the usher had discharged his duty faithfully, yet I think I might have recommended the suppression of the school as a boarding school; from the defective state of the buildings, the Society must have gone to the expense of building a new one else.

Did you find that the situation in which the house was placed was very objectionable?—I think it was; it was very near a large garrison town, and it was just lying upon the road.

You stated, in one of the reports you made of this school, that the local committee had withdrawn from their superintendence; do you recollect the ground on which this took place?

place?—It appeared that some of the gentlemen had ceased to attend at this school, in consequence of thinking they had not been duly supported.

Do you mean not properly supported by the Society?—They had met with some disappointment in their endeavour to promote the welfare of the establishment, as they conceived.

Did you visit the school at Trim?—I did.

Did you visit it in both years?—No, it was suppressed after my first report.

Will you state in what situation you found the clothing in this school?—Very bad; it could not be in a worse state.

Did you conceive this to be in part, or wholly the fault of the mistress?—The blame was chargeable to the mistress, certainly.

Had the clothes been examined by the members of the local committee, and other persons whose duty it was to superintend the school?—I do not think it appears by my report that the local committee did their duty.

Did you find the children to be dirty and neglected?—Very much so.

Did you find that some of the older children in this school, or those in the higher classes, showed a less proficiency in their education than the lower, or made a worse appearance in their examination at least?—Yes; it appeared that the higher classes were much less creditably educated than the lower.

How do you account for this?—From being more employed in work beyond their hours.

What observation did you make as to their morals?—We found the vice of lying prevail to a great extent.

Did you find thieving?—There was one a pilferer.

Did you examine the children with respect to their progress in religious knowledge?—Yes; they were very ignorant in scriptural knowledge, although perfect in the catechism.

Was your impression formed upon this visit, that the school was not likely to be of any advantage, unless a considerable alteration took place?—Yes, and without a committee of individuals could be found to superintend it.

Did you recommend it to be suppressed?—I did.

What were the reasons for your so recommending?—A despair of its being restored to good order with the materials they had to work upon.

Upon what account did you conceive it was not to be expected that it should be rendered available, if a proper master was appointed?—It was with the present materials I speak of. The catechist was a very zealous and pious man, yet I thought not qualified for this office, and there was no probability of getting a female local committee.

An addition had been made to this building, had it not, recently before your visit?—The addition was built some years back.

What observation did you make on that transaction?—That the schoolmaster was "a builder, and was employed, and a shameful job he made of it."

What observation did you make on the state of the play-ground for the girls?—It was very unfit for that purpose, being not separate from the farm-yard and stable; the necessary was in a very improper situation, being close to the stables, and without a door.

Did you find the bed and bedding in a slovenly state?—I did.

Have you any observation to make upon the apothecary in the school?—Yes, he did not appear sufficient.

Did you find that he had actually attended the school when his services were required?—He must have done so; because, when any thing was wanted, they were obliged to apply to him for medical aid. I drew my conclusion of his being insufficient, because, in even common cases, the physician was called in.

Are you aware whether he received a salary as an officer to the Institution?—I conclude he did; it is not mentioned here.

Do you happen to know whether the school was actually suppressed?—It was.

Did you visit the school at Shannon Grove?—I did.

What state did you find the bed and bedding in?—It was very ill managed, from neglect, the linen being mildewed.

Did you consider the mistress of the school fit for her situation?—She had very limited qualifications indeed.

How many elopements had taken place from the masters?—Seven apprentices from this school had eloped out of 44, most of whom were tempted by bounties to go to the army; one died under sentence of transportation.

On your second visit to this school, in 1818, what observation did you make as to the shoes?—The master gave two pair of shoes, when the Society allowed three.

Did you find that a long neglected itch was prevalent in the school?—Yes.

Did you find other children labouring under other diseases in the school?—Yes; scrofula, chiefly, and three or four others.

Did you necessarily form an opinion, that due attention had not been paid by the apothecary?—Yes; he had neglected his duty, as it appeared to me.

It appears, from your report, that the apothecary was brother to the master?—Yes.

Has the master the power of selecting the apothecary?—No, certainly not; but there was probably no person nearer than him, or so near to the establishment.

Did you visit the school at Charleville in 1817?—I did.

On that visit, what opinion did you form of the situation of the school?—We were not pleased with the general appearance of the children.

Did you find in this school also, that the itch was very prevalent?—Twenty had the itch, and in some it was very inveterate.

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Did you consider that the education was well conducted?—Their progress in reading was moderate, but their manner good.

Did you find they were well instructed in the catechism?—They were perfect in their various catechisms, but had made very little progress in scriptural knowledge generally.

Did you find that the play-ground was uninclosed in this school also?—Yes.

Was this objectionable from the neighbourhood of any public road?—It adjoins the public road from Limerick to Cork.

What observation did you make on the state of the stockings and the linen?—My report will tell, but I cannot immediately find the place; I think it was not favourable.

On your second visit to the school at Charleville, did you make any particular observation as to the clothing of the children?—We found they had not bibs or handkerchiefs for common use.

Did you find that the stuff of which their dresses were made was of an inferior kind?—Mrs. Thackeray did not think the material of which the clothing was made, though superior to the year before, was so good as it ought to be, or as it was elsewhere.

Did you form an opinion, that the mistress had derived an advantage from the circumstance of not giving out a sufficient supply of clothing, or giving it of an inferior kind?—It certainly must have been, whether intended or not, to their profit.

Did you make any calculation of what amount of profit she derived from the perquisites of the preceding year, of clothes not delivered?—I believe not.

Did you consider this as a lawful and proper perquisite on the part of the master or mistress of the school, or as taking improper advantage of the contract for the clothing?—I should consider such a course as taking an improper advantage of the Society, since the additional rules which were formed in consequence of my first visit.

Does this observation apply to the school of Charleville particularly, or to all schools?—To all schools.

Were not there, previous to your first visit, rules of the Society, according to which the clothes were dealt out?—The committee gave the masters money to provide clothing; the quantity was specified as at present for the children, but if the children did not wear all that was allowed them as requisite, the masters considered that which was over was their own. Our scheme was, that the surplus should be brought to the account of the Society.

Do you conceive, that the rules of the Society previously did not mean to prescribe the amount that was actually to be given out, or that they should have a discretion as to what they would give out?—They were allowed 1*l.* 19*s.* for each child, but there was no account taken at the end of the year as to what they had given.

Was not the allowance thus made calculated to give a particular description and number of articles pointed out by the Society?—No doubt it was; but there would probably be some difference after all in the articles; they whose residence was near Dublin or any great town could purchase articles at less expense, and probably better than others whose distance from market was greater or more inconvenient; but the quality might vary, the quantity must not.

Do you not conceive it was the object of the Society, that all the articles specified in their rule should be actually furnished and put to use in the school, that the three pair of shoes should be actually furnished, and so on in other respects?—Yes, that they should have them certainly; but some children might wear three pair, and some of them only two pair, and then the third pair would be saved.

Do you not conceive the latitude given by such an interpretation might be exceedingly dangerous?—Yes, certainly; and I recommended the change.

Did the additional rules make any new provision upon the subject of, or enforce the old ones?—They made this alteration, that all the allowance should be shewn at the first examination, and at the end of the year the old articles should be brought forward again, and be handed over to the Society as their property, not the master's.

Did you find that the play-ground at this school was in a proper situation, or was there any objection to it?—It was still unprotected at my second visit.

Was it open between two roads without inclosure?—There was a lane and a public road.

It appears, from your report of the school at Newport, in 1817, that there was an intention entertained of suppressing that school; was this intended by the Society?—Yes.

Do you know upon what ground?—I believe it was considered by the board, that the expense would have been very great in putting it in order, 500*l.* or 600*l.* and after all only make so small an establishment as it seemed their desire to suppress.

You cannot speak of your own knowledge, with respect to the circumstances?—No; I cannot, beyond what I have stated.

Upon your second visit to the same school, did you find that any regulations had been sent down?—No.

In what state did you find the school at Cashel; how did you find the instruction to be carried on?—The general appearance was unfavourable; we thought the system was not a good one.

Was the discipline bad in general?—It was reported to us there were many vicious boys.

What remark did you make in your report as to the servants of the house?—We thought their habits were not cleanly.

On your second visit to the same school, what observation did you make as to the delivery of

of shoes to the children?—That there were boys who had only had two pair of shoes, whose feet were very wet.

Did you find any boys in the school who were afflicted with epilepsy?—Yes, two of them.

Did you find on your visit to the schools on these occasions, that the number of children considered fit to be received at the sacrament, was as great as you would have expected, in consequence of the attention that had been paid?—Not on my first visit, but I think on my second.

Well as you are acquainted with the tastes, habits, pursuits, and modes of life of the country gentlemen of Ireland, do you think we can permanently reckon on obtaining the assistance of such local committees for the management of charter schools, as shall be sufficient to attain in practice the objects which the theory of the institution holds out?—If care were taken to select such schools as are well situated, I think it might be effected.

Would that lead to the discontinuance of many of the existing schools?—It would.

Would it lead to the establishment of any new ones?—Yes, if we had a choice of masters, we might change many of them.

Would you enumerate a few places, in which you would not despair of obtaining really zealous local committees, persons upon whom you could reckon for a sincere desire to correct the master when deficient in his duty, as well as to protect him in the discharge of it?—I should name Dublin; it is much to be regretted, that the institution at Santry had not been in this town, the local committee have not paid any attention to it; I believe I should be very likely to name Dundalk; I would name Celbridge, also Baggot-street; Cashel ought to be a very good situation for such an establishment.

Do you consider that Cashel ever, or at what time, has had the benefit of a good local committee?—It appeared to me, whatever good there was in the establishment was owing to the care of some members of the committee and the catechist.

Did that amount of good appear to you to be considerable?—It was very great under such materials as that mistress, for she was a drunken woman, I believe.

Can you reckon confidently upon the continuance of that care on the part of the local committee of Cashel?—It is impossible I can give an answer to that; it is more than six years since I was there.

Do you consider there are many spots in Ireland more favourably circumstanced for the obtaining of local superintendence, than the town and vicinity of Longford?—I was disappointed there; but it ought to have been very good.

The question is, whether, from the aspect of the country, the size of the town, and the number of resident gentry in its environs, we might not calculate upon seeing as good a local committee there as any other spot?—Yes, you might.

Are you aware in what manner, in point of fact, for the last ten, fifteen or twenty years, that committee has discharged its trust?—I regretted, in my reports, there was not more attention on their parts.

Are you aware, that Mr. Lee was afterwards under the necessity of expressing a similar regret?—I think I have heard those gentlemen were very jealous of a visitor being appointed.

Are you aware, that for the last year they have, at the same time that they professed to visit the school, allowed the committee of fifteen to remain in official ignorance of the fact of the master being first a madman, and finally an idiot?—No, I was not.

Do you consider, that there are any or many places in Ireland more favourably circumstanced for having a good local committee than Sligo?—No.

If it should turn out, that neither the local committee of Sligo or Longford had executed their trust in a manner that could be deemed satisfactory, should you entertain a very sanguine hope you could obtain local committees, in other places, upon whose exertions you could reckon with confidence?—I believe the places named supply as many resident gentry as any other portion of the country I am acquainted with; but sometimes people are found to have more zeal in some districts than others; two individuals may do as well as two thousand; and it very often happens, where some are found to exert themselves efficiently, others abstain from taking a part, not from disinclination, but the conviction that their services are not needed.

Is it not mainly upon the attention of the local committees, that the committee of fifteen are obliged to rest their hope of success?—Yes, the local committees, and the catechists; the board can have nothing else but these to depend upon generally for their guidance; it is not justice to the very best masters and mistresses, that they should be deprived of such superintendence.

Is it a matter very much of course, that the curate should be the catechist?—Yes, certainly, unless there is some exception to him.

Is it your own impression, that the catechists very generally perform their duties not merely with correctness, but zeal?—I think there was a defect in zeal in many of them; I wish to distinguish between zeal and common care and attention.

Can you form any opinion at all (we are aware it must be a very general and imperfect one) of the proportion of instances, out of the number of boarding schools belonging to the Incorporated Society, where the catechists neglect their duty altogether, or perform it in such a manner as must be considered in all fairness merely a nominal performance of it?—The gentlemen whose names are here [*looking at the list of catechists*], are most of them new to me; I can form no notion on this point.

If a school should be so situated, as to have a master of only average qualifications, and that the local committee should, in point of fact, neglect their duties, and the catechist

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should give only nominal attention to his, do you think it at all probable that the school would continue in good order?—The chances are against it; but I have known a good usher preserve a very good school, even without the advantage of a good master.

Do you not think, that in a large majority of instances the masters actually do neglect the duties of instruction?—At the period of my first examination I thought that was the case.

Do you not believe, that in the majority of instances the local committees also, in point of fact, do neglect their duties?—A great many, it must be admitted, did appear to me to have done so during my period of visiting, particularly on the occasion of my first visit.

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DID you visit the school at Longford?—Yes.

In what state did you find it?—In a very bad state, in almost every respect, disease, neglect, filth and dirt, as appears by my report of 1817.

And want of improvement in the progress of the children?—Yes, certainly.

On your second visit, did you find it improved in those respects?—I found it in every respect very remarkably improved, beyond what, I think, I could have expected.

From that, you entertained a hope, probably, that a similar inspection yearly would have worked a reform?—Yes; it was one of those instances that assured me of the good that might be done by an active local committee, and catechist, and by a visitor.

Do you recollect, on your last visit to the Lintown factory, whether you found the proper allowance of clean linen supplied to the children?—No, this institution was viewed, I believe, as a distinct establishment from others under the Society, it had not therefore been in all respects regulated by the rules of the Society, but I recommended that it should be.

Do you remember, on your visit to Ray school, in August 1818, whether the stockings that were sent by the committee of fifteen fitted or not?—It appears that nineteen pair were too small for any of the children, and some of the shoes also.

What was the state of education in that school?—It was not so good as the year before; the reason was, that house had been burnt, and many of the books with it, and the books had not been resupplied.

Your report states, that, for the last six months out of twelve, there had been little or no education given to the children; was that the fact?—It was so, as it appeared to me.

The reason given is, that the books being destroyed, there was nothing to teach the boys out of?—Yes.

Do you not consider that a very unsatisfactory reason?—Yes; ordinary attention on the part of any person would have supplied a remedy, I conceive.

Was any satisfactory reason given why the books had not been supplied?—The books were not received from Dublin.

In the same report it states, that for eight months they had not been instructed duly, owing to the want of paper and slates, and implements and Gough?—Yes, so I have reported.

Do you not consider that very blameable on the part of the superintendent of the school?—Yes, I thought so.

Do you recollect, as to religious education, whether they appeared to have fallen off in that respect also, for the same cause?—Yes; in the catechism they were perfect, however.

In that report you also stated, that the children expressed themselves happy and contented, and considered themselves improved since the last visitation?—Yes, but I could not agree with them upon the point of education; the master was exceedingly well qualified, and the mistress had been a governess in a good family; this happiness of the pupils, under such circumstances, is the highest testimony of the value of a kind and steady system.

Did you find in that case the rules had been read?—No, they had not; they had been adhered to by the master, but had not been read.

Do you impute that to the inadvertence or the inattention of the catechist?—Either to the one or the other, and not to any neglect on the part of the master.

I observe in your observations upon the catechist, you state he did not think you made that allowance for the loss of time the boys had sustained by the loss of the books by the fire; do you not think he might have remedied all that mischief by a little activity?—I saw no good reason to excuse it.

I find an observation in that part of your report, which states, "I found it so natural for the local guardians to palliate any neglect, and account for any deficiency, that if I was to yield to their representations, I should in many cases become not only a useless but an injurious visitor;" do you mean now to rest upon the truth of that position?—Yes, there appeared a great deal of truth in it; for I found it apply in many instances.

You go on to say, "as I could see no reason why books might not have been bought, and the education proceeded in without such an injurious stoppage?"—Yes, I think I should have bought books in my case, though it is contrary to the rules of the Society.

How did you find the usher qualified for his situation?—I thought he was defective in exertion, and recommended his being called upon to exert himself more strenuously.

Did you think the style of the boys reading good?—No, slovenly.

Did you think they had as clear a view this year as last, upon the subjects in which they had been instructed?—No, they had not; much of which might be explained by the change of the master, and the injury sustained by the fire.

Did you inspect the Kevin-street school?—I did.

Do you recollect whether the mistress of that school was, at your visit in 1817, qualified for the duties of her office?—Whatever might be her qualifications, we thought her removal from that school, about to undergo a complete change of system, desirable, and her removal was the consequence.

Do you remember in what manner she treated the usheresses in that school?—Not with the respect she ought, as it appeared to us.

Did the usheresses make any complaint to you during your visit to the school, of her conduct towards them?—No, they did not complain, as appears by my report.

Did you attribute their not complaining to any other reason than the fear of increased ill treatment on account of such complaints?—No, I should not have assigned it to that; the usheresses could have no fear of that sort, because I dare say they knew my opinion of the mistress; it was to kind disposition on the part of the usheresses that I should attribute their silence.

After your inspection, you found that the usheresses did make complaints of the conduct of the mistress?—Yes, they did.

Do you remember your first visit to New Ross, in October 1817?—Yes.

How did you find the state of the clothing, particularly with respect to the stockings?—The stockings were almost universally worn out, and discreditable to the mistress, and the shoes nearly worn out.

Were there any boys without stockings?—Yes, a few.

Were there any stockings for them?—No, nor a change for the others.

Did the mistress offer any excuse for it?—She pleaded they were bad.

Did it appear she had taken any pains to mend them?—No.

Did you examine the feet and legs of the boys?—Yes.

In what state did you find them?—Very filthy; quite offensive.

Did you find the morals of the boys in this school good?—We were mortified in finding in those boys, although they were well acquainted with the Scriptures, a total disregard of truth, and such perseverance in falsehood as drew from the gentlemen present and myself expressions of astonishment and deep regret.

Do you remember what purpose the dining room intended for the boys was used for?—It was used as a dairy.

Do you recollect the state of the beds and the bedding?—In a neglected state.

In what condition was the straw?—It had been too long in use, and wanted changing, and more cleanliness in the dormitories generally.

Did you find the rules of the Society observed in that school?—Not generally.

Do you remember the character of the master and mistress?—The master's character was good.

Was the mistress a fit woman?—Whatever her qualifications were, she did not appear to us to exercise them for the good of the school; she considered herself rather above her undertaking.

Did you propose any mode for correcting that?—To appoint a housekeeper to discharge her duties, until she discovered it to be her interest to do so herself.

At whose expense was that person to be appointed?—At her own expense, doubtless; we meant to punish her absurd pride.

Did you suggest one of her daughters might be appointed to that office?—No; but as she had a family of ten children, it was suggested by me that one of them might assist her.

If she did not better fulfil her duties, did you think she deserved to be continued in the service of the Society?—Certainly not.

It appears that the master had failed materially in some point of management; do you recollect what it was?—I do not know what it was at present, and my report does not specify, I believe.

Was his conduct on the present occasion such as to be approved of by yourself or the local committee?—His system was too lax.

On your next visit to the school at New Ross, in November 1818, did you find the school in a better condition?—Certainly, on account of the care and attention paid to the boys, and the kindness with which they were treated.

Did you find any usher in the school?—No; the usher had been appointed, but had not arrived; the master had had no assistance from an usher since his own appointment.

Do you remember whether the room built for the dining-room was still used as such, or was appropriated to any other purpose? It was damp, and built below the level of the ground; I do not recollect now how it was used.

Do you think it was used as a dining-room?—I am not quite sure whether it was so used or not.

Do you remember whether the rules and regulations had been read since your last visit, as you recommended?—No, they had not.

Do you remember visiting Clontarf school in November 1817?—I do.

Do you recollect whether the rules were read in that school?—They had not been read before the children, as enjoined.

Do you recollect, whether as to apprenticing the boys any thing had occurred?—An apprentice, who had been sent out on trial, returned into the school, bringing with him some money, with which he made two or three of the boys drunk; and it appears by my report, I considered it reflected discredit on the master and other superintendents, that they should not have detected this; I could not see why the detection should not have been as well effected by the catechist as by a visitor.

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Did you observe any other circumstances requiring investigation or censure during that visit?—I observed that the master required to be excited a little, and the mistress to be told, as long as she did her duty she had nothing to apprehend.

Do you recollect the name of the master and mistress?—It was Magrath.

They were dismissed the following year?—They were; he was, I have heard, a good classical scholar.

Do you remember, on your visit to Ardraccan in 1817, of the number of the last fifty apprentices from that school, how many were doing well, and how many had eloped?—Twenty were doing well; ten had eloped from their places; but of the conduct of the rest nothing was known, or of their masters, as they were apprenticed far from the school.

Did you consider the mistress of that school as qualified for her situation?—Not well; for I recommended the catechist should be desired to keep her to her duty.

In your subsequent visit in 1818 in what condition did you find the premises?—The house and outhouses appeared to us very bad.

Did you recommend any thing to be done in consequence?—To refer the consideration of their state to their architect.

With respect to the filth on the premises, did you recommend any censure upon the officers of the household in consequence?—Yes, we thought it reflected disgrace upon the officers.

With respect to the bed and bedding, in what condition did you find it?—Very bad indeed, totally neglected.

Did you visit Dunmanway in September 1817?—I did.

In what condition did you find the house?—Old, and requiring a great deal of repair.

Do you remember how much of the school the children possessed for their accommodation?—But one wing; the rest was occupied by the master and the family, as appears by my report.

Do you consider that a fair proportion for the boys to possess?—Certainly not.

Do you think that the boys had a fair share of accommodation?—I do not.

In what condition was the kitchen?—It was very dirty.

Did you examine the works that had been lately executed, the hall-door, particularly?—I considered it the work of a hedge carpenter, and unfit for a respectable building.

Do you recollect a gate being made of an old door?—It appears, in my report, that I noticed it as being unworkmanlike, and what the master should not have permitted.

Do you recollect what the house consisted of?—A centre and two wings, I think.

In what room was the boys food prepared?—In the back kitchen, the whole of the centre and one wing being occupied by the master's family and by the local committee room.

Was there in the boys' wing any more than one room for dinner, school, and sitting room?—There was not; I thought another room was requisite for their use. I have not observed extensive accommodations for the master productive of great advantage to the Society, for these are sometimes the cause of increasing the family party, by establishing in the house married sons and daughters.

Did you examine the condition of the infirmary there?—I did; the upper story of one of the outhouses was intended for an infirmary, but we found it in a very neglected state, as is usually the case with such buildings in healthy establishments.

Do you remember whether the master held any land besides that attached to the house?—He had fifty acres, which he rented, I think.

Do you recollect the condition of the play ground?—It was very small; but a part of it was defiled, on account of not having a place to retire to for those purposes which nature so often demands.

Did you find any active local committee there?—The gentlemen who composed this body resided at too great a distance to attend; the clergyman of the parish and gentlemen resident in the town were the most usual attendants, but their visits were limited, I understood, to quarterly or half-yearly meetings.

In what condition did you find the master and the mistress of the house?—The mistress was totally incapable of giving any aid in the family; the superintendence, therefore, in the house devolved upon a married daughter, who was respectable and intelligent.

On your second visit to Dunmanway school, did you find the appearance of things improved?—With respect to the house, it appears by my report still to have remained without change.

Did you find any thing particular as to the shoes?—I found 60 pair too small for any children then in the school.

Do you know how the schools were furnished at that time; whether by contract from Dublin?—I believe so, but I cannot be certain.

Do you know whether the Society were the immediate persons contracting, or whether there was any other person that did it?—I fancy the committee of fifteen made the contract.

In your first visit to Killoteran school, in what condition did you find the clothing of the children?—The clothing was almost worn out, and the stockings were all in pieces, and there were none in store; the shoes were almost as bad; of the shirts, there were none to change, and we thought the state of the clothing was no where further reduced than in this school.

Did the master complain that the reduction in the quantity of clothing had been too great?—He did, and he laid it to that cause; the children had only clean linen once a week, and did not seem to know when their stockings had been put on clean.

What was the general appearance of the children?—Unfavourable.

Were

Were they afflicted with ophthalmia, itch, scald-heads and scabs on the face of many of the children?—Yes.

Do you consider those appearances might have been prevented by care and attention on the part of the master?—Certainly, I have no hesitation in stating that.

Did the master state any reason why he deferred rubbing the children for the itch?—He stated, he deferred rubbing them till the time had nearly arrived for changing the sheets; which I thought a very bad reason, as by that time the whole school might have got the disease; he stated, that the itch and ophthalmia had been introduced by boys from Clontarf.

In what state was the education in that school?—The first class, consisting of twelve, read moderately, spelt better, but were not entitled to much credit for their progress in writing; the second class spelt and read very indifferently; the third class in proportion.

Do you know whether the boys were perfect in their catechetical knowledge?—Not so perfect as they ought to have been, for which imperfection the master assigned the prevalence of ophthalmia.

In what condition were the dormitories?—One was very clean, but the other close and offensive; the reason assigned for which was, that a boy was sick in that room, and that therefore the windows could not be opened. I thought this was a bad excuse; as there was abundance of room to place the boy elsewhere, it was a very improper thing that the health of the other boys, who were to sleep there at night, should suffer from such want of attention.

Do you remember whether the local committee had been attentive in their visits to that school?—The state in which that school had been lately, from ophthalmia, had discouraged persons from visiting it, as was reported to me, which had left the officers and children without that stimulus to exertion which the vigilance and judgment of their superiors would have supplied.

How far did you consider the master and mistress well qualified for their station?—I believe the master was a well disposed man, and the mistress had no wish to act wrong; but they had fallen into habits and views of their duty not in strict conformity with the rules of the Society; they required active superintendence very much indeed.

Of the apprentices of that school was the report satisfactory?—Yes; it appeared, that out of forty-seven apprentices, thirty-five were doing well; that nine had eloped from their masters, but they were doing well though they had eloped, which has often occurred where boys have been driven from their places by the tyranny of their masters.

Do you recollect, whether on your second visit to Killoteran, in October 1818, the clothing was improved?—The state of the clothing was less creditable to the master and mistress than in any other school we visited, by many degrees; there was scarcely a button left on the knees of any of the breeches, and the stockings were in rags, and filthy; as in the former case, I was induced to make the whole school strip off their shoes and stockings, and the state of their legs and feet was very filthy; the master pleaded Saturday as the excuse. I am happy to say, that the disease that last year afflicted the school was subdued.

Did you find a large room, that was intended for an infirmary, taken possession of by the master?—I did.

Did you conceive he had properly taken that into his own use?—No; it had been previously occupied by a young person, an officer in the army, who I was assured had been brought up in the school.

Did you consider the house was kept neat?—Indeed I did not, it was in a worse state than any house we visited I think in 1818.

Do you recollect to what purpose the original infirmary had been turned?—To a room for drying corn.

Do you recollect the condition of the play-ground?—It was very filthy, the same slovenliness continued, and a great heap of dirt in the place where the boys were most wont to play.

Were the regulations of the Society observed?—No, they were not.

Do you recollect whether you recommended that the master and mistress should be censured for the absolute slovenliness of the children about the place?—I did, and also for the impropriety of possessing themselves of a large room, of which a lodger of their's had been dispossessed; I further suggested, they should be told, that if any further complaints were brought against them, they would be considered altogether unqualified for the offices they held.

Did you visit Innishannon in October 1818?—I did.

Do you recollect whether the system of education pursued there was satisfactory to you?—I recommended a more lively system should be pursued, which would encourage the children better than that then followed; I hoped the experience of a few months would give the usher more courage and the master more knowledge, to make them useful servants of the Society; I considered the pains taken to make the children acquainted with the catechism very creditable; this was under the new master.

Were the rules and regulations read before the establishment?—They were not.

Do you recollect whether the master had taken his brother into the house as an assistant for his farm?—He had; and I mentioned it, as an infringement of the rules of the Society, not as apprehending that any mischief could arise from it.

Do you recollect whether the play-ground was used for the purpose for which it was intended?—The late master had, most unjustifiably, converted it to his own profit, by ploughing

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ploughing it up, and the present master had pursued the same course; the boys requested they might have their play-ground restored, in the presence of the master, and the master promised they should.

Did you visit Castlemartyr in September 1817?—Yes, I did.

In what condition were the clothes?—We found the shirts had not been changed during the week, and the stockings were worn for a much longer period than the shirts.

Do you remember whether any reason was given why certain apprentices, lately sent out from that school, had eloped?—The catechist seemed to think, that so many had eloped from their masters because they had not been bound to efficient persons, and that there was great difficulty in finding such, particularly in that part of the country.

On your second visit to Castlemartyr, in October 1818, do you recollect any thing particularly being observed?—I found the rules and regulations were not read any more than they had been in the former year, although noticed at the time.

You visited Dundalk school upon the 15th January 1819?—Yes.

Do you remember the condition of the master and mistress of that school?—I thought them possessing very limited qualifications for their offices, though much to be respected for their moral conduct, particularly the mistress; they were subsequently changed. I got the master and mistress a situation of less responsibility; I got the usheress a day school in the country, where she is doing very well; the school is well supplied with scholars,—a free school.

Do you remember on visiting Strangford, in December 1818, whether any complaint was made on the part of the boys?—Yes; I think there was; that they were stinted in their allowance of milk at supper; they often got potatoes and broth, when they were entitled to bread and milk; such a complaint was made and was established; and the reason the master assigned was, that he limited the boys with respect to milk, that they might not wet their beds at night; nor was he more satisfactory in the explanation he gave for furnishing potatoes and broth instead of bread and milk. I believe the real reason of his deviation from the rule was, that it was convenient or advantageous to himself to supply one instead of the other.

Do you not think, that the catechist and local visitors ought to have remedied those irregularities in Strangford school?—I think the want of interference on their part misled the master, and that he only required to be brought to his senses. He seemed to think my visit a very unnecessary one, and that he had very sufficient judges around him.

Did the catechist interfere to remedy this evil?—He did not, nor does it appear in my report that he offered any reason why he did not.

Upon the occasion of either your first or second visit, did the masters of the charter schools appear to you to be generally and sufficiently impressed with the importance of religion?—I should conclude, where they did not take sufficient care of the children, they were not; that is the only mode in which I can answer the question.

Did you inquire, upon those occasions, as to what number of children had received the sacrament in the year preceding?—Yes; during my first visit, I had reason to complain that so many had not received the sacrament as might have been expected; upon my second I thought there had been a great improvement in this respect.

Will you be so good as to explain to the commissioners, what you conceive may be about the fair proportion in a school, consisting of eighty or a hundred boys, that ought to receive the sacrament in a year?—We have 100 girls in Dundalk, and about twenty or twenty-two receive the sacrament at the great festivals.

It appears to the commissioners, that in nine of the charter schools, Athlone, Ballycastle, Longford, New Ross, Killoteran, Castlemartyr, Innishannon, Strangford and Newport, not a single child had received the sacrament for the year preceding; is that statement correct?—I have no doubt it is, if I have reported such neglect; most of these schools are those which appeared in my first report to be most defective, and they had not been since sufficiently instructed I must suppose.

Do you conceive that the masters of any of those nine schools discharged their duty with respect to the religious instruction of the children, during the year that elapsed between your first visit and second visit, seeing it is a fact, that in none of those schools, there was a single child that received the sacrament?—I should certainly think not; a year was a long period to make up deficiencies with at least some of the scholars.

Do you think that the committee of fifteen took sufficient care in the appointment of those masters, with regard to inquiring as to their religious dispositions?—I think, speaking generally, the country did not supply that choice of masters such as you would desire, to insure at all times and in all respects a good appointment.

Did you ever act as a member of the committee of fifteen?—Never; I was asked by some of the members whether I would like to become one of their members, but I lived too far from Dublin to think of being proposed as such.

In looking at your last general report, you state, I see, “that officers of the highest rank in the navy, and some amongst the most distinguished for talent and advancement at the bar,” had received their education at charter schools; will you mention to whom you allude in that?—John Philpot Curran began his life in a charter school; there is John Philpot Curran in the returns of the Society; they had a school in York-street, and he appears to have been in that school.

Does it appear how long he was there?—No.

Or when he left it?—No.

Have you any reason to believe that a considerable portion of attainments that Mr. Curran

was known to possess, could by any possibility be acquired in a charter school?—No, I have no idea of that, nor had I of ascribing the success of these individuals to the attainments acquired in a charter school, yet it was a circumstance unknown to the Society, I believe, and one that might encourage the present inmates of these schools, to learn that persons had obtained rank and eminence whose early education had been in the so much despised institutions in which they were training. In England establishments, not of an unlike nature, cherish and record the names of such as have done honour to them; I wish the day may arrive when it may be the pride of the lowest classes in Ireland to do the same.

Have you ever seen an instance in which a boy received such an education in a charter school as could qualify him for any high station in life?—No knowledge of a superior nature is imparted, except scriptural, yet in many schools, but particularly in Santry, I conceived, when I last inspected there as visitor, a foundation was laying that would qualify the intelligent and industrious pupil for availing himself of such opportunities as are found to occur in cities, whereby humble men arrive at eminence for wealth and respectability, and it is probable I indulged in this hope from the belief in this fact, that at various periods many eminent citizens of London have received their education in schools not unlike those of the chartered institutions in Ireland, either with respect to their object, or the mode or extent of instruction therein given.

Do they ever acquire any extent of useful or general knowledge?—In some schools, to the extent I have alluded to in my last reply.

Have you been in the habit of giving part of your attention at Dundalk, to the day-school there?—Yes, the free school.

Is it a parish school to which the rector contributes?—Yes, I contribute to it as vicar.

Has that school been in connexion with any society?—The board of Erasmus Smith, who contributed one-half of the sum which built it, gave a salary to the master and mistress.

Have you not had lately occasion to dismiss the master?—I was glad of the opportunity of removing, not offensively, both the masters, under whom the school did not answer our expectation.

What rule was followed in the school, with regard to reading the Scriptures before the masters were changed?—About six years ago the Scriptures were read by all the school; but Dr. M'Ardale, the priest of that day, took the boys Testaments from them, (these were never restored), and forbade the use of them; the school fell from about 400 to 50 at that period; from his discouragement, I believe.

Were those 50 all Protestants?—No, they were not.

Are the lower classes in the town of Dundalk principally Roman Catholics?—Yes, when there were above 400 in the school, there were only 13 Protestants; the Protestants generally prefer paying I think.

Was your school free?—Yes, in every respect.

Did the number afterwards increase?—Yes.

Although the Testament continued to be read?—No, the Testament was not read—the children went away. In a great measure I left the school to its fate, till a better time should arrive. I was forced to submit to the restriction on the part of Doctor M'Ardale.

You did not enforce the reading of the Scriptures?—No, I went over to Doctor O'Reilly, the titular primate, upon the occasion, and his reply to me was, that he felt obliged to the Protestants of Dundalk for their liberal care of the poor, who were almost altogether his people, but that he could not allow the Scriptures to be read there; that he was not displeased with Doctor M'Ardale, for having withdrawn the Testament from them, but that he should have permitted it to have continued so long. At the death of Doctor M'Ardale, the Rev. Dr. M'Gann was appointed, whom I found well disposed to concur with me in any thing that seemed to serve the parish, and I found an arrangement of the Scriptures, called Dr. Troy's Selection.

Did you take that book into use in the school?—Yes, immediately that it was published.

Does it continue in use in the school now?—No; if I had forced the use of this selection of the Scriptures, some hundreds of children in schools with which I am closely connected must have been turned to the streets uneducated.

Was it removed by the desire of Dr. M'Gann?—At the desire of his superior, Dr. Curtis.

What practice do you follow now in the school as to the Scriptures?—The Protestant children read the Scriptures, and the others read the books from the Kildare Place Society, and the Sunday school books, which have not been objected to.

Is there any book containing extracts from the Scriptures that you have put into the hands of the children?—No, except what the Sunday school reading books contain.

Have you the Kildare Place Society's book that contains the Psalms and Proverbs?—I cannot bring to my recollection.

Is your school fully attended by Roman Catholic children?—The list is above 200 altogether; I am speaking of the present number. I have a new master, and, for the present limit the numbers, for I wish him to bring the school into an improved system of discipline; this system is simply the making the most intelligent scholars aid the master, in place of ushers. The reward to these scholars is a superior education for themselves, at extra hours, in grammar, history or geography, so as to qualify them to become country schoolmasters hereafter, or good clerks in merchants offices perhaps; and to let the parents feel, that the new system of education may be made valuable to their children though

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defective in the most important point, in my judgment, the use of the Scriptures—this they are beginning to find out.

Do you believe no objection has been made by the Roman Catholic priest to the attendance of the children at your school under the present system of instruction?—No, certainly not; the master told me that the priest and his curate came to examine them, and they declared as long as the school goes on in this way it shall have their support.

Do the Protestant children read the Testament aloud?—Yes.

In the hearing of the other children?—It is a very large room, they might read without being heard.

Is any catechism taught in the school?—No; the mode that I pursued to preserve peace, was to have, twice a week, religious instruction for all the children of the poor in my church, and I have been repaid by the attendance of the children of every rank.

Is it often in the school-room?—Never, always in the church.

Do you think it better than in the school-room?—Yes, it is more seriously considered there, and the church is close by.

If the church was not so near, should you see any objection to clearing the school for that purpose?—None whatever, in that case it must have occurred.

Do you know what religious instruction the Roman Catholic children receive?—No, I do not, except that which is conveyed in the church catechism.

Do any of the Presbyterians attend the school?—Yes, with as much readiness as children of the established church.

Do you know what religious instruction they receive?—No.

Do you wish to make any correction in the evidence you gave on a former day?—I do. I wish to correct an opinion I expressed upon the point of the boarding school system of education, which I decidedly prefer to any other *at present* for this country; and I am come to this conclusion, from reflecting upon the general state of the morals amongst the lowest class of the people where I reside: there appears generally so little regard for the Sabbath, for truth, and for honesty and sobriety, amongst the lowest classes of the people, that I cannot but think it would be fortunate if there were a system that could for a period separate the children from their parents. I think a portion of the children of families living together in the same district, well educated, well trained, and sent amongst them, would do a wonderful deal of good.

If my own opinion on this subject were indulged, I should see in every county in Ireland two boarding schools for the poor, one male, the other female; to which every child of every poor man should be eligible. The election into these establishments should be from every school in the county, and a choice should be made in the face of the county, that is, in the presence of all who take an interest in the welfare of the district. Truth and honesty, respect for God's name, and for Sunday, should be the principal objects of inquiry with the individuals appointed to make the annual selection. The prospect of a residence in such an institution for two or three years, where the pupils were well instructed, well clothed, well disciplined, and, at the time of leaving the establishment, rewarded with a fee for an apprenticeship, or for some other permanent advantage, would be a great stimulus to parents to have their children prepared for such advantages, and might induce them to abstain, at least in the presence of their children, from such offences, as if these suffered by their example, might prove them unworthy of such benefits. The country schoolmasters generally would be excited to greater care and diligence in the moral concerns of the children entrusted to them, by this annual exhibition of the state of the various schools of the country, and this excitement might be improved by a premium to such as shewed themselves most successful in their endeavours to advance the morals of their scholars. The scholars themselves could not be indifferent to the advantages offered to them, and to the character they were establishing. To the respective clergy would, as at present, be confided the care of religion; yet I should not despair of an amicable arrangement after a little in this respect, *so far as* the admission of such portions of the Scriptures as all concur in, into the classes of children of various religious communities; the present state of things in this respect seems quite unnatural. Till within these few years, the Testament was universally read, I believe, and when the present excitement has abated, I do hope and believe, that at least the undisputed portions of the Scriptures will again be open to all, and read as heretofore in classes including every communion. I can see no mode so likely to correct the immorality which so generally prevails as this, or which can operate so quickly or at so little expense. I beg pardon for intruding my opinion so far, but it must be by obtaining the opinions, however defective these may prove, of those who reside in the country, that some plan may be discovered, whereby the misfortunes of this island may be removed, and the evils corrected.

Appendix, N^o 55.

Extracts from the General Report of the Reverend William Lee, on visiting the
CHARTER SCHOOLS, in 1819 and 1820.

State of Houses and Offices.

"Many of these buildings are considerably decayed, and appeared to me scarcely deserving of repair. On others, a very large expenditure has taken place; and I regret to observe, that in some instances the contracts were most inadequately and scandalously performed.
In

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Rev. Wm. Lee's
Report on
Charter Schools.

In my detailed Reports of the several schools, I have noticed the specific instances in which, according to my judgment, the funds of the Society have been thus improperly expended. Such abuses, it is manifest, the board in Dublin cannot always effectually prevent. They must, principally, if not altogether, rely upon the reports of local committees in these matters; and without imputing to any particular committee, any thing like intentional misrepresentation of facts, it is by no means difficult to account for their being led into error.

"In some instances, a false tenderness, or too great facility of disposition, in others, want of judgment or experience may have operated injuriously to the public interest; and in one case which came within my own observation, a defective sight prevented the discovery of mismanagement, which could not otherwise have been overlooked. The consequences however have often been lamentable. At Charleville, for example, the contract for repairs and alterations, amounted, as I was informed, to no less a sum than £.2,800.; yet this establishment appeared to me one of the least commodious among the schools of the Society, and I have no hesitation in saying, that, by a more faithful, or a more judicious expenditure, a far better house and offices might have been erected *de novo*. Under this head, it is but just to add, that the two new buildings, at Dundalk and at Strangford, appear to have been constructed upon the most eligible plan, and in the best manner.

Clothing.

"I look upon the clothing of the children to be well suited to their condition, and, generally speaking, very carefully attended to by the masters and mistresses. One improvement I would venture to suggest, the adoption of dark, or as it is called olive thickset trowsers, instead of either cloth or canvas; thickset is the costume of the boys in Wilson's hospital, and it affords a striking contrast to that of the Charter Schools. And here may I be permitted to observe, that this noble foundation might supply many useful and important hints of improvement in the general management of the charter schools. In discipline, economy and prudential superintendence, through all its departments, this institution stands eminently distinguished; and it is strange, that so munificent an establishment should be so little known in a country of which it is a special ornament. It is with great unwillingness and unaffected diffidence, that I feel myself obliged to dissent from Mr. Thackeray, with regard to the plan of having the clothing of the boys manufactured in Dublin. I am aware, indeed, that I have seen the charter schools in other circumstances, and under a far different course of regulation from the circumstances and course of regulation which presented themselves to Mr. Thackeray; and all who have had opportunities of observing, and are best capable of judging, must admit, that by his judicious inspection, whatever mal-practices might have existed, in this or any other branch of the domestic economy of those schools, were effectually discovered and corrected. How far those mal-practices may have formerly prevailed in the clothing department, I cannot presume to judge; but I beg permission to say, that the alteration here adverted to, seems to have failed. And this I state, not as a matter of opinion, but as matter of fact. To this point I have already alluded in my reports of the clothing of different schools which had been manufactured in Dublin, and which, in some articles, particularly the stockings, were as bad as could possibly be made up any where. Thus, the case appears to me to stand (it remains for the Society to judge whether it must not continue thus to stand, so long as the clothing is prepared in Dublin). A contractor in the metropolis cannot be supposed to feel much interest (for he can derive little or no credit for it) in the comfort or appearance of those for whom the clothes he sends are intended. If the articles are bad he may hope to escape detection, or if detected, he is beyond the reach of any other punishment or controul than the loss of future contracts, while, probably, he may have confined his views to the profit on the contract which is past and gone. And supposing the city contractor to be strictly honest, one serious inconvenience attending this mode of supply can scarcely be avoided. The articles cannot be made to fit the children who are to use them, with that accuracy which is notoriously so essential to the comfort as well as durability of clothing. This inconvenience I witnessed in many of the schools thus supplied from Dublin. In some instances, I found the shoes quite worn out, while a large number of new pairs lay in useless store; on the other hand, when the master supplies the clothing, he will count the cost of neglect or mismanagement. His credit and his character are at stake; he is at hand to be questioned; and if necessary, reprov'd for any deficiency or neglect. If he should be proved guilty of any thing like positive fraud, he must be liable to lose his situation, and eventually perhaps, all means of future livelihood. The catechist, a gentleman, a clergyman, and, from a variety of laudable motives, deeply interested in the appearance and comfort of the children, may surely be relied upon for an active and efficient vigilance in these matters. And after all, the opportunities of malversation in the masters and mistresses respecting the clothing of the children, are by no means so numerous or so difficult of detection as in the contract for supplying them with food, a department invariably and indeed inevitably entrusted to the care of those persons. Two other particulars on this head I shall briefly suggest;—a general complaint of want of employment prevails in those schools; this evil is obviously aggravated by removing from the schools to the metropolis, a considerable source of that sort of employment for the children which would be most useful to them in after life; shoes, stockings, and other articles of clothing, might, in the whole or in part, be supplied by the labour of the children. It further appears to me, that the practice of supplying the clothes from Dublin, while it diminishes the circulation of money in the vicinity of these institu-

tions, tends to diminish their local popularity, which it is obviously a very desirable object to promote as much as possible. These considerations I have thought it my duty to submit; how far they may be deserving of attention, the Society will determine.

Education and Religious Instruction.

" I am much concerned that I am not able to report more favourably upon this most important head of observation, for it did not appear to me that, with the exception of a very few schools, the progress of the children was in any degree commensurate with the ample provision made by the Society, especially for their religious instruction; their proficiency rarely exceeded an accurate repetition of the church catechism, and the expositions used in the schools, while their answers were obviously acts of the memory rather than of the understanding. I know that I was often looked upon, in one instance, indeed, I was charged with expecting too much from those children, and some instructors complained of a stupidity in their pupils which no exertions could enlighten. But there are some honourable exceptions which, while they demonstrate that both those pleas are inadmissible, also prove that more is practicable than has been attained, expected, or even perhaps attempted in the great majority of charter schools. It certainly is the duty, both of masters and superintendents, to adopt a better system of instruction, and to use greater personal exertions in communicating right principles of religion, and bringing them home to the capacities of the children. It is thus only that the charter schools can be brought to answer their intended and most important purpose, by infusing into the lower classes of our population a wholesome leaven of moral and religious improvement. In all the schools the spelling, reading and writing is highly creditable, but I thought that a general deficiency prevailed in useful arithmetic.

Apprentices.

" That some instances should occur, in which the hopes of the Society, as to the future conduct and character of their children, should be lamentably disappointed, cannot surprise any reflecting person. These instances, however, I am persuaded have been malignantly exaggerated, and if the cases of failure could be investigated, I have no doubt but that they would be found to arise as frequently from the misconduct of the master as that of the apprentice. These children are removed from the school at an age the most fraught with danger, and placed for the most part in the families of farmers or tradesmen of an inferior order, in whose houses I fear there is rarely to be found that attention to the comfort of the apprentices to which they had been accustomed in the school, and still less, that moral discipline or that religious example which are so necessary to encourage and to keep young persons in the right way. In the case of young females the period of apprenticeship is necessarily beset with greater danger, and I have often reflected, with painful anxiety, upon their forlorn condition, when the expiration of that period sends them forth upon the world without a home or a friend. I shall be excused, I hope, for suggesting to the Society, the expediency of establishing a house of refuge for the reception of their discharged female apprentices, until they can be provided with situations of an eligible kind.

Local Committees.

" From the personal experience of many years in a more narrowed sphere, as visitor catechist of the school at Newport, confirmed by the result of much inquiry in the course of my late inspection, I am not disposed to hope quite so much from the services of this body as Mr. Thackeray appears to do. Country gentlemen have in general so many and such various claims upon their time and attention, that, however desirous to promote the welfare of the schools placed under their local guardianship, they cannot devote sufficient time to that frequency of attendance, nor exercise that minuteness of inquiry and inspection, which alone can render the services of a visitor really useful; many members of local committees frankly avowed themselves thus circumstanced, when I endeavoured to engage them heartily in the cause. It is too common, even among those who have greater leisure, to rest satisfied and conclude that all is well, if they see the children neatly dressed and making a respectable appearance at church. The quarterly audit of accounts is indeed generally well attended. But it should be impressed upon local committees, that such attendance constitutes but a small part of their duties. On those stated days, whatever might be the general mismanagement of a school, every thing would of course be so prepared as to pass muster; and as to the settlement of accounts, these in the nature of things cannot be materially incorrect, liable as they are to a most careful scrutiny before the board above. It is to be feared, that in too many instances (some, in truth, came within my own immediate observation) the members of this body are apt, from mistaken good-nature or neighbourly partiality, to overlook or to extenuate those errors or that negligence which they ought rather to visit with animadversion, and to correct with firmness. Some very creditable exceptions to this statement I had the good fortune to meet, and I feel great pleasure in reporting, that in places where there are many resident clergy, their exertions, as members of local committees, have been very zealous, and their usefulness eminently conspicuous.

Catechist.

" Under this head as well as under those of MASTERS, MISTRESSES, USHERS, MEDICAL ATTENDANTS, and SERVANTS, the judicious observations of Mr. Thackeray leave me nothing to report or to suggest. I can only state my full conviction, that his visitation has produced the most salutary effects, in quickening all those classes of persons, each

each in their respective spheres, to a more active performance of their appropriate duties.

General Observations.

" In the preceding pages of this Report, I have strictly confined myself to matters of fact, and to such remarks and occasional suggestions as naturally arose from those matters.

" From the line thus far pursued, I am not here disposed to deviate. It may be and it has been a question with some, whether the charter school system be well adapted to the exigencies of this country. On this important question I am unwilling to hazard an opinion. Thus much only, I entreat permission to observe, that even though the system were conceived to be very far from faultless, the present does not appear to me a fit season for the suppression of old establishments; and that, if hereafter it should, on any account, be deemed at once safe and expedient to relinquish or materially to modify the establishment of chartered schools, that relinquishment or modification could not well be undertaken with too much caution, or carried into effect too gradually. Some facts which may be conceived in some measure to bear upon this general question, I think it my duty not to withhold; whether they are entitled to any consideration, or whether the evil growing out of them, may not, by prudent management, be obviated and corrected, it remains for those to decide, who are familiar with this subject, and who carry with them a large portion, both of wisdom and experience. In the first place then, I have found it generally the case, that among the lower classes, a rooted and inveterate prejudice exists against the charter schools; that nothing but entire destitution will induce them to seek in them an asylum for their children; and that the fact of having been educated in one of those seminaries, is very commonly brought forward and received as the bitterest reproach that can be offered. There can be but one opinion as to the unreasonableness and injustice of this prejudice; the causes of it I do not mean to investigate; I simply state what appears to me to be the fact, and I think it demands the attention of the Society, were it only in order that the best means may be devised and employed for meeting and counteracting this unpleasant feeling. In the next place (and it may be considered a branch of the foregoing remark), I have observed, that in charter schools, such ushers or usheresses as were known to have been educated in those seminaries, were treated by the children with disrespect, and that their authority was either lost or greatly diminished, as soon as this discovery was made. In the charter school, placed for many years under my catechetical superintendence, at Newport, I had frequent opportunities of witnessing and lamenting this propensity. The master and mistress when they had an assistant so educated, found it necessary to use every means in their power to conceal the fact from the children. This circumstance, I own, compels me to feel some doubt respecting Mr. Thackeray's plan, for engrafting upon the charter school system, institutions for training and supplying parish schoolmasters and parish clerks for Ireland. The desirableness of such a plan, abstractedly considered, I most deeply feel; but I cannot shut out from my view the difficulty just suggested, which ought perhaps to be maturely weighed, and if it be found to have any solid weight, a great service would be done, by devising means for effecting its diminution or removal. I am, thirdly, led to observe, that Roman Catholic parents or relatives of children, placed in those schools, seldom give up the hope of recalling them to the communion of the church of Rome; and that in those interviews with their children, which the rules of the Society permit (interviews which it would be cruel to prohibit), every means are made use of, and often, I believe, effectually, to guard them against the religious principles of the church of England, as taught and communicated in our charter schools. And experience teaches us to fear, that in very few instances can the written consent of Roman Catholic parents or relatives to the education of their children in church of England principles be relied upon. It is a consent wrung from them by poverty, and which poverty alone could induce them to give. Made therefore in hypocrisy, there is little scruple felt in practically departing from it as soon as the child is taken from under the controul of the Society. And lastly, I was led, in the course of my official visitations, to compare the charter schools with those on the foundation of Erasmus Smith, and of the association for discountenancing vice, and promoting the knowledge and practice of the Christian religion, both of which came under my authorized inspection. The two latter it is well known, consist, exclusively, of daily and parochial schools; the children attending them are, for the most part, clothed in rags, and fed upon the scanty and homely fare afforded in the cabin of an Irish peasant. In the charter schools, on the contrary, the children are comfortably lodged, well clad and abundantly fed; no pains are spared to preserve their health. On the first appearance of disease, medical aid is procured, and their teachers are, in all cases, equal, and generally far superior to those employed in the daily and parochial schools; yet, I was invariably struck with the vast superiority in health, in appearance, in vivacity and in intelligence of the half-naked, and one would almost suppose half-starved children, who live in their parents' cabins, over those so well maintained, and so carefully instructed in the charter schools. The reasons of this striking fact, it might not be difficult to assign. In the charter schools all social and family affections are dried up; children once received into them, are, as it were, the children, the brothers, the sisters, the relations of nobody: they have no vacation, they know not the feeling of home; and hence it is primarily, whatever concomitant causes there may be, that they are so frequently stunted in body, mind and heart. That the facts are so, they who have had most experience in charter schools, will be the most ready, as they are the most competent to testify; and I humbly conceive, that such facts may not be undeserving the serious consideration of the Incorporated Society.

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Appendix, N° 56.

Extracts from the particular Reports of the CHARTER SCHOOLS visited by the Rev. William Lee, in 1819 and 1820, referred to in the preceding General Report.

ATHLONE SCHOOL; visited October 1819.

General Appearance.

N° 56.
Rev. Wm. Lee's
Report on
Charter Schools.
—
Athlone School.

" I REGRET to report under this head, that I saw much ground for unqualified reprehension; the appearance of the boys was exceedingly squalid and dirty, the clothes on them are those of 1817 (the measures for the new clothing, by accident or mistake, not having been sent to Dublin in due time), and could not be expected to look decent; making due allowance for this, I still conceived the appearance of the boys bespoke manifest disregard of cleanliness, while that of the house in general was equally unsatisfactory. One part of the concern was most disgusting, and consistently with that line of proceeding which I laid down for myself when I undertook my office as a visitor of these establishments, I cannot but report it; three of the boys had been put to lie in the infirmary, in consequence of a habit (represented to me as incorrigible) of wetting their beds. I visited the room they lay in, and cannot express the disgust and abhorrence its filthy condition gave rise to. In the next room, not divided by a door, the master *put his sheep to lie in*, and the room thus occupied was by far the cleaner of the two. If any circumstances can mitigate that censure which so gross a disregard of the comforts and cleanliness of the boys under his care deserves, it is, not only that this is a very busy season, when he is chiefly employed digging out his potatoes, but also, that he has no usher, and is therefore obliged to devote more of his time than other masters to the school-room duty, which, as will appear in the sequel of this report, is carefully and successfully attended to. I have said so much to him upon this subject, and he appears so conscious of his great neglect (to use no harsher word), that I make no doubt his establishment will in future be conducted with a greater regard to cleanliness and *decency*. The boys seem to be very lively and healthy; there is no symptom of scrofula or itch among them.

House and Offices.

" Nothing having been done to these since Mr. Thackeray visited, except a slight repair in the roof of the house, I beg leave to refer the board to his report, which I transmit herewith, as I propose doing with respect to all the schools I visit, in order that the board may compare the present state of the schools with that in which he found them.

Education, Religious Instruction and Morals.

" Very considerable improvement appears to have taken place in this school since it was last officially visited; the boys in general read very well; their writing is, I think, the best I have seen in any of the schools, while their proficiency in scriptural knowledge and the general principles of religion is very creditable to the master, who, as already stated, has no usher to assist him.

Local Committee.

" Four gentlemen belonging to this body were so good as to attend a summons I took the liberty of sending to them; they seemed much distressed at the representation I gave them of the condition in which I found the infirmary, and averred, that they never observed such marks of neglect before, while they spoke very favourably indeed of the general conduct and character of the master.

Catechist.

" This gentleman, whose attendance I conceived I had a right to expect, though twice sent for, did not seem to think himself under any obligation to meet me at the school; which I am the more disposed to regret, as good might possibly have arisen to the school from my personally directing his attention to those points in which it appeared to me to demand increased vigilance *on his part*, as the most responsible, and I presume salaried officer of the establishment.

Master and Mistress.

" After what has been said of the master, I shall only add, that I trust his future conduct will prove that my remonstrances have not been lost upon him. The appearance of the mistress (his wife) did not allow me to give her much credit for those habits of neatness and cleanliness which should be the conspicuous ornaments of her sex."

Appendix, N° 57.

BALLYCASTLE SCHOOL, May 1820.

Appearance of the Girls.

N° 57.
Ballycastle School.

" This was not at all favourable; although my first visit was on the Sabbath day, I found them in their old gowns, which they had worn at church. This appeared to me to evince a want of due regard to *decency* on the part of the mistress; it is but fair to add, that she seemed to want it in no other respect: the rooms and beds, as well as every other part of the house, being perfectly clean, and as regular as the decayed state of the building would permit.

permit. Many of the girls have had the itch, but it is nearly cured. One poor child lay in the infirmary '*in articulo mortis*,' her disease consumption. The rest are healthy, strong girls; five of them are rather young women.

House and Offices.

"This is a very old building, so incommodious in every respect, that I would consider any expense incurred in repairing it, altogether thrown away. The roof is water-proof, and the offices are in rather better state than the dwelling-house. One of the dormitories shakes so much under the feet as to threaten its fall.

Clothing.

"I saw each girl with her respective portion of clothing, except some shifts that were in the wash. One set of shoes is quite new, and is kept in store; the rest are in general in a bad state, but are kept well repaired as they require it. One set of gowns is quite good, and another seems to be kept in good repair. The girls here have no bonnets, and go to church bareheaded. The expense of providing these is so trifling, that I am surprised the want has not been supplied before. Their appearance at church cannot but have been very discreditable to day, with old gowns, and nothing to cover their heads. The clothing of this school appeared to me altogether to be very well kept by the mistress.

Education and Religious Instruction.

"I considered the girls in this school rather better educated, and their progress in religious knowledge more creditable than in the generality of the schools. The two higher classes evinced a very satisfactory acquaintance with the principles of religion, and the history of the Bible. I found among them a degree of animation, and a quickness of intellect, which was very gratifying. The inferior classes I did not consider proportionably well informed, their answering being rather confined to a bare repetition of their catechism, and the exposition used in the school. The larger girls are the most backward; one of them is deaf, another deficient in sight, and all apparently so in understanding.

Master and Mistress.

"The master seems a quiet easy man, who I believe would scarcely be able to get through the labour and duties of his station, had he not the aid of a shrewd, active, busy wife, who seems peculiarly well suited to the station she now fills. Their appointment to this school, is a recent one, and I understand it has improved since they were placed over it.

Apprentices.

"There is a very good demand here for apprentices; and one cannot but wonder, why five girls should be so long left in a school where such a demand exists, as to have grown up to be young women. The present superintendents are not long enough here to be able to ascertain the present condition of those sent out from hence, but as far as they have heard, the report is very favourable.

Servants.

"There are two servants employed here, who are Protestants, and well conducted; but why are servants employed in a female school? There are five strong young women here, who are more than sufficient for any drudgery in the school, and it appears to me an injudicious thing to employ any other hands.

Beds and Bedding.

"With the exception of nine pair, the blankets in this school are as bad as possible; the sheets too are in general very indifferent. There was an ample supply of straw in the beds, and I found them as clean and in as good a state as due care on the part of the mistress could make them. The mistress complains, that the return made to her of these articles was very incorrect, both in respect to the quantity and condition of them, and that she fears unmerited blame may attach to her, on account of such misrepresentation."

Appendix, N° 58.

CASTLEDERMOT SCHOOL, September 1819.

House and Offices.

"THIS is a very fine establishment, newly and completely fitted up; but I feel regret in reporting, that a very considerable depression has taken place in the roof, which it appears the catechist and local committee never perceived until I pointed it out; it is between the chimney shaft and gable end.

"It must be owing to a paltry attempt of the contractor to save a little timber, by reducing the scantling of the rafter. I think, if possible, he should be compelled to make good this very culpable deficiency in the performance of a contract, for which, if I am informed right, he received 2,500*l*. If something be not done, I think the roof on that part will fall in; perhaps it would be expedient to refer this matter to the consideration and more full report of the local committee."

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N° 57.
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N° 58.
Castledermot
School.

Appendix, N° 59.

CASTLEMARTYR SCHOOL, March 1820.

Clothing.

N° 59.
Rev. Wm. Lee's
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Charter Schools.

" THE boys had the clothing of 1818 in wear, and its good condition proves the care and attention of the master and mistress; the shoes and stockings belonged to the new clothing lately sent down from Dublin. The materials of the coats, waistcoats and trowsers, and shirts is excellent; but the coats are all too small, and in few instances can be buttoned across the waist. The master complains that the shoes are very bad, and that many pairs are already worn out. As to the stockings, they are of the same description as those I met at Dunmanway.

Religious Knowledge.

" If I could be satisfied with correct repetition of the answers to the questions in the church catechism, and the various expositions thereof used in the school, I would here have found ample grounds of satisfaction; but I have used myself to expect something more than this in schools where such ample means of communicating religious instruction are provided by the salutary regulations and the liberal allowances of the Society. In this, as well as so many other schools, I consider the boys far below the standard which I think might fairly be formed in these schools. Some boys here are very quick, but I think they are in general more stupid than I have met any where; two or three seem altogether deficient in intellect.

Local Committee.

" This body has been reduced much by death, and other causes; and there appears I thought, a disinclination on the part of the survivors to supply their place. Lord Shannon, who is at present in England, is, I am told, a zealous friend, and frequent visitor at the school. I had not the pleasure of meeting any of the members at the school. One gentleman lives in Cloyne, with whom I had a free communication on the subject of the school. I would, perhaps, venture to mention the names of some individuals whose appointment to this body might be useful, but I am unwilling to do so, for the reason hinted at above; and besides, to say the truth, I do not see that much good results, generally speaking, from the labours of gentlemen composing local committees. I have no doubt but that the several persons composing the local committees of these institutions feel a laudable anxiety for their welfare; but the report books of the different schools, when minutely referred to, will certainly bear me out in my assertion, that little or nothing is DONE by them to promote their efficiency by active personal superintendence.

Catechist.

" I had the pleasure of meeting this gentleman at the school; his long experience, and an understanding highly cultivated, rendered his communications on the subject of the school to the last degree pleasing and edifying to me. He is sincerely anxious to render the institution placed under his official controul as productive of public benefit as possible, but very frankly stated the disappointment of hopes he entertained of some very promising boys he had sent out of his school, who, from various causes, had not turned out as well as he expected. Upon referring to Mr. Thackeray's first report of this school, I find a similar conversation took place between them upon this interesting subject; I entirely concur with this gentleman in the favourable opinion expressed as to the respectable catechist of this school.

Apprentices.

" The account of these, generally, is far from being satisfactory. Within the two last years, three have eloped from their services, and are now living with Roman Catholic parents; and the inference with regard to their religion at present is but too obvious. Mr. Smith mentioned many cases to me of boys, who, in consequence of the distress of their masters, were forced into a wandering, unsettled, and, as he fears, dissolute mode of living. He seems to think a greater difficulty of providing good places exists in this than perhaps any other part of Ireland, and suggested the expediency of removing the more advanced boys to schools where good services may be more easily procured."

Appendix, 60.

CHARLEVILLE SCHOOL, July 1819.

[44 girls.]

N° 60.
Charleville School.

" THE degree of order and regularity observable in a school upon the unexpected arrival of a visitor, is perhaps the best criterion of the *habitual* economy and care of that school. Tried by this test, the school of Charleville is lamentably deficient. Upon my arrival, the utmost disorder and confusion prevailed in the school-room; the mistress and usheress it is true were not present to control them, but upon their coming into the room, I did not perceive any thing like restored order or silence, which I at length succeeded in obtaining by a stern assertion of my own authority. The mistress made many excuses, and (as I am told in every case where I have fault to find) assured me that if I had come at any other time

time, I would not have found it so. That this disorder sprung from neglect, rather than want of power or of judgment on the part of the mistress and usheress, was obvious, from the appearance of the school-room on my expected visit the next day, when I saw the greatest regularity and decorum. So little regard seems to be paid by them to appearances, that when I ordered one of the children who was literally in filthy rags, to go and put on other clothes, the child actually stripped herself before *us all*; and no remark was made upon it, by either mistress or usheress.

"This circumstance convinced me what little regard has been paid to the manners and habits of the children, and I confess made a very unfavourable impression as to the whole establishment, which I cannot say that subsequent observation removed. I have warned the master, mistress and usheress, most strongly of the necessity of a radical improvement in almost every branch of their establishment, and of my intention to ascertain in person, how far their promises of amendment have been carried into effect.

General appearance of the Children.

"The dress of the children upon my arrival, was in general very bad; I put the worst clad amongst them by themselves, and shewed them to the mistress, who seemed duly ashamed of their appearance; gowns scarcely hanging together, shoes and stockings in the worst conceivable state, and this though there was the due quantity of good clothing in the school, as I observed upon causing each child to have with her her own share of clothing.

"The mistress and usheress both complained of a sulky dogged manner among the children, but I cannot bring myself to think this is incorrigible; I doubt if much of it be not owing to a bad manner of superintendence in the usheress. It appeared to me too much to want that mixture of blandness with authority, which scarcely ever fails to win a young mind. I have endeavoured to impress this upon the mistress and usheress, and both have promised to try it.

Education and Religious Knowledge.

"I cannot find much to commend under this head: the children almost all read, but with a tone and manner singularly disagreeable; the spelling is in general pretty good, and their writing is good; in accounts very indifferent, and as to religious knowledge, they are very defective indeed, their progress appearing to me not to exceed a mere repetition of the church catechism, with its explanations. When a question was put, in the slightest degree varied from its form in their books, they were *not at home*; and if an answer was attempted, it only proved an utter ignorance of its signification. The catechist, as well as two members of the local committee, (who frequently examine the children, and take a most laudable interest in the welfare of this school), assure me this is not common with them, and expressed great surprize and regret to hear some of the larger girls shew themselves thus deficient before me; but so it is, they really did not answer well. In the upper class there was one exception.

State of House and Offices.

"The rooms were all very clean, the dormitories particularly so, and well ventilated. The house wants to be whitewashed, and the master will get it done immediately. He states, that from some defect in the building of the new part of the house, the water comes in near the wall plate, and descends to the ground floor through the wall. It is thus he accounts for a general damp observable on the walls. Whether this be the cause, or not, it was stated to me by every member of the local committee whom I saw, that there never was a sum of money so badly expended as that laid out here. There is no doubt that it is still a very defective establishment, in point of convenience; the dining-room is very inconvenient and small, having been the old kitchen, the fire-place of which is still open and unplastered; and the local committee appears unwilling to call for further expenditure, after all that has been done. The offices are in perfect order, and the roof, both of them and the house, perfect.

"The privy is choked up to such a degree as to become quite offensive. Mr. Roberts, a most respectable member of the committee, assured me that he had himself pointed out to the contractor, where a sewer should run from it in a direction which afforded a sufficient fall, and that he engaged in his contract to complete the same; but nothing has been done to remove the evil. The master expects, but I think very unreasonably, that he will be allowed for cleaning it. I have directed him at all events to get it cleaned out forthwith. Mr. Thackeray's reports have already pointed out the necessity of inclosing the play ground; there can be but one opinion as to the necessity of such inclosure round the play ground of a female school.

Catechist.

"I entirely concur in opinion with Mr. Thackeray, that the gentleness of this much respected gentleman's disposition and manners, renders less effectual perhaps than he perceives, his faithful and honest zeal to discharge his official duties.

Stores and Feeding.

"I saw but a scanty portion of meal in store; the mistress says it was owing to want of bins to hold meal. There was a large heap of potatoes, but they were very bad. Bread would now be cheaper as potatoes are now very dear in all parts of the country. The master has contracted with a baker in Charleville, for supplying him with bread, which he says he cannot bake, the oven being quite useless, and a vast deal too small.

"The children told me, they had no cause to complain of their food in any respect. I observed, however, a very small share of milk indeed."

Appendix, N° 61.

CLONTARF SCHOOL; September, 1819.

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Clontarf School.

" HAVING received, through the post office, at Newport, a letter from two boys of this school, preferring various charges of misdemeanor and ill-treatment against the master and mistress of the school; I have on each of these days, very maturely investigated the said charges. On the last of them I was attended by the catechist and three members of the local committee. These highly respectable gentlemen, who appeared deeply distressed at the present condition of the establishment, then for the first time made known to them, will, I doubt not, present to your committee a faithful and accurate report of our joint proceedings, and their opinion upon the subject. While I endeavour, as concisely as the nature of the subject will admit, to detail the charges, the degree of credit due to them in my view of the case, and my opinion upon the whole subject under consideration :—

1st Charge.

" Inattention of the master to the education of the boys, and leaving it wholly to the usher.

" This charge appears to me to have been fully proved.

2d Charge.

" Intoxication of the master and excessive severity to the boys.

" Though there does not appear evidence to convict the master of *habitual drunkenness*, yet sufficient proof appears to have been adduced that, occasionally, changes in his manner occurred after dinner, which could have resulted only from drink, a very small portion of which appears to produce serious effects upon a frame debilitated by disease; these instances were not frequent. In one case it appears, that the master, while in this state, did inflict undue and excessive corporal punishment on one of the boys.

3d Charge.

" Denying to the infirmary its due allowance of coals.

" This charge seems to be well founded.

4th Charge.

" Defrauding the boys of their due allowance of good and wholesome food.

" I must unequivocally and altogether acquit the master and mistress of this the most severe accusation. Some trifling deviations may have taken place from the rules of the dietary; and the milk I believe, has in a few instances been very bad. This, in my opinion, might have occurred without any intention to wrong the children; and from their appearance, which is obviously that of well-fed boys, and the total failure of evidence in support of this severe accusation, I am quite satisfied, that in the article of feeding, the master and mistress have acted *fairly* and *equitably* towards their employers, and the children committed to their care.

5th Charge.

" Want of straw as allowed by the rules.

" It was proved that fresh straw was not put into the beds according to rule, and that something like unworthy trick had been practised in this respect.

6th Charge.

" Keeping a dairy in town unknown to the board.

" This charge is admitted, and to this may be traced, in my mind, the present state of disorder, and insubordination in which the school is placed.

7th Charge.

" Sending the school blankets to this dairy, and bartering the sheets of the school for delf.

" The first part of this charge is admitted; as to the second, I believe it was nothing better than useless rags, which the mistress thus disposed of.

8th Charge.

" The mistress giving bad characters of the boys to persons looking for apprentices.

" It does appear, that the mistress, from whatever motive, has more than once prevented respectable persons from taking apprentices, by unjustly giving them a bad character.

9th Charge.

" The master withholding from the monitors, money which had been allowed them.

" The master admits not giving this money as ordered; but denies it was from any fraudulent motive, as his accounts will shew this money placed to the credit of the Society.

10th and last Charge.

" The servants of the school often staying out till very unseasonable hours, sometimes the whole night, and one of them being a Roman Catholic.

" The mistress has certainly been culpable in not observing a more strict discipline over her servants, who have transgressed, as stated in this charge: and it also appears that there is a Roman Catholic on the establishment.

" While I cannot but absolve the master from moral guilt or meditated fraud in the conduct of his school, there is too much ground of censure to be found in his general superintendence of it.

" Unfortunately

" Unfortunately for his vindication those persons whom he brought before us to refute these charges, only fixed them with a more oppressive weight.

" The first of these, a young woman, who is the housekeeper of the school, I openly convicted of *deliberate and audacious falsehood*.

" The second: Joseph A. Dyas, came before us with an affectation of *sanctity, love of justice, &c.* but we soon saw through this mask: it appears he had long been an ASSISTANT USHER AT THIS SCHOOL; and so eager is he to calumniate the present usher (who, I believe, was a successful rival when he aspired to the office), that he laid before us an *affidavit*, from which it appears, he himself was guilty, while in the school, of the malpractices of which he accuses the usher; and charges the boys under his care, with gambling at cards for money they had received for *singing in church*. The concurring evidence of all parties refutes this latter gross calumny; and I scruple not to call this man a *profligate perjurer*. I mention him particularly, as he was once under the employment of the Society, and had been brought up in one of their schools, lest he should ever dare again to offer himself to their service.

" As to the present usher, against whom heavy charges were brought, they appear to amount simply to this: he has occasionally taken a tumbler of punch in his room after the fatigues of the day; but there is not a shadow of proof, that in this indulgence he ever exceeded the bounds of strict temperance. He admits having played at cards in his room, with the master's sons, and won money from them, and from the infamous Dyas. He acknowledges his error, and expresses deep contrition for it.

" In this detail, which I have purposely condensed into as narrow a compass as possible, I have omitted many incidental charges and much extraneous matter which came before us, because I feel that sufficient matter has now been brought under your cognizance to convince you of the deplorable state of disorder into which an establishment, that is so prominent an object in the public view, has fallen;—enough to convince you of the necessity of adopting the most prompt and decisive measures for restoring it to a more creditable condition.

" I do not presume to obtrude any opinion, or recommend any measure, feeling as I do, the fullest confidence in your wisdom and your impartiality.

" I shall only add, that under existing circumstances, I have thought it advisable to defer my detailed examination of the school, till it is placed upon a different footing."

Appendix, N° 62.

DUNDALK SCHOOL; April 1820.

Religious Instruction.

" I REGRET that in this particular this school appears to me *very deficient*. Excepting three or four girls, the progress of the children in religious knowledge, and acquaintance with the history and principles of our holy faith, cannot be estimated higher than the mere formal repetition of the church catechism. They have all been carefully brought through the different expositions of it that are used in these schools, but their answering is an act of memory, and not of the understanding. I am convinced, that very uncommon pains are devoted in this school, to the religious instruction of the children, both by their immediate preceptors and the catechist; but certainly the system of instruction must be faulty, when great exertions are found to produce so little fruit. The catechist told me, he has often had to lament the dulness with which they received his instructions, and the slowness with which their understandings seem to expand. I examined the two higher classes myself, and we jointly examined the rest. I am sorry to add, that I think in this respect this school wants much of that pre-eminence which it possesses over other establishments in other respects.

Dundalk School.

Farm.

" I cannot withhold my opinion, that in all the schools the business of managing their farms cannot but detach the masters from that attention to their schools, which I think should be their only occupation. The business of the farm, or that of education, must in some degree be neglected.

" It is well known that a farmer who does not almost live among his labourers, cannot profit by his farm. In the present instance, I am sure, the master must neglect either his farm or his school. I am, however, fully disposed to believe he would neglect the former sooner than the latter. The play ground here is ample, and neatly kept. The space intended for a garden, is now under potatoe tillage, which is the best mode of preparation for a garden.

Apprentices.

" The records of this school supply a very unpleasant view of those who have been sent from it. From these documents it appears that the number of those who have eloped, and of those who by marriage with Papists, gave more than presumptive evidence of their being now Papists, is, in proportion to the number of those who continue members of the Established church, as one to three; that is, supposing those of whom there is no account, are to be considered as belonging to the latter class. But I fear it would be incorrect to suppose this. This is the view which an attentive search of the school registry during the last twenty-five years, induced Mr. Horner and me to take of the subject. He has since undertaken personally to visit all who are within his reach.

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Stores and Food.

"Although I am inclined to believe that justice is done to the children in this as well as every other respect generally, I yet cannot but report, that upon my visiting very early in the morning, I found several porringers of milk remaining from the supper of the night before, which I tasted, and found to be of the worst kind, and such as could not be used, it was perfectly disgusting; some of the same was served at breakfast. The master (who returned to the school just as I was leaving it) assured me this was accidental; that sweet butter-milk had been bespoken, but on that day could not be supplied; that his own cows had not yet calved, &c. &c. I am fully disposed to believe his statement, but it is my duty and business to report matters as I find them. I saw an ample supply of good oatmeal in the house."

Appendix, N° 63.

DUNKERRIN SCHOOL; July 1819.

Religious Knowledge and Morals.

Dunkerrin School.

"THE religious knowledge of these girls can scarcely be rated higher than a very accurate repetition of the church catechism and its explanation by Mann and Crossman; with very few exceptions, their efforts at explanation were but indifferent."

Local Committee.

"I met two of this body at the school; their visits are not so frequent as to lead me to expect much good from them. Those whom I met seemed anxious for the welfare of the school, and sorry they had not visited it more frequently. The chin cough having appeared in the school, prevented my conferring with them and the catechist as long or as reely as I wished; this gentleman being afraid of conveying the contagion to his family, and not being certain of escaping it himself."

Appendix, N° 64.

DUNMANWAY SCHOOL; February 1820.

State of House and Offices.

Dunmanway
School.

"THE house is a very old one, and seems to possess very small means of accommodation. The room in which the clothes are kept, is as little calculated for such a purpose as can well be imagined. There is no eating room, and the children are obliged to dine in the school-room, which is partly flagged and partly boarded. The roof is sound and staunch; the sashes are in general very good; two of them are quite decayed; the offices are in good repair; in one of these is a room which is used as an infirmary; I did not think it was kept in that state of order and cleanliness which an establishment of the kind requires; I noticed this to the master, and he attempted to account for this confusion, by alleging, that it was also used as a laundry room below stairs; I did not consider this excuse at all satisfactory."

Appearance of the Boys.

"Three boys have long had scald heads; one, I think, so long as four years, which I cannot but look upon as evidence of neglect, or want of skill in the medical attendant, who seemed to think highly both of his attention and judgment, and appears to think his services in the school not sufficiently compensated; two others have what I thought a confirmed itch; and one boy is an idiot. The rest are strong and healthy boys."

Clothing.

"The new clothing which was made up in Dublin, is generally speaking very good, but the stockings are really the worst that can be imagined; they seem to be made of badly spun tow, and I readily passed my finger through them. The mistress assured me, and I fully believed her, that they are full of holes after once being worn. They are even worse than those which I felt it my duty to complain of at Ardraccan school. I would suggest, that the clothing, when made up in Dublin, should be submitted to some inspection before it is forwarded to the school. In this instance, an article of dress is sent 150 miles, which really is not worth the cost of the carriage. One of the boys is far too big for any suit of clothing, though the master states his measure was accurately sent up."

Education.

"The boys read and spell well; their writing, I think, very creditable; in arithmetic, but indifferent. Want of books is much complained of here."

Religious Instruction.

"I had little cause to be satisfied with the progress of the boys of this school, in this respect. Four or five of them answered tolerably well in the history of the Bible, and the principles of religion; but I thought the rest very deficient indeed. I expressed this opinion freely and fully to the local committee and catechist. This gentleman seemed much distressed that I should feel such cause of complaint, and assured me he would exert himself to leave no room for similar reproach in future."

Local

Local Committee.

"Here as elsewhere, while much zeal is professed, little exertion is made to promote the welfare of the institution. I met five gentlemen of this body, all highly respectable for private worth; but some of them very frankly admitted, that domestic cares left them little leisure for attending to what they admitted to be an important public duty.

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Catechist.

"After what has been said of this school generally, it is easy to anticipate my observations respecting that officer, to *whom alone*, in my opinion, the Society should look for a faithful administration of their respective schools. It is a very painful duty thus to impute blame in a quarter where every consideration would render commendation a much more grateful task; but I cannot help thinking, that if this gentleman adopted a different system of superintendence, as well as a more enlivening plan of religious instruction, the school under his control would exhibit in the gross, as well as in the detail, a far more gratifying aspect than it presented to me. I am far from insinuating, that the school does not partake of that attentive care which I hear he pays to his other parochial engagements; but whatever be the cause, little good seems as yet to have resulted to the boys from his official superintendence.

Apprentices.

"Within the last three years, it appears that five boys have eloped from their masters, and two were stolen by their parents. There is nothing known of these. The rest are said to be doing very well. I had no opportunity of seeing any of them."

Appendix, N° 65.

INNISHANNON SCHOOL; February 1820.

Education.

"THE boys read in a very disagreeable manner. It is but too manifest that they seldom, *if ever*, read to any but their master and usher, and to this I must impute the torpid, vulgar manner in which they read and answer a *visitor*.

Innishannon
School.

Religious Instruction.

"In this most essential point, I consider the boys here very deficient: their instructors appear to have been hitherto satisfied when the boys got their catechism, with its many expositions, *by heart*, and not to have seen how insufficient such instruction must prove in fortifying their minds against the dangers they will have to encounter when they shall have left the school. There are some boys here who appear capable to me, of something much better than I here complain of, had they the benefit of a better system of instruction; I have taken the liberty of expressing my opinion fully to the very respectable catechist of the school, who, I trust, will in future lend himself more earnestly to the important charge he has undertaken.

Local Committee.

"This body had been summoned to meet, on the first day of my visit, in order to audit the annual report; two of them then attended, and I had the pleasure of conferring with them upon the subject of the school. I am very sorry to observe, that this school is very rarely visited by the gentlemen who have undertaken its local guardianship. The manners of the boys evidently prove them to be strangers to that intercourse with their superiors from which much good might be expected. The report book of the school supplies no evidence of any interest felt in its welfare by the neighbouring gentry.

Catechist.

"From the remarks I have felt it my duty to make under the head of Religious Instruction, it will appear that this gentleman has not, in my opinion, pursued that course of catechetical instruction, which alone I conceive is likely to prove permanently useful to the boys. I have ventured to call his attention to this subject; and, from the high character he possesses in the neighbourhood, I am confident that a decided improvement will soon take place in this particular, to which all other matters must be considered subordinate."

Appendix, N° 66.

KILLOTERAN School; August 1819.

"I AM happy to be able to observe, that Mr. Thackeray's visit appears to me to have operated very considerable improvement in the state of the school, which I found extremely regular, decent and orderly.

Killoteran School.

Clothing.

"The clothing in wear was that of 1817, and is in very bad order, particularly the breeches and stockings, which latter, from constant repair, had been so shortened as not to reach the knees, leaving a great part of the leg bare, and giving the boys an exceedingly shabby appearance. I cannot bring myself to blame the master for this: the stockings sent from Dublin to this and other schools I visited, are of the worst description; the local committees and catechists every where complain of them, and I conceive no care in repairing could make them look decent at this time of the year. The master shewed me

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a number of pairs of shoes, which were all of one size, and equally useless to the larger and smaller boys.

Local Committee.

"Three gentlemen of this body attended, and expressed themselves most anxious for the welfare, as well as pleased with the condition of the establishment. I have to observe, that one of this committee is also the *medical attendant*, which is an obvious incongruity. I ventured, as delicately as I could, to point this out to him, and recommended him to resign a situation which occasionally led him to certify *his own* faithful discharge of the other office he held in the establishment; I failed to convince him of the total incompatibility of the two offices, though his brother commissioners fully agreed with me, as I am certain the board will.

Master and Mistress.

"I have no doubt upon my mind but that Mr. Thackeray's visits have produced a most beneficial change and improvement in these persons, who are very highly recommended for good conduct and attention by the local committee and catechist, who are, I think, entitled to praise for the regularity and good order in which the school is kept."

Appendix, N° 67.

LONGFORD SCHOOL; October 1819.

Education.

Longford School.

"THE boys write in general very well, in the lower branches of arithmetic I found them tolerably smart; but upon setting them a sum of practical arithmetic such as a farmer, to whom one of them might be bound, would be likely to require of him, I found them utterly deficient. I am afraid, indeed, that useful arithmetic is not sufficiently applied to in any of the schools, useful I mean as connected with the common business of life. These boys read in a manner peculiarly disagreeable. I have endeavoured to impress upon their teachers the necessity of making strong efforts to correct what must surely bring discredit upon them, however well the boys may be instructed in other respects.

Local Committee.

"It is painful to observe what little attention is paid to these establishments by the surrounding gentry, who enrol themselves as their local guardians; they all, it is true, express great anxiety, &c. &c. but the report book is the strong evidence that they are not in earnest: to this general observation, Longford school furnishes no exception. These gentlemen, two of them clergymen, did me the favour to attend me at the school. I spoke to them freely as to their past inattention; they were candid enough to admit the justice of my complaint, and entered a solemn pledge on the book to attend more regularly in future.

"After what has been said, it may seem useless, yet I beg to recommend that the Reverend Mr. Sinclair may be added to this body.

Usher.

"This seems a very uninformed, vulgar young man, but has been represented to me as exemplary in his conduct, and diligent in his station.

Apprentices.

"I am sorry to report, that one apprentice bound from this school, Thomas Lowther, has forsaken his religion; he was bound in 1816. The other apprentices are doing very well."

Appendix, N° 68.

MONIVEA SCHOOL; June 1820.

State of the House and Offices.

Monivea School.

"THE roof of the dwelling-house, though it is represented as water-proof, in consequence of a very clumsy repair lately executed, yet is very bad; the slates appear to be quite decayed, and not worth the expense of a general pointing; the ridge course of the two wings are much worn, and in parts quite gone; and the windows of those buildings facing the street, are in the same clumsy state as reported by Mr. Thackeray. The lincay, lately built, exhibits the strongest marks of its very bad construction; it seems likely to be altogether detached from the building to which it was annexed, the roof is sinking inwards, owing to the timber being too fresh, or of insufficient scantling. There is a general damp all through it, and in short, it is all through a *shameful job*. The pump yields now an abundant supply of good water; I observed as it was worked, that the shaft shook. I pointed out this to the master. I should hope there will be no further demand upon the Society about it, as I understand it has already cost 1,000 *l*. The sewer which has been made from the kitchen door, has been done so badly, that a sink of water yet remains there, a sufficient fall not having been given to the water. I have directed the master not to pay the person who did the work, until he performs it to the satisfaction of the catechist.

Beds and Bedding.

"The rooms are perfectly clean and well ventilated.

Education

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Education and Religious Instruction.

"It is right to premise, that the two first classes have been lately transplanted from the school, which naturally causes a serious blank when a visitor examines it. The girls generally read very correctly, but all too fast; the writing is very good, and in arithmetic a few of the girls are tolerably smart. With regard to religious instruction, except very few of the present first class, who answered tolerably well in the history of the Bible, I cannot say I was much pleased with the answering of the children; their progress cannot be said to amount to any thing better than a mere repetition of the church catechism, with Mann's exposition. Indeed, I think it impossible they could have any thing better from the system I found in use here. A monitor asks a question at one end of the room, which is answered with one voice, by eighty-five girls. The monitor cannot, in this plan, distinguish who is right or who wrong; nor is it necessary that the children should exert either memory or understanding, as the blunder or mistake of the individual is drowned in the clamour of the whole. This plan is pursued by *all their instructors*. I have pointed out the evil of it, and believe I succeeded in convincing the catechist, (who is very willing to receive any suggestion which he thinks useful to the children) that no permanent or useful instruction could possibly result from such a system. He has promised that it shall be discontinued in future.

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Local Committee.

"The only persons belonging to this body, whom I had an opportunity of seeing, were Mrs. French and her daughters, who appear to feel a warm interest in the welfare of the establishment. The visits of Mrs. French are frequent, and she appears to exercise a vigilant and salutary control over the school in all its departments.

Catechist.

"I have already stated what in my opinion renders the unwearied exertions of this gentleman in the religious instruction of the children, so unproductive; he visits the school, and catechizes them almost every day, and I doubt not but the change he proposes to make in his plan of examinations, will lead to results more suitable to the laudable exertions he makes to furnish them with a competent knowledge of our holy faith."

Appendix, N° 69.

NEW ROSS CHARTER SCHOOL; August 1819.

Religious Instruction and Morals.

"I THOUGHT a great majority of the boys were very torpid and dull; their progress in religious instruction appearing a mere lifeless, but accurate, repetition of the answers in their catechisms and expositions.

New Ross Charter
School.

House and Offices.

"The room designed for a dining hall is very damp, even now in this very hot weather; and after so long a drought, it showed its damp; and in winter, it is particularly wet. I hear this can only be obviated by running a sewer all round it, as it is at present lower than the circumjacent ground. There are besides no tables, nor furniture of any kind in it; it is at present used as a dairy, and when it is converted to its proper use, there will be no place to keep milk.

Local Committee.

"I was concerned to hear, that an impression rested with this body, that their representations to the board were slighted, and their communications neglected, and that many had in consequence wholly neglected to attend."

Appendix, N° 70.

SANTRY CHARTER SCHOOL; May 1820.

Farm, Garden and Play Ground.

"THIS farm is in a very bad and unimproved state; in its present condition it is of so little use to the master, that he is obliged to take grass, at an enormous rate, for nine cows in the neighbourhood.

Santry Charter
School.

"In my report of another school, I ventured to give my opinion, that the business of farming cannot but detach the masters in a great degree from their proper business.

"If this observation deserves any notice where a provincial school is concerned, how much more is an establishment like this likely to produce the most beneficial results to the kingdom at large, if it be rightly and duly administered. Whatever time has been hitherto expended upon this farm has been lost, for it is not easy to conceive a spot of ground in a more unproductive state than it is. I believe the present master got possession of it in a bad condition, and, like all new tenants, had no manure to restore it. I had the honour of conferring for some time with the Bishop of Kildare upon this subject. His lordship seemed to think this land, properly managed, would produce 14*l.* an acre. I don't think it worth one in its present state.

Appearance of the Boys.

"They are all very healthy and strong boys; two of them are idiots. I trust some more strict regulation may in future take place to exclude these poor blighted creatures from those establishments in future.

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Education.

"The teachers and the boys generally read in a very superior manner. I was equally surprized, and delighted to find them perfectly free from that vulgar method so commonly, and in truth so naturally, found in other schools. The good reading here is to be attributed, I understand, to the unremitted exertions of Colonel Gore, who devotes much of his time to the instruction of these young men and boys. I had the pleasure of seeing and congratulating him upon the result of his pious labours. The writing, and progress in arithmetic, among the teachers, is also very creditable.

Religious Instruction.

"The answering of the teachers, 36 in number, cannot fail to satisfy the most sanguine expectations of the committee. In a course of examination, comprizing the history of the Old and New Testament, and the general principles of our holy faith, I find it impossible to express the full measure of my gratification at the correct and intelligent answering of the whole class. It was, indeed, most satisfactory; and I think this institution can scarcely fail to answer the important ends for which it has been set apart, that of supplying the kingdom with "well trained and well instructed teachers, and duly qualified parish clerks."

"The boys of the school, I did not consider instructed as well in proportion as the teachers; their answering was in general a mere verbal repetition of the church catechism, and of the expositions thereof, used in the school.

Morals.

"While the school is said to be free from vice, the master complains, that there is not among the boys that degree of subordination which is so indispensable to the good management of so large an establishment, particularly one containing many grown men. This subject appears to me to deserve the peculiar consideration of the board. In vain can the Society hope that their liberality to this institution will produce adequate advantage to the public, if a want of discipline and control is suffered to exist there. The catechist was not aware of any foundation for this complaint of the master, but he persisted in making it; and I am sure there must have been some ground for such complaint. I adverted to the subject strongly and freely to the catechist, and to Mr. Fox, who alone of the committee attended on the day when I requested the attendance of that body. These two respectable gentlemen admitted the necessity of vigilance on the part of the local guardians in maintaining a strict discipline in the school, and engaged to attend to it in future with particular care."

Appendix, N° 71.

SHANNON GROVE SCHOOL; July 1819.

Shannon Grove
School.

General Appearance of the Boys.

"THEY appeared very healthy in general; there are four scrofulous boys, and one afflicted with ophthalmia, and 12 in a bad state with piles, which, as surgeon Franklin stated to me, had, from previous neglect of the medical officer, become a very serious disorder; but he expects the treatment now pursued, and the kind care of the master and mistress, will readily cure them.

State of Beds and Bedding.

"The bedsteads are all very bad; quite worm-eaten, and badly patched to keep them together; some that had been in use in the nursery are quite too short for a school.

Rules and Regulations.

"The catechist has not caused the order which requires them to be monthly read in the school, to be complied with, but has signified to me his resolution to do so in future.

Local Committee.

"The attendance of these gentlemen is not such as can effect much good to the establishment. Mr. Wybrants often calls in, but does not appear to have reported his observations; two other gentlemen attended on the day I had the committee summoned."

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STRANGFORD SCHOOL; May 1820.

Strangford School.

Appearance of the Boys.

"THE boys were almost clad in their old clothes, with short stockings (which were barely to be seen over their shoes) and breeches. Such a dress, as must be supposed, gave them a very unfavourable appearance. It would be better that they wore no stockings with their breeches than such socks as these.

Clothing.

"Upon minutely inspecting the clothes which each of the boys bore about him, I had full reason to be satisfied with every article but the stockings, which are of the same description with

with those I had to complain of in other schools. The clothing appears to be very carefully attended to, and repaired where repair was necessary.

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Apprentices.

"In the school books, no record exists relative to them for the last 10 years; during the 10 preceding years the number of elopements exceeds the number reported as doing well."

Appendix, N° 73.

LINTOWN FACTORY, 5th and 6th April 1820.

Appearance of the Boys.

"ONE of the boys is just recovering from a very severe illness, and looks very unhealthy. Another boy, or rather grown up youth, exhibits to my view the decided appearance of confirmed consumption; and I think if he persists in his 'sickly trade,' he will not live three months. It does not appear from the medical reports, that the medical officer has at all noticed this case, though it appears to me to be one of peculiar exigency. The rest of the boys are healthy and strong."

Lintown Factory.

Clothing.

"The new clothes, that is the clothing of last year, is nearly worn out. The master appears to have done all in his power to keep the boys well clad. He allows a certain proportion of what they earn, to the weavers, which they have laid out in different articles of dress. The business of weaving is said to tend more than any other to wear out the clothes rapidly; and he states the want of a second suit, to be the cause of the very bad condition of this. It is nearly quite ragged and worn, except the shoes and shirts. The buttons are all torn off, and the sleeves mostly bare, and elbows out."

Education and Religious Instruction.

"It would not be fair to weigh these boys in the same balance with those in other establishments under the Society, so little time being allotted for instruction: two hours only every morning."

"I found, accordingly, a very striking inferiority here in every respect, in reading, writing and acquaintance with the history of the Bible, and the general principles of religion."

"Upon referring to Mr. Thackeray's Report of this institution in 1817, I find his account of their education at that period most flattering indeed. He therein states, that 'this house may, in this point, be placed amongst the foremost of the Society's institutions.' It is very painful to me, to observe, how much it has since degenerated; for really it bears, at present, no mark of this pre-eminence in religious knowledge or education generally; two young men excepted, they appear to me singularly and lamentably deficient. The master assured me, those boys who were absent, were much better instructed, and could have answered to my entire satisfaction."

Morals of the Boys.

"The master complains and laments, that there is not that conscientious regard to truth which he seems to think his vigilant care of the boys entitles him to expect; but he will persevere in his endeavours to inculcate this virtue upon them; this excepted, their general conduct is good."

Local Committee.

"The state of the house is so bad, that I understood from the master, that the gentlemen composing this body, are unwilling to incur that risque of cold which an attendance here brings with it; I did not, therefore, take the liberty of requesting their attendance. Their visits appear to have been chiefly confined to the quarterly meetings."

Catechist.

"Of this most respectable gentleman, I shall only report, that his attention to the duties of this office is most exemplary; and that this establishment enjoys the benefit of that zeal and activity with which all his professional functions are performed."

Appendix, N° 74.

Examination of the Reverend William Lee, Thursday, 11th November 1824, who was called in; and Examined on Oath, as follows:

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WERE you at any time employed by the Incorporated Society, to inspect the different charter schools in Ireland?—Yes, in the year 1819.

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Did you in consequence inspect all the schools?—I inspected all the schools then in existence.

Without exception?—Without exception.

In speaking of them generally, did you find them to be in what may be called a satisfactory state?—I looked upon them as in a state of very progressive improvement, which improvement I attribute to the judicious inspection of Mr. Thackeray; but I cannot say I saw them in a state as fully beneficial as I think they might be, considering all the circumstances of expenditure and superintendence that had been provided for them, speaking generally.

Were some of them in very much better condition than others?—Decidedly; there was a most marked contrast between them.

Are not the same rules and the same scale of expenditure applied to each?—I believe precisely; the rules for the general management of the establishment, are circulated in a printed form.

If the rules for the conduct and management of each school are precisely the same, to what do you attribute the circumstance of their comparative condition being very different?—To the conformity or non-conformity of the conductors with those rules; I should think in the degree that those rules are observed that the schools are well conducted, and *vice versa*.

Have the committee of fifteen any efficient means of ascertaining that their rules are properly carried into effect, seeing that the schools do not exceed thirty in number?—The committee of fifteen must unavoidably rely upon local information; the visitor catechist is their official organ, and according to his attention or inattention I conceive schools are either well or ill conducted.

Is there not in each case a local committee, the duty of which is to superintend the catechist and the schoolmaster?—There is such a local committee, and such I consider to be their duty; I doubt whether it is exactly to superintend the catechist, he being *ex officio* a member of that committee.

If in any case the catechist should neglect his duty, do you think that the local committee constitute a body that is sufficient to check the conduct of the schoolmaster?—I do not; I consider that there is unavoidably so much of local partiality, and, in many cases, of local connection, that if a catechist should be disposed to neglect his duty, I am afraid in very rare instances would it be noticed by the local committee.

What check is there upon the catechist, or what means of ascertaining that he faithfully discharges his duty?—The catechist is bound to report, at each visit, the result of his observations in the school; as to those reports the course of proceeding is to have them copied and regularly transmitted to the Society, and thereby they have an opportunity of judging how far the catechist has been attentive or otherwise.

The Commissioners, upon examination, have found that the rule that directs the catechist to forward a monthly report to the Society, containing an account of the state of the school, and the progress the children make in education, is not—scarcely in any instance—conformed to, and that the catechist furnishes only a quarterly or half yearly report; that being so, they would ask you, whether the reports made by the catechist, can really inform the committee of fifteen, what is or is not the state of the school?—I do not think, except retrospectively, that they can, that is if the committee in town looks back to the reports he has at each particular visit entered in the report book, they can then see the state of the school during that past time. But I conceive, independently of those regular reports which he is bound to make, that he makes occasionally, whenever any circumstance arises to render it necessary, special reports; such was my own habit when I was catechist of the school at Newport.

We find by referring to the charter of the Incorporated Society, that the object of establishing those schools was, that of providing some effectual method to instruct great numbers of the Popish natives of Ireland, who are said to be in gross ignorance, and to be much disaffected to the government, and to educate them in the principles of true religion and loyalty; and that hopes were entertained that those schools would produce very considerable effect in converting and civilizing the said deluded persons, and bringing them, through the blessing of God, in time to be good Christians and faithful subjects; we would ask you whether, in your opinion, the schools under this Society, as they have been hitherto managed, have, in any considerable degree, produced those anticipated effects?—I do not think they have.

Do you think, that under the present system of management, they are likely ever to do so?—I do not, nor (I would venture to add) that they would, under any system of management, for I should be sorry that my answer should imply mismanagement.

Do you mean that you consider that the system itself cannot produce those effects?—I do.

And because those effects are not produced, you do not impute it to any particular mismanagement of the system?—No, certainly.

Do you think that any considerable improvement is produced upon society in Ireland, by mixing with it, from time to time, the girls and boys who are educated within the walls of those charter schools?—I do not.

Are they so instructed generally as to be likely to become useful members of society, and to communicate to others the knowledge of industrious habits?—Judging from my own experience

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experience and observation I should think they are not; I should rather look upon the system as not suited to the habits or feelings of the country.

Do you find generally, that the boys and girls when they are sent out from the charter schools, are deficient in such knowledge as would facilitate their providing for their own livelihood?—I consider the situation of the females leaving the school as a very forlorn one; I look upon it in general, that they are not provided with that sort of knowledge which would render them useful to society, or capable of supporting themselves.

Have you had much opportunity of observing what became of them?—In general I have found, when I was an official visitor throughout the kingdom, that the report upon this subject was very favourable, (I could only judge from the report of others); but in my own parish, where I have been for years a visitor of a charter school, my experience leads me to report very unfavourably of the subsequent conduct and fate of those girls who had been educated there; at this moment, in the parish, there are several instances of the unfortunate career of those poor girls, whom I had taken considerable pains with in the school, and was much disappointed and grieved to find so little benefit resulting from those exertions.

Do you attribute it to the friendless state and hopeless condition in which they are, when they leave the school?—Yes; I am quite sure it must be owing entirely to the destitute state in which they leave the school, whence they are moved into the families of farmers, where they have no good example before them, where the discipline of the school is removed, and so many circumstances concur to occasion a dereliction of those principles they had acquired in the school; in very few instances are they bound into families where we could wish; but we were obliged to place them where we could, not being able to get better places.

Why cannot better situations be obtained for them?—It appears to me, that there is a disinclination in the masters of better families to chuse out of charter schools.

To what do you attribute that disinclination, seeing that the girls ought to have the best instruction, and the best habits?—I am afraid it has arisen in most cases, from previous information that children taken out of them have not turned out well; speaking generally, one would imagine, one would get a better description of servant out of a school where so much pains had been bestowed upon them, than any where else; I can only account for that disinclination which prevailed in my own neighbourhood, from the fact, that other girls taken out of the school have not given satisfaction.

Are the girls found to be helpless?—For the most part they are destitute of friends; and if they should happen to give either no satisfaction to their master, or if the master happens to be (which is in too many instances the case), not kind or conscientious in his treatment, they may leave their place, and are driven forlorn upon the world.

Is the expression "A Charter School Girl," a term of reproach?—It is decidedly so; the very fact of her bearing the name of a charter school girl, I have known to exclude her from useful places.

Have many instances come to your knowledge, of their changing their religion and becoming Roman Catholics?—Yes, a great many.

Do you think they are well instructed in the charter schools; are they taught reading, writing and arithmetic effectually?—I think they are.

Do you think that the confinement of the charter schools and their mode of education there, produces a dullness and inactivity in the girls?—Dullness and inactivity I am quite sure prevail there; but I should not attribute it altogether to the causes mentioned. The view I have been in the habit of taking of it, was the absence of social affections, and removal from the parents eye and control; in short the total absence of social affections; to that cause I would attribute it, and not to the confinement of the school, which I do not think prevails to that degree which would produce such an effect.

What effect do you think it produced in the boys?—In this respect I think precisely the same; they seemed to me equally stunted in mind and body, owing, as I conceive, to the same causes.

Are the boys more easily provided for?—They are.

Is there any indisposition on the part of persons throughout the country, to take them as servants and apprentices, or are places easily found for them?—I think there is a greater facility of providing for boys than girls. The former are more required for agricultural purposes, and in consequence of their exemption from the tax on male servants, they were more sought after by gentlemen as servants.

Do the boys in general turn out better than the girls?—The misconduct of the boys would be less palpable than that of the girls, and fewer instances on that account perhaps would come to the knowledge of those intrusted with such an establishment.

Is the term "Charter School Boy" one generally used as a term of reproach in Protestant families, as well as Roman Catholic?—I have known it to be the case in both instances.

Is it confined to any part of the country, or is it general?—I think it is general, but I can only speak with certainty to my own district; as to other parts of the country, those with whom I conversed have led me to think it was the general feeling throughout the country.

How many instances have come to your knowledge, of boys educated in the charter schools, relapsing again to the Roman Catholic religion?—Just now I cannot recollect any instances,

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instances, but I am afraid there have been some; one reason why I can speak with more certainty as to relapse on the part of the girls is, that they generally are found to marry Roman Catholics.

And become Roman Catholics themselves?—I think so.

Do you think that pains are taken in the charter schools, to prevent the children keeping up connection with their parents and relations?—I do not think there are.

To what do you attribute the circumstance of their relations and friends in the greater number of instances abandoning them?—I do not consider, in the first instance, the fact to be so; they come to see them as often as the rules of the Society permit; they are never prohibited within those appointed times, and I believe continually inquire after them by letters to the Society; in many cases the children are orphans.

Do you think that the boys are well instructed in the schools, in writing, reading and arithmetic, and a portion of religious knowledge?—I do; I confine my observation to reading and writing; I think there is a great deal of pains taken with them; I have already mentioned, that some schools are better conducted than others.

For the length of time that the boys generally remain in the charter schools, do you think the instruction they receive is at all equal to what it ought to be?—I do not.

Do you think, that a boy educated in a charter school until he was seventeen or eighteen years old, which is the age at which they usually quit them, would be as well able to get his livelihood as a boy who remained with his parents in an Irish cottage, and had been instructed at a good day school, such as are now frequent about the country?—I think he would do better at a day school, and be more likely to get his livelihood, and go through the world well.

What class of persons generally apply for admission for their children to the charter school?—I consider the children whose admission is generally sought for, to be the children of extremely poor parents, with a numerous family, which they are unable to maintain, or destitute orphans; and that nothing but extreme poverty is an inducement to send them there.

Must there not from necessity be multitudes of children reared in Ireland, the parents of whom are equally poor with those children, and who are not able to get them into a charter school?—Certainly, I believe there are; but the difficulty of getting them into the charter school, is the reason why I believe they are not sent there; there is scarcely a week in my life that an application is not made to me to get them into schools.

At this present moment?—Yes.

And that by persons in a state of extreme poverty?—Yes, chiefly; but there are other sources of application; illegitimate children, for instance, are often sought to be provided for in that way.

Is there not a prevailing opinion throughout the country, that the greater number of the children in charter schools are illegitimate?—Yes, I think there is; I have often heard the phrase "Charter School Brat" and "Brat" is a synonymous term in Ireland with an illegitimate child.

Have you ever heard of applications being made to procure the admission of illegitimate children into the charter schools, by persons themselves whose situations enabled them to maintain them?—Yes, one has lately been made to me to that effect.

Have you known any instances where such applications were successful?—I do not immediately recollect any; but I am quite sure there have been several such applications made and acceded to.

Did you find, that the masters and the mistresses conformed to the rules respecting the clothing, diet, and the general treatment and management of the children?—The observation I made in the commencement of my examination, must apply to that question; in some schools they did certainly, and the schools went on much better than others; it must of course have varied according to the character of the master and mistress, and the attention paid to those rules; in some I had reason to be perfectly satisfied, and in others I found cause to animadvert.

Was the diet generally provided according to the prescribed rules of the Society?—I think deviations from those rules may have taken place, without any injury to the children; for instance, there is one of the rules of the dietary, that potatoes shall not be used after some time in July, I think; for my own part, I should not wish charter school children to be better fed than they would be likely to be after they left the schools, and the farmers use that food till the month of September; in the school to which I was catechist, I was not displeased when such a deviation as that took place.

If the catechist permits the master to deviate from the rule in one respect, how can he prevent him exercising his own discretion in others?—It will require vigilant attention on the part of the catechist; I admit a rigid adherence to rules is the fittest course.

Could there be any other safe course than that of applying to the Incorporated Society to alter the dietary?—I think the dietary is a very wholesome one; I should hardly wish it to be altered; it might be relaxed, in some degree, in particular instances.

With respect to the bread, did you find in general that the rule was conformed to, or did you find a practice among the masters, of separating the flour, and taking the fine part for themselves, and giving the boys the coarse?—I do not think I ever knew an instance of that;

that; but with regard to the dietary generally, I was obliged to derive my information from the local authorities, for instance, the catechist; but I speak with certainty as to my own school, which I had under my care for twelve years as catechist.

Did you ever calculate, whether the allowance made by the Society to the masters, for feeding the boys, was tolerably accurate; or have you reason to think the master made a considerable profit out of it?—I should think the masters could not feed the children on the allowance of the contract, but for the advantages they derive from the land; it appeared to me a very low contract; I think three-pence halfpenny a day was the allowance for three meals; and with my ideas of œconomy, I often wondered how they could afford it.

If the catechist is not in the habit of attending so frequently as to see with his own eyes the food given to the boys, has not the master the means of depriving them of a part of their proper allowance, without the possibility of detection?—Certainly; the only means of detection, in the case supposed, would be the reduced appearance of the children.

Did you find that the clothing, speaking generally, was delivered to the children in the quantity required by the Society?—I think it was; I had the advantage of seeing the schools in a high state of improvement, in consequence of Mr. Thackeray's visit. I am quite sure he had much more cause to complain than I had, and that he obviated a great many abuses.

Do you think the clothing is quite sufficient for the children?—I do; but I was not satisfied with the quality of it.

Is it always provided in Dublin and sent down to the schools, or is it provided by the master under contract?—It was almost always provided by the masters in my own school, and I thought it better than any sent from Dublin; some sent from Dublin was the worst that could be, as I have stated, not merely in my general but the detailed Reports.

Were the dormitories kept in proper order?—I found them uniformly, I think, in the best order.

And the children properly supplied with clean sheets and linen?—I had no cause of complaint upon that point; the impression upon my mind is strong, they were very well taken care of with regard to the dormitories.

What observations did you make as to the cleanliness of the children?—Generally speaking, I found them very clean; in some few cases I found appearances of cutaneous eruptions.

With regard to their health generally, did you find them tolerably healthy?—The Reports from the local committees mentioned to me, that they were generally healthy, and my own observation confirmed their report.

Have you reason to think that the masters or ushers were in the habit generally of treating the boys with harshness or severity?—I am not aware of any such instances.

Do you think that it is possible, upon any casual visitation, such as you were able to make, to ascertain the real state and condition of the boys in the schools?—I must have taken my information from the catechist, for a cursory visit could scarcely let one into the general treatment of the school.

Were you in the habit of applying to the children for information as to the mode in which they were treated?—In some instances.

What answers did you obtain?—That they were used well by their masters. At the school at Clontarf the charges were brought against the master, by two of the children, who wrote me a letter to Newport through the post-office.

Had you any reason whatever to imagine, that the boys lived in a constant state of fear and apprehension of punishment from the master?—I believe that is a feeling which pervades all schools more or less; I am not aware of it being stronger in charter schools.

Do you think, if the boys had any thing to complain of they would have complained to you?—I am rather inclined to think they would have complained to me, for the boys and girls looked upon a visitor, such as I was, as sent for their good, and as a person to whom they might with confidence look for redress: the feeling was very strong in my mind.

If any difficulty arises in the management of the school, or any case that must be provided for by the committee of fifteen, does there exist a facility in drawing their attention to it, and making the required change, whatever it may be?—The local committee and catechist are in continual communication with the board in Dublin.

Are their recommendations always promptly attended to?—Local committees have complained to me, that their communications were not so much attended to as they should have been.

Are not the children in all the schools made to work in some manner or other?—Yes, either in agricultural or some other labour.

Has the master the profit and advantage of their labour?—Yes; he has in the cultivation of the land for instance, in harvest, or any thing of that kind.

Have you ever known any abuse to arise out of it?—I never heard of any. I should rather be disposed to encourage it, for my own part.

Have you ever heard of any schoolmaster occupying land that did not belong to the Society, and employing the boys in the cultivation of it?—I have heard of masters occupying land besides that belonging to the school land, and I presumed they employed the boys upon it as well as the other: in the school where I was catechist the master held such land, but it was too remote from the school to allow of the employment of the girls upon it.

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Are there not some schools in which the boys are employed in weaving?—There is, I believe, but one; my memory at present does not serve me with more than one; I think it is in the neighbourhood of Kilkenny, the Lintown factory.

Can you recollect whether the boys are or not so employed at Sligo?—I cannot say without reference to my notes. I had a very favourable opinion of Sligo school; I spent two days there, and thought it the second best establishment of the kind in Ireland.

Which is the best?—I looked upon Celbridge as the best.

Do not the rules of the Society require that the boys should work for certain hours, and that they should be in school at their lessons for certain hours?—Yes.

Did you ever observe that the masters, in any instances, made them work at hours when they ought to have been at school, either upon the farm or any other labour that they employed them upon?—I believe there may have been instances when they did work, when, perhaps, the rigid rules of the Society required them to be at school; for instance, a favourable day for making hay, the master may have kept them out.

Did you discover any thing like a prevailing abuse in that respect?—I did not; I thought the rule was very generally adhered to.

Have you any reason to believe the masters made much profit from the labour of the children?—I do not consider they did; there was a general complaint among them, that they did not make what they were charged.

Do you think that complaint well founded?—I have no means of judging.

Did you ever examine the matter, so as to ascertain the quantity of work done, and the value of it?—In female schools, the work done was a mere nothing; I knew that to have been the case in my school.

Was the office of inspector a temporary or permanent one?—Mine was temporary.

How long were you allowed to make this inspection?—I was authorized by three different boards. Each board contributed in the following proportions:—The Incorporated Society, 200*l.*; the board of Erasmus Smith's schools, 150*l.*; and the Association, 100*l.* to report upon the state of each school under their respective control; therefore there was no particular time for the purpose, but it occupied from the month of June 1819 to the close of May 1820.

Were there in existence at that time any day schools belonging to the Incorporated Society?—There was one just then established at Trim, but I did not visit it; there were no rules laid down for its management, and I did not think myself called upon to visit it.

Can you call to mind, whether you were informed at Ross, of an act of violence upon a boy, who had two of his ribs broken?—No; I never heard of it, as well as I can now recollect.

Was the school at Clonmel a day school?—That was suppressed.

Were you there?—I was; I did not know it was suppressed. It was returned to me as a school to be visited, and suppressed, I believe, before I visited it.

Did you inspect the buildings?—Finding it had been suppressed, I made no delay there.

Have you ever seen any day school maintained at the charges of the Incorporated Society?—No, except the one in Newport, my own parish.

When was the change from a charter school to a day school?—It was suppressed in the beginning of the year 1819, just previously to my appointment as inspector.

Where did the master of that school come from?—From Strangford.

Do you know the reason why he was removed to Newport?—I did hear it was because Mr. Thackeray did not find him altogether efficient for so large an establishment as that of Strangford.

Do you know the reason of the change from a charter school to a day school?—I was given to understand it was suppressed on account of the bad state of the buildings; the walls were not considered sufficiently strong to bear improvement, and, altogether, not worthy of the large expenditure it would require.

Has any thing been done to it since?—No, except some slight repair to the roof.

The school at first promised to answer as a day school?—Yes; this I must only speak of from report, because it was opened as a day school during my absence from the parish, on my tour as visitor.

You understood at first it did very well?—Yes; I have been told it was largely attended.

What is the attendance now?—Very small indeed.

Have you at any time complained to the committee of fifteen, of the inefficient state of the school, and the incompetence of the master?—In the year 1820 I wrote two letters to them upon the subject of its inefficiency.

Have any steps been taken in consequence of your representation?—No.

Has the school improved since?—No, it still remains in the same state.

Have you been requested to draw up such regulations as you think best calculated to the end proposed?—No communication has been made to me on the subject.

Did you repeat your suggestions in either of the subsequent years, 1823 or 1824?—I am not quite sure; I rather think I did not in the two last years.

Do you consider yourself as the catechist of that school?—No, surely not; but as being in my parish I visit it.

Is there any catechist at any day school?—I do not know any thing of any day school, except that at Newport.

With respect to the union of the farm with the master of the school, do you find that interfering

interfering with the duties of master, so as to make him less efficient?—I consider it an injudicious practice.

Did you find masters interfering much in the school, or did they leave it to the ushers?—That information I must have derived from others; I cannot speak from personal observation, but at my own school I had occasion to check the master, for leaving it too much to the usheress; but being a female school, it rather came under the province of the mistress and usheress.

From the situation in which you live, are you acquainted with the state of the Shannon Grove school?—I was never there, except when I visited it officially; it is six or seven and twenty miles from my residence.

Did you consider it a good school?—I did.

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Do you remember any particular circumstances about the pump at Monivea?—I do not; I beg to refer to my particular report of that school; it is now more than four years since I visited it.

[The report was handed to the witness.]

Having looked at that report, can you at all call to mind the circumstances that could occasion such an expense?—No.

You have mentioned Celbridge school as being the best charter school, and Sligo as the second; have the goodness to mention which you consider the worst?—There were two or three, I thought, very bad; I thought Ballycastle was badly conducted; Innishannon, in the county of Cork, was badly conducted; Dunmanway, I thought a very bad one; from my present recollection, I would say, that was the worst of them, and Charleville I thought a bad school.

By the phrase, "bad school," do you mean to impute a degree of misconduct or inattention to the managers of it?—The master and mistress not being sufficiently attentive to their duties.

Speaking of the schools, now with respect to the edifices, which would you say was the worst, and which the best?—I thought Strangford a remarkably well arranged school; Cashel was a good one; Charleville was a very bad one compared with the enormous expense; Longford is a very old and ruinous house. I think Dundalk and Shannon Grove very fine buildings; Monivea was a bad building; there had been a bad expenditure upon it, as well as I can recollect; but as to the state of the buildings, I must speak with diffidence, it is so long since I saw them.

Did you ever make any general report upon the charter schools, as contradistinguished from the particular report of each school?—I did.

What became of that; did you give it in to the committee of fifteen?—It was my intention to transmit it, in the first instance, to the committee of fifteen, but I thought it a matter of respect and duty to my diocesan, the Archbishop of Cashel, who was the Vice President of that body, to place it in his hands; I accordingly went to Cashel. His Grace read it in my presence, and I took the liberty of placing it in his hands, referring to his discretion whether he should present it to the board; I am not sure whether he did shew it or not, but I did not see it again until after his death. I then wrote to Mr. George Broderick, to request that he would search among his father's papers, and if he found such a document, that he would return it to me.

What was your inducement to procure it again?—To have it in my possession; not to make any use of it.

You were apprised it was not in the possession of the committee of fifteen?—I thought it was not, or I should have heard of it.

Did you ever hear of any satisfaction or dissatisfaction being expressed by the committee of fifteen, or any persons connected with the charter schools, at the tone and tenor of your particular reports?—I never did, from the board, directly or indirectly; and the only answer I can give is in reference to a private letter I had from an individual about three months ago.

Did the Archbishop of Cashel make any observations to you, with respect to the propriety or impropriety of giving in that general report to the committee of fifteen?—His Grace seemed to think I would consult my own interest best, by not publishing it; that I might perhaps raise enemies to myself by doing so.

Did he express any opinion as to how it might operate upon the interests of the Incorporated Society, or the management of the schools?—He made no observation further than as it bore upon my own interests; I entrusted it to his Grace's discretion whether to lay it before the committee, and, except from conjecture, I have no reason to think he had not done it.

When you visited those schools, did you generally take them by surprise, or had you reason to suppose that your visit was anticipated and expected?—I very carefully provided, as far as I could, that my visit should not be expected; but I believe a practice has obtained among the schoolmasters, of communicating one to the other the probable period of the inspector's visit; I have reason to think such communications existed.

Did it ever occur in any single case, that an instance of personal violence to any of the children, or cruelty on the part of the master, or undue punishment, was brought to your notice?—I have a very indistinct recollection, but I could not affirm it, that such a thing occurred at Sligo.

Can you recollect whether you noticed it in the report?—I cannot.

Examination of
The
Rev. William Lee,
11 Nov. 1824.

Can you now call to mind any partiular mode of punishment adopted by Mr. Hines?—No, I cannot.

Have you any notes of your own upon the subject?—I do not think I have.

Was it a fair copy, or was it the original memoranda you delivered in to the committee of fifteen?—My practice was to copy out every evening, in the form you now see, the proceedings of the day, in order that I might have the benefit of recollection to aid my notes, for I had other schools to visit, for instance the schools of Erasmus Smith and the Association. My practice was, not to let the impressions of one day mingle with those of another, I therefore each day made my report of the school I had visited on that day, rather from memory than notes.

Will you state to what circumstance you attribute the general ill-favoured appearance you have described of the charter-school children?—I have stated the cause to which I would mainly attribute it, the want of social connections drying up the affections of the heart.

Do you conceive, that those circumstances will account sufficiently for the peculiarity of their physical appearance?—I do.

Have you ever had opportunities of examining the Foundling Hospital?—I have been there.

Did you observe whether those appearances also were common to those children?—They are much younger there than in the charter schools, and those appearances would not be so strong; you would not expect in a child of six years of age the same degree of feeling and intelligence as in one much older.

Have you had an opportunity of examining parish schools, where children are boarded and lodged?—I have not.

Is it your impression upon the whole (speaking now upon the average) that the masters of charter schools live more or less comfortably than clergymen whose income may be 200*l.* a year?—I think they do live more comfortably: I, from personal experience, am quite sure they can live more comfortably than clergymen with 100*l.* a year.

Have you the means of knowing whether they often give entertainments, whether they see company to dinner?—I have known no instances in which they have given entertainments; they of course see their friends occasionally, but as to entertaining the neighbourhood, I never knew an instance of that.

Do you mean to say, that you think universally that the clergyman of the parish, the catechist of the school, and the local committee would not associate with him?—I never knew a case of it.

Appendix, N^o 75.

REPORT of William Grant and Anthony Richard Blake, Esquires, upon the CHARTER SCHOOL at SLIGO.

William Grant and
Anthony R. Blake,
Esqrs.
Report on
Charter School.
at Sligo.

Monday September 13, 1824.—WE visited the charter school at Sligo, about four o'clock in the afternoon. We were accompanied by Mr. Hume, one of the local visitors. We heard the boys read; and examined some of them in Mann's Exposition of the Church Catechism, and were perfectly satisfied both with their manner of reading and answering; also with some specimens of writing which were shewn to us. We then desired the master and usher to withdraw, which they did, as did also Mr. Hume. When left alone with the boys, we inquired whether they had any complaints to make. One of the boys immediately came forward, and complained of having had bad food, and of general violence in the master. Several other boys followed his example, and the whole school appeared to join in charging the master with extreme severity. Several particular cases of cruelty were mentioned. It was further stated, that the master had had a diseased cow, which he had killed on Friday last, and that part of it had been served up for the boys' dinner on Sunday; that it was so bad that they could not eat it. It was also stated, that although according to the rules of the Incorporated Society, the boys should have two sheets on each bed, yet that they had only one. After hearing what the boys had to say, we called in the master, and stated the substance of their complaints to him. We desired him to shew us the dormitories, and on going to them, we found that there was but one sheet on each bed. The master stated, that he had not sheets enough to allow of two being kept on each bed; and that this had been made known to the superintending committee in Dublin.

We inquired into the charge made with respect to the cow. The master denied that the cow was diseased, except that it had a sore udder, which did not affect its general health. We desired to see the meat itself, but it was all in pickle, and we could form no positive judgment of it. One of the boys, Terence Gallagher, complained, that the master's son (Richard Hines) having been displeased with him for not having stuffed the hoof of a horse properly, struck him with the butt end of a gun. Richard Hines denied having done so. Gallagher stated, that an apprentice (Andrew Armstrong) was present. We called him in immediately and examined him as to the fact upon oath; he confirmed Gallagher.

We notified to the master that we should proceed to a strict investigation of the charges against him, to-morrow; and we afterwards requested Mr. Hume to make known our intention to the local visitors, and to desire the presence of as many as could conveniently attend.

Tuesday September 14th.—We attended at the school at twelve o'clock, and proceeded to inquire into the charges made yesterday against the master. An examination was taken in the presence of William Hume, John Black, G. Gilmore, esquires, and of the Rev. James Elliott,

Elliott, members of the local committee, and was reduced into writing in their presence and signed by them. With two exceptions, the boys expressed themselves much dissatisfied, and spoke of the master's conduct as full of violence. They all mentioned his habit of seizing boys by the throat, when displeased with them. One of the two boys who expressed themselves satisfied with the master's conduct, at first denied that such was his habit; but on being afterwards sworn, he admitted that he had frequently seen him do so. The examination was read over to the master, who denied one or two points which we noted on the examination. At his request, we called the boys together, and enjoined them to observe order and discipline. We at the same time enjoined the master to forbear from any act of punishment towards the boys, which might appear as the consequence of the complaints they had made; and we stated our intention of communicating the evidence taken before us, to the proper authorities.

Wednesday 15th September.—We visited the school this morning, and found that the boys had been orderly. Mr. Hume was present. The master admitted in substance the general charge of violence; but he stated that his wife and himself had always treated any of the boys who were unwell, with the greatest kindness, and all we heard from the gentlemen of the local committee, was in perfect confirmation of this. The general impression made upon us by the statement of the boys themselves, is also to the same effect. We recommended that no more of the cow meat should be given to the boys, as we considered it unfit food for them; the master promised to act accordingly.

(signed) W^m Grant,
A. R. Blake.

This report, together with the following examinations, was transmitted to His Excellency the Lord Lieutenant and to the Incorporated Society.

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William Grant and
Anthony R. Blake,
Esqrs.
Report on
Charter Schools.
at Sligo.

Appendix, N^o 76.

Examinations taken at the Charter School at Sligo, September 14th, 1824, by
William Grant and Anthony Richard Blake, Esquires.

GEORGE GORDON.—I am usher to the school; I have been here better than a year. I was educated at Santry; I see the children at their meals; on Sunday morning they had stirabout and buttermilk; I had bread and butter and tea; I did not use the milk the boys had; I did not taste it. They had potatoes, beef and cabbage, for dinner on Sunday; I do not know whether it was fresh beef or corned, it was boiled; I should think there was half a pound for each child on an average; it is not usual to weigh the meat before dressing; they had bread and milk for supper on Sunday night, I believe; most frequently they have milk and potatoes; the boys had potatoes and milk yesterday, and bread and milk for supper.

I did not hear the boys make any complaint on Sunday, but I could see by my observation that they were not as well satisfied as usual with their dinner; I did not hear any thing said about the cow which was killed on Friday last; I made no observation myself.

The usual breakfast is stirabout and milk; in general buttermilk; it may be mixed.

The boys should rise at six, but they are in the habit of getting up early to go to the sea to bathe; they are sometimes assembled for prayers at half-past five. Sometimes they go to the sea before that time; sometimes after, as the tide serves. Instruction commences sometimes at half-past five, and continues until a quarter past eight; then breakfast; then play half an hour. Some of the boys go to labour at six o'clock, if the master has a web that he wants finishing; they are called from labour at half-past twelve, and dine at one; labour from half-past two to half-past five; then instruction till eight; then supper, prayers and bed at half-past eight or nine.

I see the boys write the specimens which are to be shewn to the committee: I have known them written once on a Sunday, when the boys were kept at home; this was in July last (18th). When specimens were last written, I think 42 went to church; these were the smaller boys; the others staid at home. The only reason I know for the boys writing on the Sunday rather than on any other day, is, that Mr. Hines said he was behind the time usually required for sending up the specimens, and wished to have them done; the specimens are not yet sent up to the committee.

I do not recollect James Kinsey getting a flogging; I heard that Mr. Hines used him badly in the weaving shop; I never witnessed any boy beaten in the way I have heard Kinsey was; Mr. Hines has sometimes struck boys in a passion, but not to say violently.

I saw Pat. Grady with two black eyes; I understood it was from Mr. Hines beating him; I inquired no further.

The cow that was killed on Friday had a bad udder; I frequently saw the boy rubbing it; I saw it killed; Terence Gallagher I think attended it. In general, the meat is of a good description; I have not tasted any of the beef, to my knowledge; it was fair looking meat.

Some of the boys did not eat the meat that was given them, but put it back into a dish; the reason I concluded that they did not like the meat is, that they seldom leave any meat if they like it; they seemed to turn up their noses.

The general practice is to give buttermilk for breakfast; I have tasted it.

The general conduct of Mr. Hines is very kind to the boys; he is rather passionate and hasty, but in illness no person is kinder.

I did not know that any complaint was to be made yesterday; but if I had considered, I should have thought there might be complaints.

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Examinations
before
William Grant and
Anthony R. Blake,
Esqrs.
Sligo School.

Examinations
before
William Grant and
Anthony R. Blake,
Esqrs.

Sligo School.

The buttermilk is always good; they churn every day.

[Mr. Gillmore and Mr. Black, both members of the local committee, stated, that in June 1823, the boys were asked, apart from the master, whether they had any ground of complaint, and stated that they had none whatever; Mr. Gilmore stated the same circumstance to have taken place in June 1824.]

Ellen Black.—I have been three month's cook to Mr. Hines; always dress the dinner for the boys; some of the boys left part of their dinner on Sunday; that is not usual; the boys told me they could not eat it, as it was part of a cow that was sick. Miss Hines saw what was left, and I told her it was what the boys had left; that they would not eat it. No part of the cow has been dressed for Mr. Hines's table, but Mrs. Hines told me that Mr. Hines had tasted it, and I saw Mrs. Hines taste it on Sunday. The whole cow was salted, sirloin and all; I never saw the sirloin salted before. The master had beef for dinner on Saturday and Monday, but not of this cow. If I had been sent as cook to market, I should not have bought such meat; I should not like to eat the beef; I should think that this beef was not worth more than three halfpence per pound, when prime beef was five-pence; the heart was diseased. The beef Mr. Hines had for his own dinner on Saturday and Monday was bought after this cow was killed.

On Thursday last the beef was tainted, and the boys objected to eat it; I have twice dressed beef out of the same barrel for Mr. Hines; I think the boys had some of the same beef on the Sunday before; I heard the boys complain before Thursday; Mr. and Mrs. Hines ate some of the same after the boys had complained; they had the round; I have not tasted the cow beef; I did not tell Mr. and Mrs. Hines that the boys complained; I smelt the taint.

George Gordon further examined.—[Produced a return of children attending church the 18th of July last, when it appeared that the number in the list had been altered from 72 to 42]—I altered the list from 72 to 42 this morning before my examination; I found the subject had been mentioned, and that I had entered the wrong number, and altered it.

Joseph Hines, master of the school.—I do not keep any account of the children who go to church; I leave it to the usher. I do know that he made a wrong entry; I did not know of his making any alteration. I send up with the half-yearly accounts only the number of those attending church, but not the names.

James Gallagher, 18 years of age.—I have been nine years in this house; there was an intention of complaining when Mr. Handcock called, but he did not stay long enough to hear the boys; we get good diet in general, only the last three meat days we have had bad meat; but in general we have good and enough.

I saw Mr. Hines beat Lawrence French; he caught him by the throat, and knocked his head against the pavement till he was blue in the face, and he could not eat for three days.

There was a boy of the name of Connolly, who was much beat; he is now at Santry; he ran away three times.

Thomas Ludden was beaten for making a complaint three years ago; I wrote my specimen on a Sunday in July; Mr. Sweeny, a Roman Catholic, attended to teach us.

Mr. Hines has often beaten me very violently; he has struck me with a stick so that I was not able to move for a month.

I did not complain when Mr. Lee was here.

James Kinsey, about 15 years old.—I have been in this house near 11 years.

I was hurt by a kick from a horse six or seven years ago; master came into the workshop about four months ago, and, because I had not worked so much as he expected, he said he would beat me; and when I would not take down my clothes (as I told him I was not able to weave on account of my eyes), he called three men, and would have tied me to a beam with a rope, if the rope had not been too short; they pulled down my clothes; I had only my waistcoat and shirt on; he seized me by the throat, and pressed me, and boxed me on the jaw and ears till the blood gushed from my eyes. My ears were black; my ribs were pressed against the bench; he had his knee on my belly, and his hand on my throat. The three men are now in the shop; they are journeymen; Tom Hines, Bazeley Blundell and John Read, are the men. They got ropes round my arms; my ribs were sore for a month, and my eyes for a fortnight. Mr. Hines told Mr. Blackman I put halfpence to my eyes; I applied to Mr. Bell, the surgeon, for something for my eyes, but he said it was of no use.

Bazeley Blundell, [40 years old, superintendent in the weaving shop, and assistant usher, but not in the employ of the Incorporated Society.]

I know James Kinsey; remember his being beaten in the course of this year; it was supposed he idled part of his time, and master did not like it. The boy seemed very restive, and refused to be corrected; he kicked the master in the breast, and was then tied with cords; his feet were tied together; I think he was fastened to the loom; he got a regular flogging with the birch rod; he was not flogged severely; he was struck by the master; he caught him by the throat, and squeezed him; I did not see any blood; I must have seen it if there had been any; I never saw any other boy so used with respect to tying up.

I have seen him catch another boy by the throat; I was not surprised when I saw the master take the other boy by the throat, as he had told a great pack of lies; I have seen him seize three or four boys by the throat; I was reared here; I consider Mr. Hines a good master.

I remember

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I remember his striking Pat Grady on the head; he had two black eyes, which was the effect of blows repeatedly given on the head; I swear I don't believe his hands were clenched; he knocked him against the loom, but I believe the eyes were blackened by the blows; it was a severe beating; this was in the weaving shop.

A boy will earn about 20 *d.* a week by weaving; a moderate hand will earn this; the best will earn about 2 *s.* 3 *d.* and this is calculated independent of food.

John Read sworn; [a foreman employed in the weaving shop; came on December 28th, 1823.]

I know *James Kinsey*; one day, about four months ago, his master found fault with him for not doing his usual quantity of work, and struck him on the face and side of the head, whilst he was sitting on the loom, and called him to come out and be flogged; he called for a boy to take him up on his back; a boy came and took him up, and his trowsers were let down, and he received some blows with the rod; he struggled, and got down; and then the master called his own son *Thomas Hines*, who took him up again, and he was again flogged; the boy then escaped, and ran into the loft, where he was ordered to go by the master, and I heard a struggle and noise there, but do not know what passed there; I heard the boy moan; *Mr. Hines* followed him; after a little time the boy came down, and ran under a loom; the master came down after him; the boy's trowsers were quite off at this time; the master caught the boy by running a bench against the wall, and then called upon *Blundell* and myself to come and tie the boy; *Blundell* pulled him from under the loom, and the boy said, "Oh! *Mr. Read*, here are my hands, I wont resist;" he put his hands together, and I gently held them, and then *Blundell* tied them together behind him, so that he could not move them; the cord that bound his arms had another cord tied to it, and the end of the second cord was thrown over the cap of the loom, and there secured; the boy stood on the ground, and he had his back to the loom; the master stood on one side of him, and struck him with the rod from the instep to the thigh in front; it was a severe beating; the boy dropped forward, and said, "Oh! sir, I am off;" then the master struck him with his hand on the cheek, and said, "Oh! you are very bad," and then he was untied; it struck me, that this was said in derision; this was on a Saturday evening; I did not observe any blood; on the Monday, when I came to work, I saw the boy with his face black.

I have seen other boys flogged; *Mr. Hines* has frequently taken boys by the throat; he is hasty, but when not in a passion, he is very kind to the boys; *Mrs. Hines* is also very kind to the boys.

When *Kinsey* was on the back of the first boy, I heard *Mr. Hines* say, that the boy had kicked him during the time he was first hoisted.

Thomas Ludden sworn; [14 years of age; nine years in the house.]

I saw *Kinsey* after his beating; there was blood on his eyes; he was beaten in the room below, and in the loft; I did not see him put on any boy's back, but he was tied to the loom, and there flogged; *Mr. Hines* is in the habit of throttling boys.

[On being asked how he came to complain to us, he said, when they saw one boy complain, they all came.]

I did once complain to *Mr. Armstrong*, but got no redress, and therefore did not complain again; one boy complained to *Mr. Armstrong*, and when *Mr. Hines* came home, he came directly to the weaving shop, and beat him severely; this boy was *Richard Swift*.

[Found entry in Visitation Book, dated January 21st, 1823.]

"Attended at the school, with one of the local committee, to investigate some complaints made by three of the senior boys, of severity in punishment, and after minute inquiry, found there was no ground of just accusation against the master or superintendent; ordered two boys into solitary confinement for a week, on low diet, for having told lies.

(signed) " *W. C. Armstrong.*
" *C. D. Johnston.*"]

One of the boys put into confinement was one of the boys who complained, and the other was the boy who opened the gate for myself, and two other boys, who attempted to elope to Dublin. *Thomas Duncan* was the boy who opened the gate, and *William M'Intyre* was the boy who complained, and was put into confinement.

Richard Swift. [This witness being only twelve years old was not sworn.]

I have been here two years; about a year ago, I complained to *Mr. Armstrong*, that we were made to get up too soon in the morning; I did not know him myself, but *George Miller* shewed him to me; and one day, when he was coming out of the school porch, I complained to him, and told him that *Blundell* beat me; he spoke to *Blundell* not to beat me with so large a rod, as the other boys told me; *Mr. Hines* was then from home; when he returned from the boat race (this was stated to be on the 12th of August), he came to the weaving shop, and asked for me, and brought me out into the school-room, and asked me, what made me go tell of the boys getting up so early in the morning; he then pulled down my trowsers, and beat me with a cane; I think there was forty blows, he beat me so long, but I did not count them; *Mr. Hines* asked me who showed me *Mr. Armstrong*; I told him *George Miller*, when he went and flogged *Miller* too.

George Miller, not sworn, being a small boy, though about 14 years old.

I have been ten years here.

[This boy confirmed the above statement, except that he said, *Swift* told him, that he

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was flogged in the weaving shop; whereas Swift said, he was flogged in the school-room.]

I saw Kinsey after the flogging; his eyes were bloodshot; his jaws swelled greatly, and his face was blackened for a long while; his eyes were worse after the beating than before.

William M'Intyre, [15 years old, not sworn.] I do not get school enough; we get up at five, and sometimes before it; we ought to be called in at twelve, but we are never called till half-past twelve, and sometimes hardly get in before dinner comes; I have been working on the farm ever since I came to the house; sometimes I get no instruction in the evening; perhaps it is so three times in the week.

Patrick Grady sworn.—I have been in this house nine years; I am 14 years old; I eloped, and a man who knew where I was told of me, and Mr. Hines promised not to beat me; but after I came back, one day he came into the weaving shop, and struck me on the face twenty times, and more, alledging, that the selvage of my work was uneven, and kicked me in the back, and wherever he could; he gave me two black eyes, and cut my lip, so that it would fill a porringer with blood; my back was hurt, and it is not well yet; I feel weak; it was three weeks next Saturday since I eloped, and a fortnight next Thursday since I was beat; I believe my master beat me for eloping, as he could not find any other ground; master kept me at home the next Sunday, and said that my eyes were a little polished, but that he would polish my backside before I should go to church; my eyes were very black; Mr. Crawford came, but did not see me; I have often been kept working when I ought to have been at school.

Robert Dogherty;—[12 years old, not sworn, very small boy.]

[Examined the loins of this boy, which exhibited several scabs; the boy was flogged about three weeks ago, for having a bit of his coat cuff torn. The boy stated, that the sores came out about a week after he was flogged. Dr. Coyne examined this boy last night. [See his certificate annexed.]

Maurice Behan, and nine other boys, all declared, that they had every reason to be dissatisfied. Maurice Behan stated, that Mr. Thackeray came to visit the school, and on complaint of misconduct of the master, about eight years ago, Mr. Thackeray said, that Mr. Hines should be turned off, unless he promised to behave better in future. One boy had complained, and Mr. Thackeray said, if the boy would forgive him, Mr. Hines should remain, but if not, he must go away.

Daniel Kinsey sworn, [brother of James; between 17 and 18 years old.]

About four months ago I was ill with a pain in my breast, for which I was bled at the infirmary; the next morning my master came into the school, and seeing me with my arm tied up with a ribbon, and not able to write, he called to know why I was not writing, and dragged me to his own desk, and gave me three or four blows on the breast with his fist, and then went to the kitchen, and fetched a whip, and beat me with it; the next day, after dinner, I ran away; master came after me, and another man caught me and brought me back, and when I came home, master took my shoes and stockings away, and did not give them to me for a week; I should be very glad to leave the house; I am quite able to work at the loom; I can work as well as the journeymen; master said, Dr. Bell told him nothing ailed me.

John Dimby, kitchen boy;—not sworn; twenty years old; always kept in kitchen until lately, when the Foundling boys came.

Michael Costello.—I am eighteen years old. I have seen my master take boys by the throat; it has been usual for him to do so. He acts with violence to some of the boys. My master spoke to me to-day, and said, "It would be no harm to mention how I was treated." "I will, Sir," says I.

Edward Nugent, Dennis Gallagher, David Porter, Thomas Stanley, and Philip M'Gann, were not sworn; complained of the master, and stated their wish to go to some other school.

Terence Gallagher, seventeen years old.—My master's son Richard, about a year ago, struck me on the side of the head with the butt end of a gun; he was cleaning the gun; he also struck me on the back with it, and kicked me. This was because I could not stop the horses feet. Also another time he beat me with the handle of a fishing-rod.

Laurence French [Not sworn, being only thirteen years old.]

Master beat me in the stable with his fist, and choaked me, by taking me by the throat, so that I could eat nothing for three days; he kicked me; this was for not having my shoes clean; this was about a fortnight ago; Andrew Armstrong was present; I could only drink milk.

Thomas Fullerton [Not sworn, being only twelve years old, very small.]

I was tied up and flogged by my master very severely, and then he locked me up in the potatoe house, and kept me on bread and water for seven days. I was tied up because I would not let down my clothes. This was about half a year ago; I was flogged for a bad spool.

Andrew

Andrew Armstrong [Apprentice to Mr. Hines, taken from the school.]

Saw Richard Hines strike Terence Gallagher with the butt end of a gun; I do not know whether the barrel was in it.

After I was examined last night, my mistress called me a conniving rogue and a deceiver. I had no conversation with Gallagher about it; I have had a quarrel with Mr. Hines; I had enlisted, and Mr. Hines took me back again; I saw Laurence French choaked severely in the stable by Mr. Hines; he also kicked him, and knocked his head against the flag; the boy called to me to relieve him; the offence was for not cleaning his shoes.

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before
William Grant and
Anthony R. Blake,
Esqrs.
Sligo School.

I certify, that I was this morning called upon by William Hume, esquire, to visit the Sligo charter school, in the absence of Mr. Bell, the county surgeon; and having examined the side of Dodgherty, one of the boys inmate of that institution, who complained that marks on his side were the effect of chastisement, cruelly inflicted by Mr. Hines, the master of said school, I do declare, the said marks arose from erysipelas, and that there exists a general erysipelatous affection of many parts of his body.

I moreover am of opinion, that these marks could not arise from the infliction of punishment in the manner or at the period stated by the boy.

Given under my hand at Sligo, this 13th day of September 1824, four.

(signed) B. Coyne, M.D.

Senior Physician to the Sligo Dispensary
and Fever Hospital.

Appendix, N° 77.

The REPORT of the Local Committee of the SLIGO CHARTER SCHOOL; dated Sligo, 25th September 1824.

Members present:

Lieutenant Col. Dodgin, 66th Regiment, in the Chair.

Colonel Irwin, governor of the County; the Rev. Mr. Stokes, the Rev. Mr. Yeates, Rev. Mr. Elliott, Abraham Martin, I. P., Gowan Gilmore, I. P., John Black, I. P., Charles D. Johnston, M. D., and William Hume, esquire.

THE local committee of the Sligo charter school, having been called upon to investigate certain complaints preferred by the boys against the master, have most minutely and strictly inquired into the same, by examining each boy separately and apart from every person connected with the internal management of the institution. Such boys as were of an age sufficient to understand the nature and solemn obligation of an oath, were sworn to the facts, to which they deposed. The younger boys merely gave their verbal statement.

Report of
Local Committee of
Sligo
Charter School.

The committee are of opinion, that in some instances, severity has been exercised to an undue extent; and that the master, in the ebullition of momentary passion, in which he unfortunately allowed his better judgment to be overcome, has adopted a mode of punishment extremely objectionable and unjustifiable; however, they conceive, that the complaints of the boys are greatly exaggerated, and proceed more from a desire to criminate the master than from a sense of the injury sustained; this impression rests the more strongly on the minds of the committee, from the absence of all complaints to themselves, though collectively and individually they have been constantly in the habit of interrogating the boys as to their treatment, when the master has been withdrawn from their presence; and is further confirmed by its appearing, that many of them are only enabled to speak, with such precision and distinctness, as they do of remote transactions, from the communications with other boys; and that an endeavour is made to induce some to bring forward accusations who would otherwise be silent, and to deter others who appear inclined to speak favourably of the master, from doing so. The committee have examined the medical attendants of the institution, as to the general treatment of the children, and particularly when sick; and the character they give of the care, humanity, and watchful attention to the health of the boys, is indeed highly favourable to the master and mistress; they have likewise examined some of those persons who were formerly reared in the school, and who are now from under the control of the master, and consequently unbiassed by him, they speak in the very strongest terms of his kindness, attention and friendly disposition towards the boys, while they were inmates of the institution; the concurrent testimony of even the complaining boys, establishes for Mr. Hines, the character of the greatest tenderness and care of them when sick. The fearlessness with which they have come forward to make their complaints, and the boldness with which they state their grievances, clearly convinces the committee, that though the master has been hasty and warm in his temper, he is not tyrannical or cruel in his disposition.

The committee feel quite satisfied that no just grounds of complaint exist as to the diet of the children, on the contrary, they believe that no boys in their situation are better fed; and they have the evidence of two respectable butchers, that Mr. Hines is in the habit of purchasing the best provisions the Sligo market affords. In respect to two of the three dinners, the only ones ever complained of, the fact is, that the meat was tainted, an occurrence not unusual in warm weather: but the committee consider the circumstance of Mr. Hines's family having some of the same meat dressed for their own table, as sufficient to show that it was not unfit for use; and that the description of food previously furnished to the boys, had made them saucy and hard to please. As to the other dinner, from the meat of a cow with a sore udder, the committee have tasted and inspected a piece of that beef,
boiled

Report of
Local Committee of
Sligo
Charter School.

boiled by their direction, and they are of opinion, though not of prime quality, that it was good and wholesome meat; the two butchers coincide in this opinion. The committee, from their own experience, as well as from the judgment of competent persons, state, that it very frequently happens, that cows with sore udders are slaughtered; but that this disorder does not affect the soundness of the other parts, nor render it in any degree unfit for use; and as to the strings of the heart, as they are called by the cook-maid, being hard, it seems they are always so. The committee must conclude, that a mistaken prejudice, and not any unsoundness in the meat, made it objectionable to the cookmaid and the boys.

The committee observe, that a number of the boys have been improperly detained from church one Sunday, when employed in writing their specimens; and they regret to find that the accounts of their attendance upon public worship, are not so regularly kept as they ought to be.

The committee find, on examination, that the boys have only one sheet on each of their beds; this has arisen from a want of sheeting in the school, to afford the necessary change when washing; two pair would be required for each bed; at present there are only 55 pair, leaving a deficiency of 33 pair. Table cloths are also wanting to enable the master to conform to the dietary on meat days. The committee of fifteen, having been applied to for the necessary supply of both articles, the master is not censurable for the want.

The boys it appears, have been in the habit of rising earlier than the usual time; sometimes it has occurred from their being obliged to attend the tide, for the purpose of bathing; sometimes, in cases of emergency, when the master had a pressing and immediate call for the assistance of their labour; but the committee cannot find that this practice has been adopted with a view of imposing more labour on the boys for the master's advantage. There has been some deviation in the hours of instruction; but still there has been no diminution in the time allowed for it; rather an increase.

The complaint of the boys getting butter milk with their stirabout is not well founded, as it appears sanctioned by the dietary produced to the committee, by the master, commencing March 1821.

The committee evidently perceive, that a combination has been formed by some of the senior boys against the master; this they attribute to the dissatisfaction created in their minds, by the accounts they have received from the boys drafted from other schools, of their exemption from manual labour in those schools and in them a greater portion of time being devoted to play; another cause of dissatisfaction, and the committee think it not an unreasonable one, is, that the boys are so long detained in the institution, and after having learned the trade of weaving, and being competent to act as journeymen, they should again be obliged to undergo the servitude of an apprenticeship, and giving to others, for years, the produce of their labour, without any benefit accruing to themselves therefrom; some of the boys now applied for by weavers, refuse to go to that trade, while they would willingly accept of any other; but the smallness of the fee, and the division of it into different payments, operates as an objection to masters of more respectable and lucrative trades taking those boys as apprentices.

When the committee consider the propensity natural to school boys, to feel every restraint and chastisement as unnecessarily and unjustly inflicted; and that in schools of a much higher order, and amongst boys from whose rank in life, a superiority of morals might be expected, that combinations against the master do frequently exist; they think that to impute to the system of charter school education, from the occurrence now investigated, any demoralizing influence, would be to overstep the bounds of candour, impartiality and fairness.

The committee, after having carried their investigation through a period of thirteen years, and heard every charge that could, in the most remote degree, implicate the character of the master, must now, in justice, declare, that it is the conviction of their minds, that Mr. Hines, though he has been in some instances intemperate, and is blameable in the mode of inflicting punishment, yet he has, in every other respect, faithfully and attentively discharged his duty. The healthful and cleanly appearance of the children, best exemplifies their treatment, and their proficiency in learning the attention paid to their instruction. Of Mrs. Hines the boys uniformly speak with respect and thankfulness. She has given them no opportunity of speaking otherwise, for her conduct has been most exemplary, and deservedly merits the praise of the committee.

The committee lament, that the character of a school, which has hitherto stood so high in the estimation of the public, should now, for the first time, be impeached: and particularly that any cause should have been given by a master, whose conduct, for so many years, has been so creditable to himself, so satisfactory to the committee, and so advantageous to the institution.

The committee are glad to perceive, that Mr. Hines does not attempt to palliate his offence; he appears sensible of the impropriety of it, and they believe deeply regrets it.

The committee propose adopting immediately, such regulations as to the future mode of punishment in the school, as they trust will prevent a recurrence of all complaints on this head.

The committee send, for the information of the Incorporated Society, a copy of the depositions, taken before them, with some other documents, to which they beg leave to request their attention. In the latter part of the depositions, they will find an explanation given, as to the

the produce of the earning of the boys employed in weaving. There appears to have been some misconception on this subject, in the evidence taken before Messrs. Grant and Blake.

(signed)

Dan' Dodgin,
Lieu' Co' 66 Regt,
Chairman.

Report of
Local Committee of
Sligo
Charter School.

A true Copy.
(signed)

Ja' Adamson, Secy

Appendix, N° 78.

At a meeting of the Committee of Fifteen, of the Incorporated Society, &c. held on Wednesday the 29th of September 1824, for the special purpose of taking in to consideration the conduct of the master of Sligo school;

Present: The Hon. and Very Rev. the Dean of St. Patrick's, in the chair;
The Hon. and Rev. John Pomeroy, Colonel Blacker, the Rev. Archdeacon of Dublin,
Thomas H. Orpen, esq. M.D.

THE Committee of Fifteen having perused with the greatest attention, the various documents laid before them, respecting the conduct of the master of Sligo school, as well those transmitted by order of His Excellency the Lord Lieutenant, as the report of the local committee and the minutes of evidence on which that report was grounded, have arrived at the same conviction expressed by the local committee, in their very ample and satisfactory report. Two points present themselves to the committee of fifteen, as particularly calling for their interference; namely, the mode of punishment which appears to have been occasionally adopted by the master, arising, as they are sorry to observe, from hastiness of temper; and also the failure, upon a particular occasion, of that regular attendance of the boys upon divine worship, which is one of the fundamental regulations of the society, and on which they mainly insist. With respect to the first of these points, the committee of fifteen have to observe, with satisfaction, that the local committee have pledged themselves to take such measures as may prevent a recurrence of the evil complained of, and which they conceive cannot be in better hands: and with regard to the second, they have given such directions both to the catechist and the master, as will tend to prevent the probability of any future deviation from rule in this particular.

Upon the whole, considering the long and praiseworthy services of the master, Mr. Hines, during a period of twenty-three years, the committee of fifteen would deem it an act of great severity to visit him with the penalty of dismissal for this first departure from the strict line of his duty, in the instances referred to; it is therefore their decision, to convey to him a serious reprimand, and to take effectual measures for enforcing such an undeviating regard to the rules of the Society, as they trust will prevent the recurrence of similar irregularities; and they are the more induced to pursue this lenient course on the present occasion, by the solemn assurances Mr. Hines has given them, of his determination to adopt that line of conduct which can alone insure to him the approbation of the Incorporated Society, and the permanence of his situation in their service.

By order,

(signed) *Ja' Adamson, Secy.*

Report of Com-
mittee of Fifteen, of
the Incorporated
Society.
Sligo School.

Appendix, N° 79.

Letter from the Commissioners to His Excellency the Lord Lieutenant.

May it please your Excellency,

Dublin, 4th November 1824.

IN the execution of the important commission which has been entrusted to our charge, we thought it right to commence our inquiries by a personal examination of various establishments for the education of the lower orders in Ireland. Amongst these, the charter schools, over which your Excellency peculiarly presides, naturally presented themselves to our attention; but as they appeared to possess, in some degree, a distinct and separate character, our original intention was to defer their examination until some subjects of a more general interest should be investigated.

The cruel treatment, however, to which the boys at the Sligo school appeared to us to be exposed, by the undue severity of the master, and the apparent disobedience on his part of the established rules of the Incorporated Society, induced us at once to communicate to your Excellency, the information we had obtained respecting that school, with the impression, that as our powers did not enable us to correct the evil, it was our duty to afford to the Incorporated Society the opportunity of providing, without delay, such remedy as might appear requisite.

The subsequent proceedings of the local committee of the Sligo school, and the final report of the committee of fifteen, by which the master is directed to be reprimanded, have been communicated to this board; and we are aware, that by these proceedings the case is for the present disposed of.

We feel, however, on the fullest consideration, that it is still our duty to offer, through your Excellency, to the Incorporated Society, such information as we obtain, upon points which appear to us, on the grounds of humanity, to require immediate consideration and correction. We therefore submit to your Excellency the sworn testimony of three youths, Robert Robinson, John Connolly and John Doyle, who are now wholly removed from the combinations

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Letter from the
Commissioners
to the
Lord Lieutenant.

Letter from the
Commissioners
to the
Lord Lieutenant.

combinations which are said to be connected with the Sligo school, and which testimony appears to us to strengthen our original apprehensions, that the violence and ungoverned passions of the master, are confirmed by habits of too long standing, to be efficiently controlled by any regulations which the local committee can have it in their power to make. Still less can we rely on the promises of the master, that he will offend no more. Promises equally solemn, it appears, he had formerly given, when detected in the violation of the rules of the Society, and which very rules we found equally disregarded at the period of our visit.

It will be seen, by a reference to an extract from the report of Mr. Thackeray, who visited this school, upon a special mission from the Society, in the month of October 1818, which will be found amongst the enclosures transmitted to your Excellency with this letter, how little trust can be reposed in the assurances of the master, how little power the local committee can exercise in controlling his conduct, and how subdued by terror the children must have been, when Mr. Thackeray could receive the impression, that "the complaint was made evidently against the will of the school generally, who could not support it, though they were desired to declare all they felt." He says, he considered this "as evidence they had not much suffered, and that complaint would not have been made but by a boy who had offended, and of an untoward disposition." "I am very glad, however, (he adds) that the point was brought forward." "No cause of complaint will, I am confident, again occur; and as I have reason to think a line of communication is kept up throughout the schools generally, the effect of complaint made here, and the instant attention paid to it, will operate wherever it can be feared or felt."

The Incorporated Society may observe, that the boys at the Sligo school dared not complain to the catechist, or the local committee, or to casual visitors; nor can it fail to be remarked, that the severities exercised upon them, not only by the master and the usher, but by the master's son, and the two foremen of the weaving department, are stated to have been most frequently provoked by neglect imputed to the boys in their labours at the loom. To these labours, notwithstanding the assurances given to Mr. Thackeray, they have been compelled to rise at undue hours, and at them they have been forced to continue, when, according to the rules of the Society, they ought either to have been engaged in study, or enjoying the usual period of relaxation. It is important to observe, that the cloth, which is the product of their labour, becomes a source of considerable emolument to the master; but as the object of the Society is, that the boys should be taught to weave, not that a profitable manufacture should be established for the master, we think ourselves called upon to suggest, that it may be worthy of consideration, whether an almost irresistible temptation to disobey the rules of the Society would not be removed, by directing, that the product of the boys labour should henceforth be disposed of on account of the Society, and the master released from all pecuniary charge on account of the work.

We now proceed, in the discharge of a painful part of our duty, to communicate to your Excellency the information we have obtained respecting the school at Stradbally. We were preparing to submit the state of this school, through your Excellency, to the attention of the Incorporated Society, and to express our full persuasion, that the boys were not safe from serious personal injury, proceeding from the usher, when, by the examination of Mr. Adamson, secretary of the Society, we became acquainted with the further proceedings which had been taken with respect to that school.

By a reference to the report of the local committee of the school of Stradbally, bearing date the 15th October 1824, it will be seen, that the result of the evidence taken at that school, on the 9th and 10th of the same month, by one of the members of this board, was communicated by the catechist to the local committee, who thought themselves called upon to represent the usher to the committee of fifteen, as having used reprehensible severity towards the children, and to state, that he had withdrawn himself from the school.

We subjoin the usher's letter and memorial to the committee of fifteen, giving his own account of his proceedings. In these, he untruly represents himself as having been dismissed from his situation by Mr. Leslie Foster, on the occasion of his visit, and expresses himself in terms which must have appeared deserving of censure by those to whom they were addressed. This case, however, as we collect from Mr. Adamson, became distinguished from the few others in which a local committee had ever complained of an usher. It was disposed of by the committee of fifteen, without further communication with the local committee, and disposed of, not merely by the acquittal of the person whom that committee had censured, but by his immediate promotion to the situation of an usher at a school of a higher order, and at a higher salary. This decision was adopted, with the knowledge that the usher's conduct had been disapproved of by one of His Majesty's Commissioners of Education Inquiry, and without any further examination into particulars, than a verbal communication with the usher himself.

Though the local committee of Stradbally school expressed their opinion, that the usher's conduct was reprehensible, they were not acquainted with the particulars of the evidence taken by Mr. Foster.

The degree to which the boys were deterred, by the dread of punishment, from complaining, is strongly marked by the circumstance of two of the Commissioners having previously visited the school, and having received no hint whatever from the boys, of their situation, because, as they stated to Mr. Foster, "they took them for common visitors, and if he (Mr. Foster) had not mentioned that he came from government," they told him, "they would not have dared to complain to him either."

We

We subjoin the Report of the evidence taken by Mr. Foster at the school of Stradbally, to which we beg leave to direct your Excellency's particular attention. It will appear by it, that while the master of the school is occupied in the management of three considerable farms, the usher, Mr. Eustace, has, without the master's knowledge or inquiry, inflicted nine floggings in one day upon one boy, "for a sum in long division," and given 67 stripes to another boy, on account of the same sum. That the instruments employed on such occasions were, a leathern cat, a rope, and branches from elm trees. It will further appear, that eight children were found by Mr. Foster, in a state of laceration and contusion, which he describes as quite shocking. These eight children had been punished with unusual severity, on the day before Mr. Foster's arrival, for causes which the usher has not thought proper fully to disclose. It will be observed that the usher at first stated that he had punished only four out of these eight children, and that it was only in consequence of being pressed with questions that he was obliged to admit the punishment of the others, the state of whose persons had previously, without his knowledge, been ascertained by Mr. Foster. It will further be observed, that the usher swears that their offence was "looking at the police men playing ball." "Two of the police men had come into the boy's ball alley, and began to play in it," and for this punishment he ventures to swear, that he had the sanction of the catechist; whilst by a reference to the evidence of that gentleman, it appears that the offence, such as it was, had been committed by two only out of the eight who suffered, and that he had treated it as a matter of censure, not of the children but of the usher.

It is further our painful duty to proceed to draw the attention of your Excellency to the state of the school of Castledermot. Amongst the enclosures sent with this letter will be found Mr. Foster's report on the subject. He found the children complaining very generally of the badness of their food. That irregularities had existed in the dietary, was not disputed by the master and mistress; but the circumstance which principally calls for our observation, is the severity of punishment inflicted on two children, who appear, from hunger, to have eaten a raw cabbage that was growing in the garden, which they were employed to dig; and in consequence of the extreme nature of which punishment, one of the children immediately eloped. To the management of the school the master appears to pay scarcely any attention, and the catechist still less.

The school at Longford was visited by two of the commissioners (Messrs. Grant and Blake) in September. They found that the master had been for some time in a state of insanity, and had finally sunk into hopeless fatuity, in which situation he then was, and had been for some months, during all which time he was permitted to continue in charge of the school. It appears that the character of his malady was never communicated to the Incorporated Society, by the local committee, but it came by common report to the knowledge of the secretary two months ago. We had intended to submit the state of this school to your Excellency's consideration, in the hope that an efficient master might be appointed, but since the draft of this report was prepared, the death of the master has taken place, and we therefore deem it unnecessary now to say more upon this particular school.

Your Excellency, we are certain, is aware that our general Report to His Majesty, on the state of the Charter Schools of Ireland will necessarily require considerable time for its preparation, while the circumstances detailed in this letter are such as require immediate consideration.

It is, therefore, that we thus submit them to your Excellency, satisfied that the Incorporated Society, honoured as it is by your Excellency's being its President, and comprehending, as it does, among its members, the whole Prelacy of Ireland, most of the great Officers of the Crown, all the Judges, and so many other individuals of the highest rank and character in the country, will feel more interest than we can do ourselves, in correcting whatever imperfections or abuses may have found a place in the execution of those duties which by the charter of His Majesty are committed to their trust.

We have the honour to be,

Your Excellency's most obedient humble servants,

(signed)

T. Frankland Lewis

J. Leslie Foster

W. Grant

James Glassford

A. R. Blake.

Appendix, N^o 80.

Examinations of John Connolly, John Doyle and Robert Robinson, Thursday, October 28th, 1824, referred to in the preceding letter.

John Connolly, called in; and Examined on Oath.

HOW old are you?—Nineteen.

When were you first admitted into a charter school?—As well as I can recollect, in the year 1815.

In what school?—Clontarf.

What age were you then?—About nine.

Are they not generally rather younger when taken in?—Yes; I believe it is between eight and nine they are generally admitted.

Were you the child of Roman Catholic or Protestant parents?—Catholic.

Had you ever been to chapel before you were admitted into the school?—Yes.

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Examinations of
John Connolly, John
Doyle and Robert
Robinson,
28 Oct. 1824.

Letter from
the Commissioners
to the
Lord Lieutenant.

Examination of
John Connolly,
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Had you learnt the Roman Catholic catechism before you were taken into the school?—Yes; I could say it.

How long did you stay at Clontarf?—Really, I do not recollect; not upwards of two months.

To what school were you then removed?—To Sligo.

How long were you at Sligo?—I think I was about six years there.

When did you leave Sligo?—In the year 1821.

To what school were you removed then?—To the present school, Santry.

Do you remember how long it took you to learn to read?—I think I could read in less than a year.

How long was it before you could write?—About two years.

What catechisms did you learn?—Doctor Mann's catechism.

What other?—Crossman's catechism, and Stopford's catechism.

The church catechism?—Yes; that is comprised in the others. The others are explanations of the church catechism.

You did not learn the church catechism separately, in the form in which it is in the prayer book?—Yes; I learnt that first, and the other ones afterwards.

Do you know the rules for the dietary of the boys of the chartered schools?—Yes; I have read them often.

Are they hung up publicly in any part of the house, either the school-room or dining-room?—Yes; in the dining-room of the present school.

Were they hung up at Sligo?—Not for a considerable time, till Mr. Thackeray went round, and then they were obliged to be hung up.

Is the school at Sligo conducted in the same way as that at Santry?—No; there is a wide difference between them.

In what does that difference principally consist?—Principally in the severity the master used towards the boys.

Which master was most severe with the boys?—Mr. Hines.

He is the master of the Sligo school?—Yes.

Do you mean that his severity to the boys was frequent and habitual, or only casual and accidental?—Casual; but when he would go to punish them he would punish them very severely, and his passion would continue a very long time; and instead of trying to cool his passion, he would add fuel to it, so as to make faults where they did not really exist.

Were the punishments frequent?—Very frequent.

Were the boys punished every day, or every week?—There were no stated times, only when the boys committed faults.

Were there generally punishments every day?—Yes.

Did other persons punish the boys, besides the master?—Yes; the usher and the foreman.

Name them?—William Crauford and Bazeley Blundell; and the master's children used to take a part in it too, they used to punish us as severely as the master himself.

What were the usual faults the boys were punished for?—They were very trivial faults; suppose they had not themselves clean, they were beaten; or if any buttons were wanting on their clothes. He used generally to beat them most for their writing, and also for the weaving.

Were they as frequently beaten for the weaving as the writing?—They were.

Was it for not weaving well, or not weaving enough?—Both.

You say that the master's sons used to punish the boys; did they do so upon complaints made by others, or their own judgment of the faults committed?—They used to do it through caprice; and sometimes they used to deliver them up to the ushers, or if it came under the foreman's jurisdiction, they used to deliver them up to him.

What class of faults came under the foreman's jurisdiction?—Not weaving enough, and bad weaving.

What was the usual mode of punishment those persons had recourse to?—The ushers and foreman used the birch, and the master used to use the birch also; and also a strap, and a whip; and the sons used to use their fists and their feet, and kick them. It did not frequently happen that the sons beat them, but there was one son in particular that used to beat them, of the name of Richard Hines.

Were you ever violently punished yourself, by either of those persons?—I do not recollect that I was; I was punished by the foreman.

Have you seen any instances of severe punishment that you can describe, by the master, or any of the others?—Yes; I recollect one boy, his name was Gallagher, the master found fault with him, he then beat him with the birch, but not content with that, he beat him afterwards with a whip, and as he saw the boy did not satisfy him, by crying, he continued beating him a considerable time afterwards, for half an hour; and when he was punishing him he made use of an expression it would not be proper for me to mention.

State what the expression was?—When he saw he did not satisfy him by crying, (I believe the boy could not cry,) between every blow he would mostly exclaim, "I will knock the devil out of you."

What was Gallagher's christian name?—I think it was James.

Used the boys frequently to elope?—Indeed they could not elope, they were barred in so with high walls.

Did you know of any instances of elopement?—Yes; many.

Did you know any of the boys who eloped, well enough to be acquainted with their motives

motives for their elopements?—No; they never communicated them to me, but the principal reason, I think, was the severity of the master, and also on account of the weaving.

Had you a brother in the school?—I had.

Did he ever elope?—He did; I think he eloped three times; the first time he was away a week, the second time he was taken in the attempt, and the third time he escaped altogether.

What course was taken with your brother when he was brought back?—He was punished very severely by the master, and his back was mangled very much; he was not well for a considerable time afterwards.

Did he keep his bed?—No; that would not be allowed.

What instrument was he punished with?—As well as I can recollect, I think it was with a whip; I am not certain of it.

Did you ever make any particular complaint?—I did.

To whom?—To the local committee, that were there; but they did not attend to it.

What individual did you complain to?—Mr Armstrong, the catechist, and Mr. Gilmore.

Was Mr. Hume there?—I do not recollect.

What did you complain of?—The manner in which I was treated by the usher and the foreman.

In what manner did they treat you?—When I was punished by the foreman he punished me very severely for a trivial fault, and the usher also.

What course was taken by the gentlemen of the committee, in consequence of your complaint?—They did not listen to it; I had hardly time to make the complaint before the master prejudiced them, and told them I was a liar, which was untrue, and I suppose he hardly knew my name at that time.

Used the master to teach in the school?—Yes.

Then how could he fail to know your name?—He was not in the habit of teaching in the school, but according as the humour would take him; if he was angry at any thing, the only way was to come into the school and vent his passion upon the boys.

Can you state at what period this complaint was made?—No, I cannot.

Was it long before you left the school that this complaint was made?—I do not know the precise time?—I think it was made the year before I left the school.

Were you examined before the committee as to what you complained of?—Yes; I made the complaint before them whilst the master was there.

Were you examined by the committee, as to what you had to complain of, when the master was not there?—No, he was there all the while.

Was there any particular examination into the facts?—Not the least.

How was the complaint disposed of; what happened in consequence?—I was punished for making the complaint; I do not suppose that was stated to be the cause, but the master said I had told a lie.

When were you punished?—The very evening the complaint was made.

Did the master state to you why he punished you; what did he tell you he was going to punish you for?—He told me it was for the lie.

Was it for the complaint you had made?—Yes.

It was not because you had written ill, or had done the weaving ill?—He did not assign that as the reason.

He said he punished you because you had told a lie?—Yes.

And by that you understood him to mean the complaint you had made?—Yes; I took a very imprudent time to tell it; it was a very considerable time after I had been beaten, and Mr. Stokes took me aside after I complained, to see if there were any stripes upon me; I said there could not be any then it was so long after, and that made good the master's story.

Were you severely punished for making the complaint?—Very severely; I felt very considerable pain a fortnight afterwards.

With what were you punished?—The birch.

In the presence of the other boys?—Yes, they were all assembled in the room.

Did they know for what you were punished?—Yes.

Had the master any particular mode of punishing the boys, which you believe to be unusual in charter schools; any particular manner of handling them?—Yes.

Describe it?—After beating them with a whip he would seize them by the throat, and hold them till they were ready to faint; he often held me in that way.

Have you seen him seize other boys in that way often?—Yes.

Half a dozen times?—Hundreds of times; it was a frequent mode of punishment with him, holding them till they were ready to faint.

Did you ever know any boy seriously injured by that mode of seizing him, so as to be unwell afterwards?—No, I do not recollect that.

Do you mean that he merely laid hold of you, or that he pinched the boys by the throat?—He took them by the windpipe; he held his thumb upon the glottis till they could scarcely breathe.

And this you say was frequent?—Yes.

Did you ever see any boy actually faint away under that process?—I recollect one of the name of Hughes; I think that is nine years ago.

So as to lose his senses?—Yes, but he did not remain in that state long; the master beat him out of it again.

Examination of
John Connolly,
28 Oct. 1824.

Do you know at all what has become of that boy?—No, he was apprenticed at Sligo as a servant.

Did you consider the master had any spite against you?—Yes, for the complaint I made; I was punished a considerable time afterwards for the most trivial faults I committed, or he construed them into faults.

* * * * *

How long did your brother continue from the school after his elopement?—I think he continued a week.

Was he removed after that?—The first time he eloped I think he was away about a week, the second time he was taken in the attempt to escape, and the third time he was never got more into the school; there were no more tidings of him.

Did you ever see him afterwards?—No.

Do you know what has become of him?—He is dead.

How long did he live after he eloped?—I think about two years and a half.

Did he go to your parents?—Yes.

Did he continue a Protestant?—No.

Have many instances come to your knowledge, of boys educated in the charter schools who have become Roman Catholics afterwards?—Yes, in fact I have been told of many, but there are only two who have come under my observation.

Who were they?—I think Ormesby was one; I do not recollect the name of the other.

There was your own brother?—Yes, but independently of him.

When you were at Sligo do you think the boys there were sincere in their belief of the Protestant religion, or had they any doubts about it?—I never heard them say any thing about it.

Did they think much about religion, either one way or the other?—I do not think they did, they minded their other business; and when they were at their prayers in the church, they used to be thinking of their weaving.

They never used actually to weave on the Sunday?—No.

Was the weaving the thing that was always uppermost in their minds?—Yes; they could not take their exercise, if they did they could not have the cloth done.

Did Mr. Hines pass among the boys, as a religious or an irreligious man?—Not a religious man, but quite the contrary; we did not consider him as having the least spark of religion in him; he did not attend to the morals of the boys, and when punishing them, he used to utter the most tremendous curses, and that did not shew him to be a religious man; he did not point out the heinousness of the crime, but only just punished them.

Did he use to make the boys rise to go to their weaving before the proper hours?—No, not while I was there.

Did he make them weave when they ought to have been at their lessons?—Yes, some of them, but not the whole; he used to do it when they were in a hurry to get any particular business done.

Appendix, N° 81.

Examination of *John Doyle*, Thursday, 28th October 1824, who was called in, and Examined on Oath.

John Doyle.

HOW old are you?—About eighteen.

Are you now in Santry school?—Yes.

How long have you been there?—The first of next month I have been there two years.

What school were you at before you came to Santry?—Sligo.

How long were you at Sligo?—Seven or eight years.

Were you there before John Connolly?—No, I went along with him.

In what way were the boys treated at Sligo?—As to their treatment, Mr. Hines used to beat them very much, but according to diet he used to treat them very well.

Were they taken good care of when they were ill?—Yes.

Was the severity with which he used to punish the boys, as great when you first went there, as during the remainder of the time?—At first he was very severe, and he continued so the whole time along while I was there.

The same at first as last, in point of severity?—Yes.

What used he to punish the boys with?—With a whip and rod, and his hands sometimes and his feet, and kick them, and box them.

Have you ever seen him strike a boy with his fist?—Yes.

And knock him down?—Yes.

Do you remember whom?—He knocked myself down.

Have you seen him knock a boy down more than once?—Yes.

Have you ever received any severe punishment yourself?—I have.

For what?—For my weaving sometimes.

Did he ever strike you with his fist?—Yes.

Upon what occasions used he to kick the boys?—When he was vexed, he would knock a boy down, and kick him on the ground.

Have you ever known any boy suffer materially from the bruises or hurts?—No, I have not, except that they would be sore after for a while.

Have you ever seen the boys with black eyes or bloody noses?—Yes, I have seen one or two with black eyes.

When

When the boys were flogged, how used they to be held or confined?—They used to be taken up on other boys backs.

Did you ever see any boy tied to the loom and punished?—No.

Had he any mode of seizing the boys, which was unusual in other charter schools you have been at?—Yes, he had.

Describe how he used to seize them?—When he would get into a passion, if he had not a rod or whip in his hand, he would immediately seize the boy by the throat, or whatever place offered itself first; he would take and knock the boy down, and knock his head against the boards, or any thing else, till he was almost senseless.

Did he ever seize you by the throat?—Yes.

Did he use to press against the throat so as to produce any particular sensation?—He would press it very tight.

Did you ever see any boy faint away under the punishment of the master?—No, I did not.

Was it for not doing their lessons that the boys were most frequently punished, or for not attending to their work?—Not attending to their work, they used to be beat for in general.

What hours used they to begin to work?—Immediately after they had eaten their breakfast, about eight o'clock, and sometimes they would be earlier than eight o'clock; when he would be in a hurry to get other business done, he would make them get up by four o'clock, and weave by candle-light till day-light, and till eight o'clock at night.

Was that according to the rule of the school?—No, it was not.

Were there many instances when you were there, of being obliged to get up at four o'clock?—Yes, myself.

Day after day?—Yes, till the piece was wove out.

Did the master know it?—Yes.

Were all the weavers up at that time?—No, only those that had the pieces in hand that were in a hurry, such as linings for waistcoats and trowsers.

Was the lining of the clothes worn in the school, wove there?—Yes.

Were their trowsers wove there?—Yes.

What other description of labour was performed there; used they to work on the farm?—Yes, at harvest time they used to go to work there.

Do you know any instances of boys eloping?—Yes.

Many?—Yes.

For what; do you know the reason of their eloping?—They were used very severely, and beat too much; when they complained to the catechist of the school, when the catechist went away, the boy would be beat.

Did that regularly happen?—Yes; I saw a boy who complained to the catechist, of the foreman beating him too much; the master was not in town then, and the catechist went to the foreman about it; when the master came home, the foreman told the master, and the master beat the boy who complained.

Who was the boy?—It was Swift; he beat him and several others that desired him to tell.

Did you ever make any complaint yourself?—No, I did not.

Was it known to the committee, you were forced to work at different hours from what are prescribed in the regulations of the school?—I never heard that it was.

Appendix, N° 82.

Further Examination of John Doyle, Tuesday, November 2d, 1824.

DID you ever know of any other instance of a boy being punished for having made a complaint against the master, on account of the management of the school, excepting the one mentioned when you were here last?—Yes.

John Doyle,
2 Nov. 1824.

Describe who it was that complained, and in what manner, and what took place in consequence?—A boy named Thomas Best; he had no time to write a letter in the school-room, or he would not be allowed to do it; if the master caught him writing a letter, he would read it; and if there was any thing of consequence in it, he would stop the letter; and the boy wrote it in the weaving shop, when the boys were at work; he wrote a complaint against Mr. Hines up to the board, and the letter was stopped by Mr. Adamson, or some of the clerks; and they wrote down to Mr. Hines about the letter; and first Mr. Hines beat Thomas Best, and another boy of the same name as me, John Doyle. I cannot say it was exactly for writing up; but he had malice against him for it; and if he had got a complaint against the boy he would not have beaten him, if he had not done that; and I conjecture it was about writing the letter to the board.

When did this happen, as nearly as you can recollect?—After I had been there about a year.

Did you see the letter before it was dispatched?—No, I did not.

How did it come to your knowledge that such a letter was sent?—The boys were talking about it.

It was a matter notorious throughout the school, that Best had written this letter?—Yes.

How was it known generally to the boys, that it was returned to Mr. Hines the master?—I believe the master mentioned it to the boy that he beat; he beat John Doyle for it; he had something to do with writing the letter too.

Examination of
John Doyle,
2 Nov. 1824.

The master did not mention it to you?—No, he did not.

Can you tell how soon that punishment of Best took place after the letter was returned?—It was since that punishment was inflicted on the boys when they were ready for church.

When do you believe the letter had been sent to Mr. Hines?—I suppose some time; two days; I do not recollect.

What space of time intervened between the letter being sent by Best, and the punishment of Best and Doyle?—I suppose a week, or not so much.

Were you present when Best and Doyle were punished?—I was.

Can you say what offence the master alleged this punishment was for?—It was not for having complained; it was for some fault they had committed.

Can you remember what?—No.

Are either Doyle or Best at Santry now?—No, they are out of the school.

Did the boys at Sligo, pass their time on Sunday, in the way in which they are directed to do, by the orders and regulations of the Society?—Sometimes they used and sometimes not.

In what respect used they to disobey the orders of the Society?—Mr. Hines used, if he was in a passion on a Sunday morning, if he saw the school-room dirty, to make it be washed; and one of the ushers, Mr. Graham, spoke to him about it; he said, "it is Sunday morning;" and he said he did not care whether it was Sunday or Saturday.

Whose duty was it to wash the school-room?—The boys.

Used the boys always to go to church?—Yes; they used, unless on a very stormy day; if he was in a passion, he would stop several of them at home, and make them write copies in the school. There was another instance, he had a pile of webs to sell to the merchants, and the merchants would not give him his price, and shewed him a great many faults; and he got into a passion, and went into the weaving shop, and looked over the webs; and when he came to the least fault at all, he would send down the boy and beat him, and he would look over the task book, and do the same.

Appendix, N° 83.

Examination of *Robert Robinson*, Friday, October 29th, 1824, who was called in; and Examined on Oath.

Robert Robinson,
29 Oct. 1824.

WHAT age are you?—Twenty.

When were you first admitted into a charter school?—In the year 1811.

Into what school were you admitted?—Sligo school.

Where do your parents live?—In the county of Sligo.

Are they Catholics or Protestants?—My father is a Protestant, and my mother a Catholic.

At what age were you admitted?—I was between eight and nine.

Had you ever been at chapel before you went into the school?—No.

Had you ever learnt the Catholic catechism?—No.

Had you been educated as a Roman Catholic child?—I had no education at all.

Had you no knowledge of the Roman Catholic Religion before you went there?—No.

When did you leave Sligo?—In the year 1819.

Are you now at Clontarf school?—Yes, I went there last July, for the benefit of the salt water.

Have you been at Santry?—Yes.

Are you out of health?—Yes.

Are you educating for a teacher?—Yes.

Have you ever been in any other charter schools except Sligo and Santry and Clontarf?—No.

In what way were you treated at Sligo?—I had no reason to complain; I was treated very well there.

You were well fed there?—Yes, very well.

And well taken care of when you were ill?—Yes.

Was it the practice of the school for the boys to be taught to weave?—Yes.

Did you learn to weave there?—Yes.

Were you a good weaver?—Middling; I was not long at it; I was about a year and a half at it.

Did you ever see any thing in Sligo school different from what you have seen in the other schools; any practice in the management or treatment of the boys, different from what you have seen in the other schools?—Indeed, I cannot say any bad treatment, unless that the master used sometimes to use unnecessary severity towards the boys.

Have you ever seen him punish boys more severely than it is the habit to punish them at Santry and Clontarf?—I have.

Have you ever seen the boys at Sligo punished by other persons than the master?—Yes, by the usher, and the foreman that they used to keep over the weaving boys.

Have you seen them beat the boys?—Yes.

Had the foreman any thing to do with superintending the instruction of the boys?—Yes, he used generally to hear a class in school hours.

What other duty did he discharge in respect to the boys?—He would superintend them in the weaving shop, and tackle their webs for them, and in school hours he used to assist in superintending their education.

Can

Can you tell what it was he used to punish them for?—For not having as much wrought as Mr. Hines would wish; what he would think they would be able to do, and they would not do it.

You mean, if they did not weave as much in quantity as he thought they were capable of doing, he would beat them for it?—Yes.

How used he to beat them; what with?—He used to have a birch rod sometimes.

What else?—I saw him with a strap too; a leather strap.

Was there any other instrument of punishment?—A sort of single, a thin stick; and I often saw him beating them with cords they used to have about the looms.

Were those punishments frequent?—Not latterly; when I was in the school they were not, but sometime ago, when another foreman was there, they were frequent.

Every day, was somebody punished?—In general, every day.

Did you ever see this foreman punish boys for not saying their lessons properly, when he was teaching them in the school?—He had not authority over them in the school the same as in the shop; he would complain of them to the usher or the master.

Had the usher any thing to do with the weaving?—No.

Did you ever see the master's sons punishing the boys?—I never saw them punishing them in form; they might give them a slap or a clout, which they were not allowed to do.

Did they use to overlook the weaving too?—Yes, one of them used, latterly.

Was the weaving a great object in the school?—It was.

Was it the object so much to teach the boys, as that the boys should weave a great quantity; were they satisfied if the boys knew how to weave, or were they only satisfied if they wrought a great quantity?—It should be wrought well, and at the same time as much as they could.

Quality and quantity were both attended to?—Yes.

Did you ever see the master strike a boy with his fist?—I do not recollect; I often saw him using the boys ill; seizing them by the neck, and knock them down; he frequently did that; I do not recollect any particular instance.

How, by the neck?—He used to get hold of their neck, and knock their heads against the boards, or any thing in the way; and I often saw him give them clouts on the jaw.

What do you mean by a clout?—A slap on the jaw with the hand.

Is this mode of seizing the boys by the throat, a punishment you ever saw had recourse to by any other master?—No.

Used the boys to dread it much?—They used.

Did he ever seize you so?—No, he did not, not that I recollect.

What effect used it to produce upon the boys, this mode of pressing them?—It used to stupify them in a great measure, and they would stagger after it.

Did you ever see any boy faint away under it?—No.

Used these punishments to be most frequently inflicted in the school room or the weaving room?—In both; in the school, if they committed a fault there, he would seize them so; and in the weaving room, if he found any thing the matter, he would do so there.

Do you know the hours at which the boys ought to rise at the different times of the year?—Yes; in summer they ought to rise at six, and in winter at seven.

Used they at Sligo to rise at six and seven in summer and winter respectively?—When I went there first they used to rise when it was dark in the winter; they used to have candles in the school room when they were at their tasks.

Was it earlier than seven?—O yes.

What task were they at when they rose so early?—Spelling and reading.

Were they in the winter always called up to rise before their time?—Not always; some mornings earlier than others.

What was the object of getting them up earlier than the regulation?—That the school business might be done as soon as possible in the morning, that they might go to work.

What time used they to go to work?—They used to go to work after they had taken their breakfast.

Was that according to the regulation sent down from the Society?—According to the regulations sent down from the Society, they ought to go to work at half past nine in winter, and summer also.

How long did they continue at work?—Till twelve; and then they ought to go to school from twelve till one, and get dinner then.

Was that the course pursued at Sligo; or used they to go to work earlier than half past nine?—They used to go to work earlier than that.

Used they to continue longer than twelve?—Yes, till twelve; that was the rule of the Society, they should go to school at twelve, but they used to be at work till dinner time.

Was that day by day, or only now and then?—Day by day.

What used you to do after dinner?—From the year 1811, when I was put in, until the beginning of the year 1815, the boys seldom used to get any play at all only of a Sunday, they should play from one until half past two, and then go to work again and stay till five; but after 1815, when there was a change brought about, they used to get more play after dinner and after breakfast.

How long used they to play after dinner, after the year 1815?—I could not tell precisely the time; they should get until half past two.

Used they to play as long as till half past two?—I do not think they used, some days they might; on other days the bell would be rung before that.

Examination of
Robert Robinson,
29 Oct. 1824

When was Mr. Thackeray's inspection of that school, in 1815?—No, in 1817.

What caused the change in 1815?—There was an usher there, and he had a quarrel with the master, and brought some complaints against him; and after that there was a great reformation in the school, there was a local committee held about it.

Was that before Mr. Thackeray, came or after?—Before; I think it was 1817 when Mr. Thackeray went round first.

How long ought the boys to continue at work in the evening?—Until five in the evening.

What ought they to have done after five?—To go to school at five.

Used they to go to school at five?—They used latterly; generally; they used some times not to go to school at five, it would be near six before they went.

They continued at their weaving longer than they ought, according to the regulations?—Yes; but latterly they used to attend school more regularly than when I went there first.

Did they continue at work longer than they ought, according to the regulations of the school in the evening?—Yes, before 1815, they used to be labouring more than they ought; but after that they used to attend school more regularly.

As far as you are able to judge, in comparison with the other schools you have been at, do you think the boys were well taught in reading, writing and religious instruction?—I do indeed think they were.

Did many boys elope when you were there?—No, they did not.

Were the boys more dissatisfied there than at the other schools you have been at?—They were.

Did they consider themselves as unhappy there?—They did.

Did you ever know any complaint made there to the catechist?—Yes.

By whom?—I know it was very customary to make complaints; I do not know what satisfaction he gave them.

Did you ever know a boy of the name of Connolly complain?—I did.

Is there any thing particular that marks it in your recollection?—I remember his complaining of a board day; when the boys were asked, whether they had any complaints, they all stood in ranks, and were all dismissed but him, and he made a complaint of the usher for beating him.

What happened in consequence?—He got a very severe beating in consequence of it, and he was confined; I cannot tell what the gentlemen said to him; one Mr. Stokes it was to whom he made the complaint in particular.

You do know he was beaten for it?—I do.

Did you see him beaten?—Yes; I cannot say it was for making the complaint; they made it out it was not true; that he had no reason for it.

He was beaten that evening?—He was.

Were you present when the punishment was inflicted?—I was.

Was it very severe?—It was.

Did you ever see any boy at Santry or Clontarf punished so severely?—No, I cannot say I did.

Did the boy appear to suffer by it afterwards?—No, he did not.

Was he able to go to the school and to his work the next day?—He was.

Do you remember any boy attempting to make his escape, after he had been severely punished?—Yes, I remember a boy of the name of Pat. Leonard; he ran away when Mr. Hines was punishing him; he was going after him through the yard, and the back gate was open, and he got away, he pursued him but he did not get him again; there was also Lawrence Powel who was attempting to make his escape, he was caught upon the top of the gates.

Had he been punished?—No, not before, but he was afterwards.

Do you remember any other boy attempting to escape after punishment?—No.

Leonard escaped?—Yes.

Was he ever heard of again?—No.

How long ago is it?—To the best of my recollection, I think it was in the year 1816.

Can you call to mind, whether it was a punishment for weaving, or for his lesson?—It was not for the weaving; he had nothing to do with the weaving, he was upon the farm; I was in the weaving shop at the time; I do not know what he was punished for.

Under those circumstances, how did it happen there were so few elopements?—Because they were so well secured, and so well watched; the walls were so high, and they used to be kept so close to their business they had no opportunity.

Do you believe, from what you know of their tempers, that many of them would have eloped if they could?—Yes, I believe they would; there was a foreman of the name of White, who used to exercise more severity than Mr. Hines himself.

Have you ever seen Mr. Hines kick the boys?—Yes, I often did.

Used he to kick them when they were upon the ground, or when standing up?—He would knock them down and give them a kick, or sometimes he would hit them when they were standing; he would give them a kick and a box.

Was this conduct of Mr. Hines to the boys, constant and uninterrupted, or only now and then?—It was according to the humour he was in; he used to get into a passion now and then, and he would exercise more severity then, than at other times; and when he was out of that passion, he would treat them very well; it was generally in the heat of passion he used to treat them with such severity.

Did those passions generally come on every day, or how often?—Seldom a week would pass without his being in one of them.

I understand

I understand you to say, you never saw a boy faint away?—No, I do not recollect any boy fainting away in consequence of the beating, it might have been the case.

Did you ever know any boy, except Connolly, punished for having complained?—I used to see boys treated with more rigour and watched, that made a complaint, but not directly beaten for that; in general they were afraid to make the complaint.

What were they afraid of?—They were afraid of Mr. Hines's severity afterwards.

Were you very well treated at Santry?—Yes.

At which were you best treated, Santry or Clontarf?—Santry, I think; but I was treated well in general at both.

Appendix, N° 84.

Minutes of an Examination taken at the Charter School of Stradbally, by John Leslie Foster, Esquire, on the 9th and 10th October, 1824; referred to in the letter of the Commissioners to the Lord Lieutenant.

VISITED the school. It is an establishment for eighty-three boys. There are that number at present in it. Found the house, dormitories, school-room, &c. all in good order, and every appearance of the physical condition of the children being properly attended to. Found that the master was absent, with eight of the boys, at a farm $2\frac{1}{2}$ miles distant: this farm is not held from the Incorporated Society. I sent the usher and mistress out of the school-room, and asked the boys whether they had any thing to complain of. They were at first silent, but on my telling them that I came from the government, to inquire into the state of the school, and that they might depend on being protected if they had any just cause of complaint, cautioning them at the same time against supposing that there was any intention of interfering with the discipline necessary for the management of every large school, some of the boys came forward, and said that they were very cruelly used, but that they were afraid to speak, for that they had complained once to the catechist already, and that the boys who complained, "had been half killed" in consequence. They seemed very anxious to learn, whether I could and would protect them against the consequences of disclosure. Upon giving them the necessary assurances, the facts which they stated were of such a nature, that I thought it necessary to examine their persons, and found them in such a shocking state of laceration and contusion, as made me feel it indispensable to examine into the whole state of the school upon sworn evidence; which is as follows:

Minutes of
Examination:
Stradbally School.

Thomas Eustace sworn.—Has been usher for two years and a half; will not swear that the master has taught in the school at any time within the last month; will not swear to six times within the last three months; would not like to swear to as much as 12 times within the last six months. The master was confined to his bed about a month ago; it was a liver complaint. He was attended by Dr. Jacob and Dr. Lawler. He was confined about a fortnight, he is quite well at present; he has been all to-day and yesterday out at the farm, two miles and a half distant, with eight of the boys, trenching wheat. He spent each day during the week preceding, in superintending the farm.

When the boys are punished, it is sometimes by the master, sometimes by witness. The witness has inflicted punishment within the last month, he should suppose in about 20 instances; and within the last week seven or eight times; and yesterday, three times.

On the 8th he punished William Naggs, William Edmonds, John Read and Richard Little; can recollect no others. On consideration, says he believes he also flogged Luther and Dunn, no others; he admits, on my pressing him as to Macartney, (a boy who had complained to me) that he flogged him also; admits also, that he flogged Henry Barton. Their offence was "looking at the police playing ball." Two of the police men had come into the boys ball alley, and begun to play in it; the boys ought to have been, some knitting, and one in the kitchen, and one handing straw to a thatcher, instead of looking at the ball playing. The catechist, the Rev. Mr. Johnson, saw it, and recommended the usher to flog the boys. (N. B. The catechist afterwards contradicted this). The mode of flogging is with a strap of leather, or a rod out of the broom, ordinarily six or eight strokes; admits he gave the boys a dozen for looking at the police. The instrument he used was "a small twigg," he corrects himself, and says, "a branch of a tree;" he found it in the school-room; he supposes the boys had brought it there. He says, Mr. Grant and Mr. Blake were in the school last week, and made inquiries about punishment; swears positively, that he did not enhance the punishment on the 8th, in consequence of any complaints made to those gentlemen.

Reverend Hunt Johnson sworn.—Is catechist, attends at the school (when at home) ordinarily, once a week, sometimes two or three times; was there on the 8th; saw two police men playing ball in the ball alley, and two boys looking on; called for the usher, and asked him why he allowed strangers to come in; did not desire him to punish the boys; has generally found the master in the school, but not teaching the boys; has found fault with him for not doing it; has not marked such omissions in the report book. (I called for the report book, it is full of the usual encomiums, and represents this as "a perfect pattern for all Charter Schools;") believes the master has not taught at all during the last three months; believes his health was the reason; will not be positive that the physician desired the master not to teach the boys; does consider the master in point of health capable of discharging his duties as a schoolmaster; he is a man of very mild temper, an excellent moral character;

Minutes of
Examination:
Stradbally School.

character; thinks the usher discontented, and warm tempered. The master has no power of dismissing him; and the ushers of charter schools have usually friends on the managing committee in Dublin, the belief of which discourages complaint on the part of masters; thinks there is a jealousy between the master and usher.

William Lawler, M. D. sworn.—Is physician to the charter school, thinks the master in rather a delicate state of health at present; his complaint a chronic affection of the liver, has had it for many years, and before his appointment to the school; he was confined to his room for about a fortnight early in September; he was capable of attending to his duties as schoolmaster prior to that fortnight. I ask him, whether before that fortnight, and since, he has been capable of teaching for one or two hours a day in the school; he says, "there is not a doubt of it;" considers the children to be well fed, and taken good care of.

Thomas Wallace, the master, sworn.—Has been master four years and a half; holds 29 acres from the Society, 40 acres more adjoining their farm, and 58 more, at two miles and a half distance; has taken boys to the distant farm six times in this harvest, and twice last spring; he goes almost every day into the school, and sees that the monitors are performing their duty; he reported his illness to the Incorporated Society; received no answer; he considers himself now as capable of attending to his duty; (In this I entirely agree with him, the excuse of ill health is quite ridiculous, except in reference to the fortnight above mentioned,) will not swear that he was an hour in the school during the preceding week; does not know how many were flogged on the 8th instant; the usher flogs without reference to him; considers six strokes an ordinary flogging; thinks it was wrong if eight boys received 16 or 17 stripes on that day; does not think the usher sufficiently obedient to witness; thinks him a man of rather a warm temper; admits that he thinks him vindictive, as well as warm; believes the usher may have been actuated in the punishment of the eight boys, by his feelings as to what the boys may have said of him to Mr. Grant and Mr. Blake.

John Fox, a boy 13 years old, examined on oath.—Understands the nature of an oath. Mr. Grant and Mr. Blake were here on the 2d. Witness was flogged on the 5th; he received 17 stripes with a rope; the rope hurts more than the cat; the rope is in the usher's desk. About four weeks ago Philip Foster received above 100 lashes in one day; he was flogged nine times; his clothes were taken down each time, and all for one sum in arithmetic. On the same day Walter Penrose received 67 stripes for the same sum. The usher sometimes uses branches from the elm trees at the door, which he makes the boys collect. It was with such branches that the punishment was inflicted upon the 8th. (I desired him to collect such a rod. It is about four feet long, and the twigs are as thick as my little finger.)

Philip Foster, 15 years old, sworn.—About three or four weeks ago was flogged nine times in one day, for one sum in arithmetic; got 12 or 13 stripes in the first flogging, and 6 or 7 in each of the subsequent ones.

Thomas Eustace, re-examined.—Recollects punishing Philip Foster five weeks ago; it was for figuring. He used a leathern strap; cannot tell the number of strokes; believes he flogged him four or five times. Will swear positively that he did not flog him 10 times that day; will not swear that he did not flog him eight times. It was "for a sum in long division." It was over-anxiety to improve the boys that made him flog him so. He flogged Walter Penrose on the same day for figuring; believes he flogged him about twice or three times.

I then searched in the usher's desk, and found both the leathern strap and the cord or rope as the boys called it, which I have kept. Eustace admits that they were the instruments employed.

I then called in the catechist and master, and stated to them the result of the evidence. They expressed their wonder at their own total ignorance of the facts. This appears to me one of the worst features in the case. The master's whole time seems occupied in the management of his three farms; and the catechist's visits evidently do not answer the purposes for which they were intended. I asked the boys why they did not complain to Mr. Grant and Mr. Blake, they said they took them for common visitors, and that if I had not mentioned that I came from government, they would not have dared to complain to me either. I was very much struck with the contrast between the mixture of sullenness and terror which marked the deportment of these boys, and the comparatively free and lively air which distinguished the children in the various classes of day schools which I have lately visited. I wish that I could add, that this extreme severity was in any degree redeemed by the proficiency of the children.

I examined the two head classes, consisting of about 20 boys, and I have in no other school found children so extraordinarily ignorant. They had their catechism and exposition very well by heart, but appeared to me to attach little or no meaning to the words which they repeated; and if taken out of the beaten routine of questions were quite unable to answer. Seventeen out of the 20 declared they had never heard of St. Paul—boys of 13, 14 and 15 years old. When I asked who he was, their answers were, that he was "a Saint," "a wise man," "a prophet," "one of the twelve disciples," &c. One boy was sufficiently informed on the subject; the remaining two had some confused notions about his history.

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One half of the 20 had no idea whether the word "Europe" meant a place, a man, or a thing. Only three boys in the school could name the four quarters of the world.

Only two boys in the school appeared to me to have ever heard of Job; and only one of these could give any account of his history.

I explained to the master that I had no other powers but those of inquiry; but that I felt it my duty to express my apprehensions, that it would not be safe to allow the usher any further power over the boys; leaving it to him to determine on his own responsibility, whether he would not take the management of the school into his own hands, until the attention of the Incorporated Society should be directed to its condition.

(signed) *J. Leslie Foster.*

I think it right to add, that the boys declared that they liked both the master and the mistress; and I have no reason to doubt that they are mild and humane.

Minutes of
Examination:
Stradbally School.

Appendix, N° 85.

Copy of a letter from the Rev. Hunt Johnson, Catechist of Stradbally Charter School, to the Secretary of the Incorporated Society; dated October 15th, 1824.

Dear Sir,

I ENCLOSE the report of the local committee of this school, on a transaction, which I suppose has been reported ere now, to the committee of fifteen; if any further inquiry or information is thought necessary, it would be very satisfactory to me, and to the other members of the local committee, that the committee of fifteen would authorize some persons in whom they have implicit confidence, and who have experience in matters of the kind, to come down here and examine minutely, every circumstance connected with this and every other part of the establishment. I hope there will be no delay in sending a steady and capable person down, as usher.

Your faithful and obedient servant,

To James Adamson, esq.

Hunt Johnson.

Aungier Street, Dublin.

Letter
from the Rev. Hunt
Johnson, to
Secretary of the
Incorporated
Society.

Appendix, N° 86.

Report of the Local Committee of Stradbally Charter School, dated October 15th, 1824; referred to in the preceding Letter.

THE local committee of Stradbally charter school, having held two meetings, the first on Wednesday October 13th, and the second, on October 15th, for the purpose of minutely investigating what degree of culpability might attach to Thomas Wallace, master of said school, touching the reprehensible severity, that it now appears, has been for some time past practised by the late usher, Thomas Eustace, on a deliberate examination on oath, of boys that had a proper sense of the obligation of the same, as well as of said master, reports as follows:—

That the personal conduct of the master and mistress appears to be marked by kindness, as well as attention towards the children under their care, so that they feel it but justice to acquit him altogether of having been intentionally instrumental to the introduction or continuance of such severity; that they conceive, however, that such a course of severity could not have taken place, had the presence of the master in the school-room been as frequent as it should have been; and had the necessary work of chastising the children been restricted by proper rules. They, therefore, respectfully recommend to the committee of fifteen, that a book be kept in the school, in which the head master shall, on each day, make an entry of the length of time, during school hours, that he has been actually present in the school-room; that he be instructed to be ready to attest the truth of the same, if necessary, on oath, and to have it open to the inspection of the catechist, or any other member of the local committee.

Further, that the master do keep another book, in which a regular diary shall be kept of the offences committed by any of the children, the degree of punishment inflicted, and of the name of the individual by whom it was inflicted. They consider it but justice to state, that the keeping of the last-mentioned book was first suggested by Thomas Wallace, the master.

That they wish to call the attention of the committee of fifteen, to the urgent necessity of immediately appointing a steady usher in the room of Thomas Eustace who has withdrawn himself,

(signed)

*Pierce Moore,
Henry Brereton,
Ham^m Morgan,
Thomas Harpur,*

*Jeremy Marsh,
Edward M. Taylor,
Hunt Johnson.*

Report of the Local
Committee of
Stradbally School.

Appendix, N° 87.

Copy of a Letter from Thomas Eustace, Usher of Stradbally Charter School, to the Secretary of the Incorporated Society; dated October 19th, 1824.

Sir,

I BEG you will have the goodness to lay the enclosed memorial, together with a letter from the Right honourable Lord Henry Fitz-Gerald, before the honourable committee of fifteen.

Y 2

I think

Letter from
Tho^s Eustace,
to Secretary of the
Incorporated
Society.

Letter from
Tho^r Eustace,
to Secretary of the
Incorporated
Society.

I think it but justice to lay before the board, a statement, as to how I have been treated by a Mr. Leslie Foster, one of His Majesty's Commissioners of Education; been unprecedently driven out of my situation, without an order to that effect from the honourable board.

I therefore humbly appeal to the humane consideration of the honourable committee of fifteen, that they will not cast me upon the world with my family, through the combined malicious stories of a few foolish children.

I beg leave to remain, Sir, your most obedient humble servant,
To James Adamson, esq. (signed) *Thomas Eustace.*
Secretary.

Appendix, N^o 88.

Memorial of Thomas Eustace, Usher of Stradbally Charter School; referred to in the preceding Letter.

To the Right Honourable and Honourable the Committee of Fifteen, of the Incorporated Society, for promoting English Protestant Charter Schools in Ireland.

The Memorial of Thomas Eustace, Usher of Stradbally Charter School.

Most humbly Sheweth,

Memorial of
Thomas Eustace,
Usher of Stradbally
Charter School.

THAT memorialist has been acting in the capacity of usher in the Clontarf, Strangford and Stradbally charter schools, for nearly eight years last past, during which time his conduct has been such as to merit the approbation of every person connected with the said respective establishments; as may be seen by a reference to the several reports of each school, particularly that of Stradbally, in which memorialist has been acting in the above capacity these two years and a half last past.

That, on Saturday the 2d instant, two of His Majesty's Commissioners of Education, Messrs. Blake and Grant, visited the Stradbally charter school, and having inquired into every particular matter, particularly that of the education of the children belonging to the establishment, departed, expressing their approbation as to the manner in which said establishment had been conducted.

That, on the following Saturday and Sunday the 9th and 10th instant, another of His Majesty's Commissioners, a Mr. Leslie Foster, also visited the above establishment, who also expressed his approbation of matters in general, with the mere exception of the chastisement of the boys.

That, on the day prior, 8th instant, five or six boys were detected by the catechist, in company with some police men in the Ball alley, and same being contrary to the express orders of the Society, the catechist not only expressed his disapprobation to memorialist in the strongest manner, but also made a report, in the report book, to the same effect; and that, on account of the report of the catechist, and the conduct of the boys on that occasion, memorialist thought himself fully justified in inflicting corporal correction on such boys as were found so offending.

That, on said 9th instant, being the day Mr. Foster visited, the marks of correction so recently inflicted were of course obvious, and then Mr. Foster was pleased to examine such boys as he thought proper, particularly a boy of the name of Foster, who fabricated a multiplicity of falsehoods and slander against memorialist, on account of correction he had received about five or six weeks prior, on account of his persevering in stubbornness and obstinacy, in not either answering, or giving memorialist any explanation why he would not do so, after receiving the same from the class to which he belonged; and that the correction he received on said occasion, was by no means as severe as he represented, but merely resorted to, in order to conquer his perverseness, and make him yield to compliance; for it must appear evident, had memorialist at any one time used any thing like cruelty, he would have easily made a conquest.

That when the honourable committee of fifteen will consider the many difficulties memorialist had to contend with, the sole education of the children devolving upon him; and when it is also considered the approved state in which those children were found in, by the said respective Commissioners, each of whom expressed his approbation in the most approved manner as to the education;—memorialist thinks there ought to be some small allowance made, if at any time, through over-anxiety, but by no means through cruelty, harshness or passion, memorialist was led to inflict any degree of undue correction.

Wherefore, under the foregoing circumstances, memorialist humbly hopes, that your honourable board will refer to the local committee of said school, who alone can be competent to draw a just conclusion of memorialist's conduct, competency, &c. And memorialist also hopes, that after his long services in the respective establishments under your honourable board, that your honourable board will not throw memorialist and family upon the world, through the mere false representations of perverse and misled children, who, though upon oath, and in whose sight not knowing the difference, was not a preventative from falsehood. However, the great and principal objects of memorialist, in preferring this memorial, is in order to redeem his character, on which alone his present and future happiness depend, and that of the establishment, from the calumnies cast upon it by such false and unfounded representations.

And memorialist and family will ever pray.

(signed) *Thomas Eustace.*

Appendix, N° 89.

Minutes of an Examination taken at the Charter School of Castledermot, by John Leslie Foster, Esq. on the 12th October 1824; referred to in the Letter of the Commissioners to the Lord Lieutenant.

LUCIUS HARVEY sworn.—Has been master twelve years; was bred a shoemaker; cannot swear how the catechist (Mr. Fitzgibbon) performs his duties, owing to his own absence from the school-room. He (the master) has a spitting of blood, and the doctors advised him to avoid the heat of the school-room. Within the last three months he has not seen or known of the catechist performing his duties; he has come sometimes to the school. The portion of witness's time given to the school is "very trifling;" he walks in and out of the school, and sees the usher do his duty; it is the usher that inflicts punishment; the master does not know at what time; did not hear of any within the last fortnight; admits irregularities in the dietary; potatoes given instead of bread and stirabout; lays the blame upon his miller; he set that matter right about a fortnight ago.

Minutes of
Examination;
Castledermot
Charter School.

William Speer sworn.—Is usher; thinks the catechist has not performed his duty of examining the children once within the last three months; does not think the master taught six times within the last three months, until the last fortnight.—(N.B. About a fortnight ago, Mr. Grant and Mr. Blake were visiting the charter school of Monastereven, where the mistress of the charter school of Castledermot happened then to be; she returned to Castledermot in the course of the night; the children were called up to put the house in order, and the reform in the dietary took place on the following morning); during the last fortnight, the master has taught almost every school hour; witness flogs but seldom—one to-day—two yesterday—ten on Thursday last; witness had been for four days in Dublin by order of the committee, and on his return, the monitors reported thirty boys to be flogged for various offences; the usher selected ten; will swear, that for three years last he has not exceeded eight blows at a time; thinks the dietary is in general observed; admits it has been improved during the last fortnight.—(N.B. The boys complain of being very ill fed, and cruelly beaten by both master and mistress, whom they represent as continually striking them when they meet them!)

Mrs. Harvey sworn.—Is schoolmistress; does not beat the boys; "gives them an odd slap;" admits improvement in the dietary within the last fortnight; admits, that she said lately to the boys when at dinner, that she hoped they would not be so ungrateful as to say any thing to the Commissioners about the stirabout; admits that the boys have sometimes bad milk; it is impossible to comply with the rules about milk.

James Conry, a boy, aged 15, sworn.—About three weeks ago, he and White, a foundling, were at work in the garden; they had got very little breakfast, and were very hungry; they ate a raw cabbage; the master caught them, and flogged them severely; witness received sixteen stripes in the usual manner, and six blows on the head with a stick; his head was much cut and bruised; it is so still (I feel it); White eloped in consequence of the beating that he received.

James Kirwan and **John Smith**, each 14 years old, sworn.—Saw White and Conry punished for eating the raw cabbage; White received ten, and Conry sixteen strokes; the usher beats the boys oftenest, but the master, the most severely; the usher for offences in the school-room, the master for other offences.

The Master re-examined.—Cannot say why White ran away; admits he had flogged him; it was "for idling and doing mischief in the garden."—I ask what kind of mischief: "he ran through cabbage plots, and broke them down;" he punished two that day "for the same crime." I ask him what crime; he says, "by crime he means cursing, swearing, lying." I ask him for which of these he punished these two boys, and caution him to take care of his answer; he says, it was "for running through cabbage plots;" will not swear they broke two cabbages; will not swear they did not eat the cabbage which was broken.

Nothing can be more unfavourable than the manner of this witness, he appears to me to be a man of violent passions; and I have not myself any doubt that the boy's story is the true one. He did not strike Conry intentionally on the head; "in his struggling," admits he may have received blows upon the head

I asked the boys generally in the school-room, as to the performance of duty by the catechist; they agree, that though sometimes in the school-room, he has never once examined them.

I examined the boys as to their proficiency; and am happy to say, that it is in all respects a contrast to what I observed in the charter schools of Stradbally and Cashel. The boys in the head classes have evidently had their understandings exercised as well as their memories; they understand the meaning of all common words; they are well acquainted with the history both of the Old and New Testament, and have no difficulty in referring to remarkable passages and texts. It is scarcely necessary to add, that the usher is entitled to the sole credit of this result.

(signed) J. Leslie Foster.

Appendix, N° 90.

Examination of the Rev. *Richard Lorenzo Fitzgibbon*, Saturday 13th November 1824, who was called in; and Examined on Oath.

Examination of
the Rev. *Richard*
Lorenzo Fitzgibbon,
13 Nov. 1824.

ARE you the catechist of the Castledermot charter school?—I am.

How long have you held that situation?—I should think close upon either eight or nine months.

Who was catechist before you?—A Mr. Mawe, who was my predecessor in the cure of Castledermot.

Did you receive your appointment from the Incorporated Society, or take it as a matter of course?—I received orders from them to act as catechist, and his Grace the Archbishop was pleased to approve of it; the official document I never received.

Did you enter upon the duties of that office?—Not for a month subsequently.

Did Mr. Hamilton ever act as catechist, with due authority from the board?—Never; the interval might be a fortnight.

Have you ever received any part of the allowance from the board?—I have received the regular two quarters salary.

Was any return transmitted from Castledermot, for the last half-year?—No; I received the document only eight days ago.

For the half-year ending the 24th of January was any transmitted?—Yes, it was sent to the committee of fifteen.

Is there not the catechist's report?—Never, that I was aware of.

Have you ever sent any report?—Never.

Have you ever communicated with the board in any manner or form, as to the state of the school?—Yes, as a member of the local committee; the catechist acts as chairman; the quarters accounts are passed, and the repairs of the house, that are necessary, are inserted at the end of the printed sheet, in a space left for that purpose; it is not by a communication from the catechist; the catechist is only a member of the body.

Has he no duties, except as a member of the body?—He has a duty separate; but he has no power, except in conjunction with them.

Is there any rule upon the subject of the duties of the catechist?—I believe there is; I saw it by chance; it was never sent to me; I have always acted from my own reason, never from printed instructions; when any predecessor was leaving, I asked him what his duties were, and he told me, I was expected by the board to oversee the school, so far as the dietary, and the repairs of the house, and the moral guardianship of the children; that I was expected to visit about once a week, and to be generally the inspector of the institution, and to enter my visits in the report book.

Did you acquaint yourself with the rules and regulations of the Society, as to the dietary?—Not from the book, but the printed regulations.

Does the master feed the children according to those rules?—He does, as far as I have been able to learn; I have endeavoured to time my visits, so as to be there before the time the children went to dinner, to see whether they were fed according to that rule; but I was afraid to make it the general practice, lest there might be a preparation; the proportion of my visits before dinner might be as one to three.

When you visit the school, do you enter your visits in the book?—I do.

Always?—It is my practice; but I have paid visits I have not entered.

Is a transcript of that entry duly transmitted to the Society?—It is, for I read in a passage in that book, when I saw it in the hands of the master who holds it, that the catechist's salary was 10*l.*; that the other was an increased allowance for punctuality in attending the school; I learnt that but three weeks ago; I have always put down my reports by that direction, not knowing whether they went to the board or not; I thought it was for the inspection and gratification of the public as they went by.

Do you know, whether any such was transmitted for the half-year ending January 1824?—I know it was not in the paper I signed; I heard an abstract was regularly sent from the report.

You are not aware, that it was your duty to compare that with the book?—I should have thought not, if I had been asked the question, being so much interested in it.

You are not aware, that you are called upon to sign any transcript of those entries?—No, I am not.

Has the report for the half-year ending the 24th of June last, for the Castledermot school, been transmitted?—I believe it was; I recollect being present with Mr. Codrington to pass the accounts.

With that half-yearly account, do you know whether there was an abstract transmitted of the different visitations you had made to the school?—I know nothing of that abstract, except that I heard it was sent up regularly; I was never asked to sign it; if I had been, I should have recollected it, for the delicacy of my situation would have been upon my mind.

From whom did you receive your two quarters salary?—From Mr. Adamson, the secretary, and I gave a printed receipt.

Do you send up any report independent of this formal one?—No, I do not.

Have you from time to time written any letter to the Society, reporting any thing that has occurred?—There was nothing to report till this last fortnight, except what was mentioned as to the repairs of the house.

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Examination of
the Rev. Richard
Lorenzo Fitzgibbon,
13 Nov. 1824.

In whose hand-writing is that report [*handing a paper to the witness*]?—It is mine.

Was that prepared by yourself, or did the master suggest the materials for it?—There is a kind of skeleton report, which I saw there, supplied by the Incorporated Society, showing the questions necessary to be answered, and the material points to be embodied in the report.

The master himself had nothing to do with the arrangement of this report?—He never suggested any thing for the report.

[*The report of the catechist, visitor to the Castledermot charter school, for the half-year ending the 25th of December 1823, was handed to the witness.*]

Are you acquainted with the hand-writing of Mr. Mawe?—Yes.

State whether that signature is in the hand-writing of Mr. Mawe?—There is no signature there in Mr. Mawe's hand-writing; it is the most peculiar hand-writing I ever saw, and Mr. Hamilton's too. I would know them any where.

Did you ever inquire of the master of the school, what the laws of the Incorporated Society were, which you were bound to follow?—I recollect, upon a meeting of the local committee, a question happened to arise upon some formula of the school, and Mr. Harvey was called in to ascertain how far the directions of the Incorporated Society went; and he then produced this book from a drawer, which I then saw for the first time; and upon looking at the index, he pointed out the subject in question, which I forget. I looked at it three weeks ago, and I saw something about catechetical examinations, which I was very desirous to have in the school, and the town. There is a vast deal said as to those examinations, and I said "they are very particular in the directions." He said several of these laws were obsolete; not implying that those laws were as to the catechetical examinations.

Did he state that upon any other occasion, when you have found fault with him for not obeying the laws of the Society?—Never, to the best of my recollection; I must observe, I never had occasion to find fault with him.

Can you state how often, and for what periods, you have visited the school since you undertook the duties of catechist?—They were varied. I should think upon the average, I visited it about once and a half, or twice a week; but I was unfortunately knocked up by an accident; my horse stumbled and threw me upon the pommel, and that kept me for near two months in bed. I was up and down, but I was in extreme pain for six weeks. I could not have walked there if they had made me a present of the school-house; and since the ophthalmia has got into the school, I have been excessively knocked up in my sight, so as not to be able to read for ten minutes.

Have you always attended to your duty in church?—Yes; but with great pain.

Is the church farther from you than the charter school?—No, much nearer; the church is just opposite. I live not more than 200 yards from the church.

Were you attended by medical persons during the whole of that time?—I was.

How long is it since you have been sufficiently recovered to attend the school, without inconvenience?—Indeed, I should think a fortnight or three weeks. I am still using strong styptics to prevent the water oozing from my eyes, which causes, for the moment, total blindness.

How often have you catechised the children?—Very often; I cannot tell how often exactly. I catechised them more frequently at first, on account of the confirmation there was to be.

A dozen times?—Yes; more than that. I prepared for the confirmation in the catechism, seven of the boys from the first class.

Was it previous to your indisposition, or subsequent to it, that you catechised the children?—Previous.

Have you catechised the children since your indisposition?—Yes, I have.

What was the longest period during your indisposition the children were without being catechised at all?—I believe five weeks; but during that time the visits were paid; but I was afraid to go into the school-room.

You did not come in contact with the children at all?—I was afraid.

Did you, during the three months previous to the last three weeks, catechise the children?—Yes; oh, certainly.

Are you prepared to say, you have been there more than once during that time?—Yes.

And catechised the children?—Yes; there were 30 boys that were not affected.

Did you catechise those that did not come from the Foundling Hospital?—Yes.

What became of the others?—The boys affected with the ophthalmia, were placed at one end of the school with the window shut, for the purpose of excluding the light.

How many times could you state, positively, you did go into the school and brave the ophthalmia, and catechise the children for three months previous to Mr. Foster's visit?—I believe but twice; it might be more, it was not less.

Would you be sure it was twice?—The impression on my mind is, that it was, I did not keep any note of it.

With reference to the three months preceding that, how often did you catechise the children?—I believe once or twice; my impression is no more.

Did you enter those visits in the book?—Yes, I did.

Did I understand you to say, that your duties had only commenced eight months ago?—I think but eight months. The third quarter will not be due till Christmas of my salary.

During that period of time in the six months you have alluded to, what number of times did you inspect the dormitories?—I never went into the house without going into them.

Did you inspect the dormitories whenever you catechised the children?—Yes; every

Examination of
the Rev. Richard
Lorenzo Fitzgibbon,
13 Nov. 1824.

visit I paid I went through the house, and took up the clothing from the beds, and examined the sheets and the bed covering.

How often do you think you visited when you did not catechise?—I should think a third out of the sum of my visits I catechised.

What was the sum of your visits?—Perhaps six-and-twenty or eight-and-twenty.

What makes you think that?—I generally calculated, when I missed a week, I paid two visits afterwards. After my indisposition I paid two visits in the week. I made them more frequent, after I heard that the visits were to be once a week; whenever I missed, the impression upon my mind is, that I made it up in more frequent visits afterwards.

What number of your visits did you record in your visitor's book?—I think there were no more than three; but there were three to the best of my recollection I did not record.

Do you know whether the master is in the habit of attending the school, or whether he leaves the school instruction to the usher?—I believe he leaves the school instruction to the usher. I know it.

Entirely so, without any interference on his part?—Very little; I saw him once or twice mending pens, and when the usher was indisposed, I saw him attending to the writing.

Is he capable of attending to the duties of the school?—He is incapable from want of health.

Does the management of the school devolve upon the usher and the mistress?—Entirely so; how far he may act as overseer in the house I am not aware, but the education entirely depends upon the usher.

What aged man is the master?—He looks to be 55; between 50 and 60.

What is the character of his indisposition?—I think expectoration of blood.

Has it been of long standing?—I am not aware of that, but since I have been there, he has been at the point of death two or three times; physicians attended him from Wexford and Carlow.

Have you been apprised of the visits that have been lately paid to the school by some of the Commissioners of this board?—Yes, I have.

Have you had any conversation with the schoolmaster or mistress, since the visit of Mr. Foster?—I have.

What did the master inform you?—He informed me that he and the mistress were examined upon their oaths, and that the usher was examined upon his oath; that he was asked, as well as I can recollect, as to the dietary, and particularly as to the punishment of the boys; and with respect to myself, he was put to his oath as to how many times he recollected I had been in the school; and he said he had seen me four or five times, but his indisposition prevented him being in the school-room. I do not think I asked the question, but if I did, it was a very natural one.

What information did he give you as to the punishment of the boys?—The sum of what he said was this; he commenced by saying, that the boys had, every time they were punished, preserved the switches they were beaten with; and he said, that the Commissioners examined his wife with respect to beating a boy with a broom or besom, that they clean out the hall with; he refused to clean out the hall, and she struck him twice or three times with the besom; she was examined as to the weapon she used, and how many times; that the usher was also examined as to the beating the boys, and the switches were produced.

"Switches" was the word, was it?—Yes, I think so.

Not "rope" or leathern thongs?—No, "switches," or "rods," he said the boys had put by the switches they were beaten with, switch or twig.

Did he inform you of any particular punishment that had been inflicted upon two boys of the names of White and Kelly?—I think not.

Did he inform you, that he had beaten Kelly for breaking a cabbage in the garden, and eating a part of it, until the boy had eloped in consequence of it?—No.

Did he inform you he had flogged Kelly, by giving him 16 severe stripes, and had given him six blows on the head with a stick, by which blows the boy's head was found by Mr. Foster to be severely cut and bruised, in consequence of the same trifling offence?—No, I never heard of that.

Did he tell you White had eloped?—Yes, I noticed that.

Did he tell you the cause?—He did not.

Did he tell you he had beaten him just before?—To the best of my recollection he did not.

Did you ask him?—I believe I did not; I asked him the cause.

Did you ask the boys the cause of the elopement?—I did.

Did they tell you?—They said they could not tell.

Did you ask them in the presence of the master?—Yes, I did; when a boy elopes, I ask the master, Are you conscious of any bad treatment that could induce him to elope; to which he answers generally, No; my intentions were to examine the boys that had eloped, as to the facts.

Did you examine White?—No, he never came back, to my conviction.

Did you ever have a complaint made to you by any of the boys?—Yes, one boy complained he did not get enough to eat.

When was that?—Not long ago.

Since Mr. Foster's visit?—Yes, on my last visit.

What was the result of that complaint?—I thought the boy was wrong.

Did you ask Mr. Harvey, whether he had any ground of complaint?—No; but I asked the boys about him.

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the Rev. Richard
Lorenzo Fitzgibbon,
13 Nov. 1824.

In the presence of the master?—Yes; I asked them if they got enough.

Did that boy complain in the presence of the master?—Yes.

Do you know whether the master has been more in the school, in the last three weeks or a month, than before?—I know he has been constantly in the school for the last fortnight, because the usher is ill.

Before that, was there any alteration?—I believe not.

Has there been any alteration in the dietary?—I am not aware of that; I heard there was an alteration in the diet; I heard that Speer the usher, was examined upon the subject, and I heard there was a change upon the subject, in consequence of a visit paid by the mistress to Monastereven, the fortnight before; I heard that was admitted by the usher on his examination.

Did you ask Mr. Harvey yourself, what he had said of your attendance?—A while ago I said I did not think I did ask the question, but it was a natural question for me to ask; the reason I think I did, though I am not certain, is that it was a perfectly natural one.

The master never told you he had inflicted this punishment?—No.

Nor that he had admitted it before Mr. Foster?—No.

Have you been informed by the master or mistress, that they feel themselves deprived of their authority, and are unable to punish the boys if they commit offences?—That is the conviction that they addressed to me; and I took that book of the rules out of their hands, and read to them before the boys for their example, that the master and mistress were allowed to give due correction; I read it to them, explaining, that they had that power, and should exercise it.

Did Mr. Harvey and his wife send to you at that time?—Oh, no; decidedly not.

You happened to be there accidentally?—Yes, I went up to pay my visit; I asked as a matter of course, was there any complaint, and Lambert I saw eying me for some time; he was a boy I liked very well; I asked Lambert, have you any complaint.

When was this?—The last visit I paid to the school; it was Wednesday; the visit after the elopements of the three boys; it was this very week.

Was Mr. Hamilton with you?—Yes; it was either Tuesday or Wednesday I went up, and then heard for the first time that the three boys had eloped, and I told the master I thought he had acted improperly in not giving me notice.

Did you ask him the reason of the elopements?—Yes; and he attributed it to the insubordination of the boys since the Commissioner's visit; and one of the boys, the mistress said, set himself in a way as if provoking her to strike him, and she was prevented on account, I think she said, of the Commissioners attributing it to them.

Have you ever understood from the boys, that Mrs. Harvey had a habit of striking them when she met them—Never; and she herself declared the very reverse.

Not even to give them a clout?—Yes; she said I might give them a shove in this way, but never chastised them, except in this instance, when she used the besom. I think she said the besom itself, not the stick of it.

The boys complained to Mr. Foster, of being cruelly beaten, both by the master and mistress, whom they represented as continually striking them when they met them. Mrs. Harvey, upon being sworn, states she does not beat the boys; she sometimes gives them an odd slap?—I think her words to me were, "I might give them a shove."

You have mentioned, that three boys eloped; when did they elope?—It was Tuesday night at four o'clock.

It was on the Wednesday you were at the school?—Yes.

Do you know their names?—In such a number it is impossible at once to recollect them. I can identify one; the identification I have of one is, that he was the boy that looked as if he wanted to provoke Mrs. Harvey; that boy was Smith, another was Moore. I was surprised at one of the elopements, having lately filled up his indenture paper, being about to be apprenticed to a hosier at Castledermot. I took the boys together, and I spoke to them, I am sure for half an hour, upon the new scene of life they would get into; that they were leaving the school and getting into the world, and that I would take as much care as I could of them; I shewed them the bounty of the Incorporated Society, and the necessity of their taking care of their moral duties.

And they forfeited all those advantages by their elopement?—That was not the point I admonished them upon.

But they gave up all those advantages?—Yes; I was astonished they gave up so much.

And notwithstanding the impressions you made upon those boys, as to the benefits of the institution, they suddenly eloped, and by their elopements have lost all the advantages set before them?—Yes.

Do you not conclude there must have been some cause for it?—Yes.

Have you been able to find out that cause?—No; for want of time. The boys have been brought back, and are now in solitary confinement by my order.

Have you received any directions as to the disposal of the three boys who have eloped?—Yes; from the Archdeacon of Dublin. I was too late for the board, and I met Mr. Pomeroy and the Archdeacon, and spoke to them upon the subject; Mr. Pomeroy thought a board should be called upon the subject, the Archdeacon did not consider that necessary, but he desired me to have the boys flogged for their elopement, and treated according as the rules of the Society direct; he said he could not account why they should elope; I told him one of the boys that eloped, had friends in Carlow; and in accounting for the elopements of the Foundling Hospital boys, that they were nursed in the country, and saw the lime cars

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passing from the parts of the country where they were nursed, and had the means of running away.

Was there any other person who attended the school to catechise the children, during the period of your non-attendance?—Mr. Hamilton paid many visits; and subsequently to Mr. Mawe leaving the school, he came to me, and said, You must pay great attention to these boys, and make them answer better; but he never would make a report in the book, he has an objection to it.

Did you request him to attend?—No, he did not attend from my instruction; he had a great deal of business in the parish.

When did you first learn it was the Society's regulation, that the catechist should attend once a week?—About three months ago; and I then learnt it from looking at the book; but I heard from Mr. Harvey before, I should go there once a week or once a fortnight.

Appendix, N° 91.

A RETURN of Twelve Boys in the Charter School at Sligo, showing their Ages, and the time of their Admission, as stated in the Register; and also their Ages, as extracted from five successive half-yearly Returns, transmitted by the Master.

NAME.	Admitted in Register.		Age, as stated at time of Admission.	Age, as reported 25 June 1822.	Age, as reported 25 December 1822.	Age, as reported 25 June 1823.	Age, as reported 25 December 1823.	Age, as reported 25 June 1824.
	Year.	Month.						
Thomas Ludden -	1814	April -	6 $\frac{1}{4}$	14	14 $\frac{1}{2}$	14 $\frac{1}{2}$	15	15 $\frac{1}{2}$
Maurice Behan -	1815	March -	7	13 $\frac{3}{4}$	14	14 $\frac{3}{4}$	14 $\frac{1}{2}$	15
Daniel Kenzie -	1813	June -	7	15 $\frac{3}{4}$	16	15 $\frac{1}{4}$	14 $\frac{3}{4}$	15
James Kenzie -	1813	D° -	6	14 $\frac{3}{4}$	15	15 $\frac{1}{4}$	13 $\frac{1}{2}$	14
Patrick Grady -	1815	March -	7	15	15 $\frac{1}{2}$	15 $\frac{1}{2}$	16	16
John Phaire -	1812	February	6	16	16 $\frac{1}{2}$	17	16	16 $\frac{1}{2}$
David Porter -	1812	November	7	16 $\frac{1}{4}$	16	16 $\frac{3}{4}$	16 $\frac{1}{2}$	17
Denis Gallagher -	1815	April -	6	13	13 $\frac{1}{2}$	14	13	13 $\frac{1}{2}$
Terence Gallagher -	1814	September	6	14	14 $\frac{1}{2}$	15	14	14 $\frac{1}{2}$
John Dimby -	1811	December	6	16 $\frac{1}{4}$	16	17 $\frac{1}{4}$	15	18 $\frac{1}{4}$
Philip M'Gann -	1815	March -	8	16 $\frac{1}{2}$	15	15 $\frac{1}{2}$	15	15 $\frac{1}{2}$
James Gallagher -	1816	March -	8	14	14 $\frac{1}{2}$	14 $\frac{1}{2}$	15	15 $\frac{1}{4}$

Appendix, N° 92.

Report of the Local Committee of the Sligo Charter School.

Report of the Local
Committee of the
Sligo School.

AT a meeting of the local committee of the charter school of Sligo, held on the 11th of October 1824: Present, Colonel Dodgin, in the chair, Reverend Gabriel Stokes, Gowan Gillmore, Esquire, Reverend James Elliot, pro catechist;—

An order of the committee of fifteen, bearing date the 6th of October instant, being laid before us, we report upon it as follows: we recommend the undernamed boys to be discharged, having fulfilled the usual period of apprenticeship as weavers, and well qualified to earn their own support as journeymen:—Thomas Ludden, aged 16 years, in school 10 years; Maurice Behan, aged 16 years, in school 10 years; Daniel Kenzie, aged 16 years, in school 10 years; James Kenzie, aged 15 years, in school 10 years; Patrick Grady, aged 16 years, in school 10 years; John Phaire, aged 17 $\frac{1}{2}$ years, in school 10 years.

We also report the undernamed boys as well qualified to earn their own support as agriculturists: David Porter, aged 18 years, in school 12 years; Denis Gallagher, aged 13 $\frac{1}{2}$ years, in school 9 years; Terence Gallagher, aged 15 $\frac{1}{2}$ years, in school 10 years; John Dimby, aged 19 years, in school 13 years; Philip Mc Gann, aged 15 $\frac{1}{2}$ years, in school 10 years.

These boys, as also the weavers, we recommend to get the usual apprentice fees, to enable them to set out for themselves in life.

We recommend that James Gallagher, aged 18 years, and in school 8 years, be dismissed, he having been convicted of eloping from school on Thursday last, for which he was this day punished, by the order, and in the presence of the local committee, being also a boy of bad character in other respects.

We strongly recommend to the committee of fifteen, that Mr. Gordon, the usher, be removed to some other school, as it appears to the committee that he has not kept the boys of this school at the proper distance the usher ought to maintain, and they now presume upon it; the committee at the same time think Mr. Gordon will conduct himself with greater

greater propriety at another school. Mr. Gordon has expressed to the committee his wishes for it himself; and we request an experienced usher may be sent as soon as it can be effected, to supply his place.

(signed) *Daniel Dodgin*, Lieu^t Col. 66th Reg^t Chairman.

Appendix, N^o 93.

Examinations taken by the Local Committee of the Sligo Charter School; referred to in the preceding Report.

AT a meeting of the local committee of the charter school of Sligo, held at said school, on the 11th day of October 1824: Present, Colonel Dodgin, in the chair, Gowan Gillmore, esquire, J. P. Rev. Gabriel Stokes, Rev. James Elliott, pro catechist;—

It having been mentioned to the committee, that a boy of the name of James Gallagher, had eloped on the 7th instant, and had been retaken on the 9th; it was resolved, that those persons who might be called, should be examined as the committee should think proper.

James O'Donnel examined.—Is three years in the school; has been employed as keeper of the outside gate; remembers the 7th of this month, on the evening of which day James Gallagher eloped from the school; Gallagher told him he was desired to follow the master to the land; that he opened the door for him, and then closed it; opened the door again to see which way he was going, then saw him, not going towards the land, but in the contrary direction, towards Sligo; can give no reason why he locked the door and then opened the gate again to see which way he was going; did not tell the usher, Mr. Gordon, or the mistress, that he had seen him going in a direction quite contrary to that he alledged he was going; no alarm whatever was given, till a woman, who had seen him running through Sligo, called and mentioned she had seen Gallagher in a way that induced her to suppose he was eloping.

James Gallagher sworn and examined.—Is near 18 years of age; in the school eight years; says he eloped from the school in consequence of what Colonel Dodgin said in the school; the words Colonel Dodgin made use of were these, "that every boy who behaved ill, should be punished, but that every good boy should be treated with the greatest kindness, and protected; and that it was the duty of the local committee to see every justice done to the boys, and that any just complaint should be attended to, and redressed; but that a boy could not be guilty of a greater crime, than making a frivolous or an unjust complaint;" wanted to get money from the usher previous to eloping; went to the porter, told him he was going to the land, to get the keys; O Donnel objected to opening the door, as he did not think he was sent; he asked Mr. Gordon for five pence when he went away from school, as Mr. Gordon owes him four shillings, and he knows Mr. Gordon owes Duncan ten shillings.

Was the above the only reason of your eloping?—I thought the master would do nothing for me.

John Duncan, aged 17, nearly 10 years in the school, sworn.—States that the usher, Mr. Gordon, owes him eleven shillings, which he gave to him to keep for him, at different times; the money was given occasionally by Mr. Hines, for good conduct; and that Mr. Gordon has repeatedly called him Mr. Conscientious, and Mr. Consequential, and he has no doubt it was in consequence of his not joining in complaints against the master; that Mr. Gordon has repeatedly beaten him, since he complained to Mr. Armstrong against the usher. The boys, when the Commissioners were sitting, asked him if he had any complaint against the master? he replied, no; that he had been always well treated; on that, Pat Gredy struck him on the cap, and said, "further out of that," he, Gredy, then knocked off his cap.

James Gallagher recalled.—States, that the master, Mr. Hines, has given him money several times for good conduct; and that Mr. Gordon, the usher, owes him four shillings; one shilling and eight-pence for a knife, and the remainder he lent him; it has never been paid by Mr. Gordon.

A true copy, compared with the original.

(signed) *William Armstrong*, Catechist.

Appendix, N^o 94.

Extract of a Letter from the Rev. William Armstrong, Catechist of Sligo Charter School, to the Secretary of the Incorporated Society; dated Sligo, October 23d, 1824.

Sir,

IN reference to the following words of the Report of the local committee of this charter school, dated 2d September, 1824, viz.; "they regret to find the accounts of their attendance on public worship have not been as regularly kept as they ought to be." To prevent misconception, I beg leave to state, that the boys have attended public worship, accompanied by the master and usher, &c. with the greatest regularity, save in the one instance mentioned in the report; the censure of the committee applies to the accounts of such attendance. The dress, healthful appearance, order and cleanliness of the boys, as they moved to the church on Sunday mornings, has been a sight peculiarly grateful to the

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heart

Extract of a Letter from Rev. William Armstrong, &c. to the Secretary of the Incorporated Society.

Extract of a Letter
from Rev. William
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Society.

heart of every observer who wished well to the Charter School Society, and the established religion.

May I beg to repeat to you my former request of a copy of the book of general orders and regulations of the Charter School Society, as I have not yet obtained one, though I have been catechist since last January, and have been unwilling to take away from the school for my private study the copy belonging to the master.

Having, in consequence of severe illness, been unavoidably absent at the past meetings of the local committee, held in consequence of the recent complaints; having acted by deputy on those occasions, I beg leave here to add my hearty assent to the high character of Mr. Hines, given by the local committee. And I must say, without fear of contradiction, where his character is known, that it would be most difficult to find a man capable of filling his situation with the same ability, spirit and conscientious feeling, which he has proved himself to be possessed of.

May I request you will take a favourable opportunity of recalling to the attention of the committee of fifteen, the Report of the local committee, dated October 11th, recommending the removal of certain boys therein named, as it is very difficult to make them attend to their respective branches of industry with proper diligence, and to keep them in that order necessary to the well-being of the school.

With an anxious hope that the most minute investigation of the affairs of this school will place it in the estimation of the Charter School Society, as high as I feel confident it deserves to be;

I am, Sir, your very obedient and very humble servant,

W^m Armstrong, Catechist.

To James Adamson, esq,

Appendix, N° 95.

Examinations of John Phair, David Porter, Daniel Kenzie, James Kenzie, Thomas Ludden, Phillip M'Gann, Maurice Behan, Denis Gallagher and James Gallagher. (Sligo Charter School Boys.) Tuesday 30th of November 1824.

John Phair, was called in, and having been Sworn, was Examined, as follows:—

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School.

Examinations of
John Phair, &c.
30 Nov. 1824.

HOW many years have you been at Sligo school?—Twelve.

How old do you believe yourself to be?—Between seventeen and eighteen. I came in in the year 1812.

Were you admitted in Sligo school first?—I was,

Have you ever been in any other?—No, never.

How long have you been a weaver?—Three years. I was for three years past weaving.

When did you use to begin to weave in the morning?—He generally used to have them down pretty early in the morning; between seven and eight. The weaving time is until half past twelve, and from that to one at the school, and sometimes they would not be called in till six or half past six, and then from seven the schooling.

Did you use to begin at six?—We used to be weaving until six in the evening.

How soon after dinner did you go to weaving?—At two.

Did you dine at one?—Yes; and at play from that till two.

Used you to do this every day?—Yes, we used.

Did you always begin to weave on every day at two o'clock?—Yes.

And weave till six?—Yes; sometimes they would come up at half-past five, and sometimes not till six. They would have the boys out to the farm.

Can you read well?—I can.

Can you write well?—I can write middling.

[*It appeared by the return sent from Sligo, dated 20th of October 1824, that the witness was then 16½ years old, and had been admitted the 20th of February, 1812.*]

Used the master to attend in the school to teach the boys?—Very seldom; only when he would be in a passion, he would come in in a passion, with a horsewhip, and if he found a bad stroke in a copy, he would beat them with the horsewhip. It was not once a year that he came there, but since Mr. Blake and Mr. Grant have been there, he has attended very much in the school.

Were any applications made by any body to take you as an apprentice?—There was this month, a man came from Cork, to apply for six boys, and he was a long time taking them up; and there was an order came down, and I was put out the next morning; we did not know we were to go until the moment we were called down stairs.

Have you ever been severely beaten by the master?—Yes.

On what account?—For not weaving more than could be expected of me, and only what I did one day. I always strove to keep up a regular task, that was two yards. I one day did two and a quarter, and he came up and asked me could I do no more than two and a half; I said I never did more than that; but since that, he brought me out and beat me very severely, and whipped me several times.

Did he seize you by the throat?—He did.

Were the weavers willing to take the boys?—Yes; but some of them were so long, that they had to go to the weavers; there was no other man came but the weaver. Once in a half-year, a man would come to apply for a boy.

Is John Reid a servant with Hines now?—No, he is not; he is turned away.

How long since?—When Mr. Hines came to Dublin,

Was he an apprentice?—He was foreman of the weaving shop.

Is Ellen Black the cook there now?—No, they turned her away.

When did they turn her away?—When the master was on his travels; the very night the master came into Sligo she was gone.

Who was the female servant before Ellen Black?—Her name was Susan Lital.

Did she go to church or chapel?—To the chapel.

How do you know that?—She told the boys so, and she told me so; she was striving to get back.

Who was servant before Susan Lital?—I believe there is one there at present, of the name of Killigrew.

Is she a Roman Catholic or Protestant?—A Roman Catholic.

Is she there now?—Yes, and another, of the name of Daly; she is there now. If there is a Protestant generally they will strive to find every thing against her, and to turn her away.

Do you know any reason for that?—For fear she should shew the boys any kindness, or wash their clothes for them; I suppose that is the reason.

Was Frances Lital a servant there at the same time with Susan Lital?—She was.

Was she a Protestant girl?—Yes, she was; she was trained up in the charter school, and used to go to church, and her sister to chapel.

Has Patrick Grady left the school?—Yes; he is bound apprentice to a weaver in Newtown Stuart.

Did he know how to weave well?—He was a boy the master used to like very well; he generally wove from four to five yards a day, at his leisure, and not to work hard.

Was he bound apprentice since two of the Commissioners were there?—Yes; it is not much more than a month since. It was the 8th of October he was apprenticed out.

How are you off at Santry?—I like the place very well; but the school is very full. I should like to get a trade, if I could.

Are your parents alive?—I believe my father is.

Where does he live?—At Castlereagh,

Do you suppose you could get your livelihood as a journeymen weaver?—I do not suppose I could; I would not be strong enough for the weaving business.

What should you have done if you had been discharged from the school?—I should come up to the Society, and speak about it.

Suppose the Society had discharged you as a boy that knew how to weave?—I would have bound myself to another good trade.

How could you do that. If you were out of school now, could you bind yourself to any thing; who would take you?—I do not know.

Could you find any body that would take you?—No, unless I would send to Castlereagh where my father was; I do not know what he might do.

Did you ever know any boys discharged from the Sligo school, and 5*l.* given them to provide for themselves?—No, never.

Could you now provide for yourself if you had 5*l.* given you?—No, I do not think I could.

Has any alteration taken place in Hines's mode of inflicting punishment since the Commissioners were there?—He has left off thrapping and the whip.

Does he strike them with his fist?—Yes, he does sometimes.

What instrument does he use now?—He uses a rod now; he strikes them as hard as he can draw his hand down, and calls out the number quite loud; he gives them six strokes, and calls out the number.

Appendix, N° 96.

David Porter was called in, and having been Sworn, was Examined, as follows:

David Porter.

HOW many years have you been in the school?—Twelve.

Do you know when you were admitted?—No, I do not.

Were you admitted unto the Sligo school first?—Yes.

Are you a child of Roman Catholic or Protestant parents?—Of Protestants.

Do you know how old you are?—I think I am eighteen and a half.

How long have you been taught to weave?—I was not at the weaving business at all.

Have you been lately employed upon the farm?—Yes.

Were you employed on the farm when you ought to have been reading and writing, according to the rules of the school?—I was.

Were you upon the farm all day?—Yes; generally we were.

From day to day?—Yes; when the ploughing was going on I would be there a fortnight.

Can you read and write well?—I can read and write pretty well, but not so well as I should.

Can you say all your catechisms?—I can say the best part of them.

Of how many catechisms?—Mann's Catechism and the short catechism.

Can you spell?—Yes.

Can you say the multiplication table?—Yes.

Can you do a sum in the rule of three?—Yes.

How came you not to have been bound out apprentice long ago?—I could not get any man that would take me to a trade.

Did Mr. Hines seek to find a person who would take you as an apprentice?—He did about half a year ago.

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School.

Examination of
David Porter,
30 Nov. 1824.

What exertions did he make to get an apprenticeship for you?—He made no exertions only spoke to a smith of the name of Ralph Johnson to take me, and the man was not willing to take me at the rate the fee was paid.

Would any body else take you but a smith?—There was a nailor going to take me, up at Neelcanock, and I refused going to him.

Did you want to go as a farm servant?—No; at that time I knew the farm business very well.

Could you hold a plough?—Yes.

Did Mr. Hines behave well to you?—Yes.

Have you any thing to complain of?—No; except the schooling.

Did he neglect your schooling?—Yes.

Did he punish you often?—Yes, he did.

But not oftener than you deserved it?—I am sure I did not deserve it near as often as I got it.

Have you any mother living?—Yes; and two brothers.

Is your mother a Protestant?—Yes.

Where?—Below Enniskillen, three miles from that; at the end of Lord Belmore's demesne.

Do you ever write to her or hear from her?—I heard from her three months ago.

Did she write, or did you write?—I had written to her.

Can she write?—She did not write; but she sent word by a boy that lived beside her.

Appendix, N° 97.

Daniel Kenzie was called in, and having been Sworn, was Examined, as follows :

Daniel Kenzie.

HOW old are you?—I am eighteen.

When were you first admitted into the school?—Between ten and eleven years ago.

Were you admitted into Sligo?—Yes.

[*The witness appeared by a return to have been admitted June 8, 1813.*]

How many years have you been a weaver?—I am upwards of three years being a weaver, but I was in the shop some time; I was not weaving all the time; I was in the shop; I was a winder, learning to be a weaver.

How many yards of cloth could you weave in any day?—In a long day, sometimes I used to weave four, sometimes five yards; I wove six and a half one day.

Were you kept pretty closely to it by the master?—Yes, when I wove the six yards; but when we were weaving of ticking for our trowsers or lining, we used to be always at it.

All day long?—Yes.

Was there no schooling?—Yes, but I never was at it.

Were you forced to get up before the usual hour, to weave?—We used to get up in the morning and weave all day; I never got any schooling.

Why you in particular?—Because I was the best weaver; me and another boy used to be continually at it.

Can you read and write well?—No, I cannot.

Can you spell well?—No.

Can you do sums in arithmetic?—Yes, some.

Can you do a sum in the rule of three?—No; I only went as far as reduction.

Did you never go as far as multiplication?—Yes.

And division?—Yes.

Could you do a sum in division now?—I would.

Could you get your livelihood as a journeyman weaver?—I would; there are some boys that leave Sligo school, that are as good as any journeymen.

How came you not to have been bound apprentice?—I was bound just a month or two before Mr. Grant and Mr. Blake came to Sligo, and the day they came I did not wish to go to the man on account of my being weaving so well, and I did not wish to go to the man. When the master was in Dublin about this business, the man came for me, and my indentures were filled; I was not asked about it, whether I would go or not; my indentures were half filled, and they called me up to know how many years I would go to him, and I said I would not go at all, and the man went away; and they called a board upon me, because I did not go at all; and I was told by several people he was a very bad master, and a very great drunkard.

Where did he live?—At the town of Ballymoate.

Were you kindly treated by the master?—Very often I was not; at other times I was.

Has the cook been turned away?—Yes.

Who is come in her place?—Mrs. Daly.

Has she a son in the school?—He was in it just a few days before she came to it; his name was Thomas Daly; he was bound to Parson Elliot.

Is she of the Roman Catholic religion?—She is.

Is that known to the committee?—No, it is not; and after this cook was turned away, they brought another girl who almost poisoned us; and we spoke to Dr. Johnson the next Sunday, and he came, and she went away that Sunday, on account of his speaking to the master about her; we did not like her.

What was her name?—Susan Lital.

What objection had the boys to her?—She used to give us our victuals so very dirty, and every thing else.

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Appendix, N° 98.

James Kenzie was called in, and having been Sworn, was Examined, as follows:

YOU have been injured by the kick of a horse?—Yes.

Has it injured your sight?—Yes, it has.

Can you do as much weaving as another boy?—There are some boys that do more than others.

How much can you weave?—I used to weave sometimes a yard and three quarters a day.

How long have you been in the school?—Eleven years.

[This boy appeared by the return to have been admitted the 18th of June 1813.]

What part did you come from?—Roscommon.

Have you any friends living there?—Yes, an uncle, and a sister and brother,

Are they Roman Catholics or Protestants?—Protestants.

Would they take care of you if you went to them?—I think they would.

Do you know how many webs of cloth Mr. Hines used to sell in a year?—The last year we saw 150 webs go to be bleached.

How did you know there were so many as that; used you to count them?—We used to count them.

Were those webs all wove by the boys?—Yes, and no other one.

Did he not keep a man in the workshop?—Yes, to look over us; but he never gave us any assistance, than to tie a web that was broken; or bend a web.

How many yards is a web or piece?—Fifty-two.

Sligo Charter
School.

Examination of
James Kenzie,
30 Nov. 1824.

Appendix, N° 99.

Thomas Ludden was called in, and having been Sworn, was Examined, as follows:

HOW many years were you at Sligo charter school?—Ten.

[Upon reference to the return from Sligo, it appeared that the witness had entered the school on April the 30th, 1814.]

How old do you believe yourself to be?—About sixteen.

Can you weave?—Yes.

How many yards in a day?—I used to weave three; when I used to be at work over hours, I used to weave six.

Were you frequently employed over hours?—No: when the master would be in a hurry with the web, sometimes I used.

Were you ever punished for making a complaint?—No.

Did you ever make a complaint to the catechist, or any one of the local committee?—Yes.

What of?—The boys used never to get any play hours at all.

Was that a true complaint?—It was.

Was any thing done in consequence of it?—There were two boys confined.

In consequence of the complaint?—Yes.

Why were you confined, because you complained?—It was said that one of the boys had hired the rest to elope, and he was confined for it.

Had that any thing to do with the complaint made by you?—Yes, it was a complaint made by the boys that were coming up here to complain.

How long ago are you speaking of?—A year last January.

Did you know a boy of the name of Best at Sligo?—I did.

Did you ever hear of his making a complaint?—I heard of his writing a letter.

Did you hear of any thing happening in consequence of it?—No.

How long ago was it?—About 11 or 12 years.

It was before you were in the school?—I cannot tell whether it was before I was there or afterwards; I heard of it.

Do I understand you to say, that the weavers were never allowed any time to play at all?

—At the time we complained to Mr. Armstrong, we had not from May till January.

Was that last January?—January before the last.

Have you been allowed more time for play since?—We have.

Have you been allowed your regular hours of play?—We have since the Commissioners were there last.

Were you before the Commissioners were there?—No.

Were you allowed your regular quantity of food?—It used not to be weighed; we used not to get new milk, or half a pint of milk any time unless in summer; in winter time we never got two noggins of milk; it would be nearly all water the boys used to get; they never used to get new milk at all, but since the Commissioners were there, they get it on Sunday mornings and Sunday night, and at dinner Tuesdays, Wednesdays and Saturdays.

Have you been punished so severely since the Commissioners were there, as you were before?—The master never beats any of the boys, he only flogs them with the birch.

In the regular way?—Yes.

Any harder than usual?—Yes, harder than he used; but he only gives them six blows.

Have you ever had six blows since the Commissioners were there?—I got five from the usher, the local committee ordered me, for going to write a letter to Mr. Magee.

You and Gallagher had written a letter?—I had copied it out on a slate.

[Z 4]

Did

Thomas Ludden.

Sligo Charter
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Examination of
Thomas Ludden,
30 Nov. 1824.

Did they find you out?—Yes, the foreman Bazely found it out.

Did he tell the master?—Yes.

What happened upon that?—The committee were there that day, and the master told the committee about it.

What was done?—They ordered me to be flogged.

For writing that letter to Mr. Magee?—Yes.

What was the letter about?—Mr. Magee was down there last July, and he recommended me to be a candidate in Santry school, and I heard that none of the boys that complained ever got to Santry; and I was going to write to Mr. Magee about it.

To put him in mind of his promise?—Yes.

Was the letter ever written on paper?—No, it was not.

State as nearly as you can what it contained?—It was nothing only putting him in mind that he promised to send me to Santry, to get me brought there; I did not mention any thing about that none of the boys would be allowed up; only putting him in mind that he promised to get me brought up.

In your letter, did you find any fault with the master?—No, I did not mention any thing at all about the master.

Did they rub it out?—Yes, they did.

Can you remember the words of it?—No.

Did any of the local committee examine you upon the subject?—They did.

Did the local committee read the letter?—No, they only read a little of it; they could not read it.

Did they ask you to read it to them?—No.

Did the master represent to the local committee, that your letter was a complaint not founded on fact?—No, he did not.

Do you understand that it is an offence to write a letter at all?—I *knowed* the master did not like it, but I did not know there was any order against writing it.

Did the committee express to you their disapprobation of your conduct?—They did.

What did they say?—Mr. Elliot said I was a very bad boy; and Mr. Dodgin said so too.

How did he know?—I do not know; Mr. Armstrong, the catechist, always said I was a very good boy.

How have you been used at Santry?—Very well.

Was any fault found with you, or any of the other boys, in consequence of what passed at Sligo?—No.

Do you expect to be appointed a candidate?—If I could see Mr. Magee, I think I should; I do not think I should without seeing him.

Appendix, N° 100.

Philip M'Gann, was called in, and having been Sworn, was Examined, as follows.

Philip M'Gann.

HOW old are you?—I think I am about seventeen.

[This boy appeared to have been admitted into the school in March 1815.]

Do you know when you went into Sligo school?—About ten years ago.

How long have you been employed as a weaver?—I never weaved any.

Were you employed upon the farm?—In the garden.

Were you in the school the regular hours?—No, I used not to be.

What has been your attendance in the school this last year, how often in a week, and how many hours in a day?—I used not to be in it some days at all.

Were you ever a week together without being in the school?—No.

Were you ever a week together without reading or writing?—I was often a fortnight without being writing, or three weeks, because I used to be sick; and I was so once a long time.

When you were well, used you to be a long time without writing?—No.

Can you read and write very well?—Not very well.

Do you remember Ludden being flogged for writing?—Yes, about writing a letter.

What was it?—There was the major in the yard, that ordered him fifty blows.

For what?—He forged writing; he was writing a letter to Mr. Magee.

How was he found out; what was done upon it?—There was a foreman there, and he found it out; he got the slate from him, and he told the master about it.

How was it found out; how did Major Dodgin know any thing about it?—They held a board on it.

Was he flogged?—He was.

How many blows had he?—I really do not know.

Was it in the school, before you all?—Yes.

Did you all know what he was flogged for?—Yes, we did.

What have you been employed upon principally at the school?—In the garden.

What would you wish to pursue?—I should like to go to a trade.

Appendix, N° 101.

Wednesday, 1st December 1824.

Maurice Behan was called in, and having been Sworn, was Examined as follows:

DO you know how old you are?—I think between 17 and 18.

Do you know when you were admitted into the school?—On the 22d of June 1814, I was admitted into Clontarf school.

How long have you been at Sligo?—Ten years, next March.

Have you been well treated there?—No; we have not been well treated, we have been better treated this two months past than we used to have been.

Were you well instructed there?—No; we have been better these two months, since the Commissioners were there, than what we used to be.

Can you read well?—Pretty well, I can.

Can you write well?—Middling,

What cyphering can you do?—Interest.

Can you spell well?—I can.

Do you ever read any books for your own amusement?—No; we never read any histories, we always read the Bible there.

Have you any parents living?—Yes; a father.

Where does he live?—In Kevins Port.

Is he a Protestant, or a Roman Catholic?—Roman Catholic.

If you left the school should you go to him?—No; I should not wish to be a Roman Catholic.

Must you be a Roman Catholic if you went to him?—No.

Are you a good weaver?—I am.

Do you wish to follow your trade as a weaver?—No.

Did any body wish to take you as an apprentice?—My brother was up with me last Sunday, at Santry, and he was intending to ask leave for me to go and get a trade for me.

What sort of a trade?—He was telling me he could get a shoemaker for me, or a servant. Mr. Devine was telling me there was an Institution going to be in the Foundling hospital, like as it is at Santry, and teachers were going to be reared in it; and he was asking me should I like to go to it.

Were you called upon to do much work upon the farm?—No.

What number of yards can you weave in a day?—If I was at it all day, four yards.

Were there many days in which you used to weave four yards?—Yes, I used.

Were you frequently punished for not weaving enough?—Yes; we used often to be.

Were you yourself often punished for it?—I was.

Have you ever been punished so as to receive much injury by the punishment?—Yes; Richard Hines, the foreman, beat me very much once, and pulled me through the looms, and blood-shot my eyes; and when the catechist came to the door of the room, I told Richard Hines to tell him of it, and when he went to the door he gave me another box of the eye, and my eye was blood-shot nearly a month after; and the foreman beat me very much the same day.

You never told this to the Commissioners?—No.

Why did you not?—Mr. Hume was in the room, and he told me to go out, as you bid me.

You were before Mr. Hume again?—Yes.

Why did not you tell him?—He told me he only wanted to hear things relating to the master.

What was the cause of your receiving that beating?—I was a very short time on the loom, because I did not do so much as they would wish me.

Have you any reason to know what quantity of linen is made for Mr. Hines by the boys in a year?—There used to be some years 150 webs; he would get them bleached, and send them up here to Dublin.

How came you to know there were a hundred and fifty?—The book was there in which they used to keep the account.

Have you ever seen that book?—Yes.

Do you know to whom he sent the webs in Dublin?—I understood it was his sons he sent them to here, two attornies.

How many webs could you make in a year?—If I was doing for myself, I could make twenty six; if I had a loom set up, and every other thing, I could make a web in a fortnight.

Were every one of those webs made by the boys?—They were.

Did Bazeley and Read weave, or only teach you?—They only assisted the boys.

Neither of them kept a loom to himself?—No.

How long have you been in the weaving shop?—Three years.

Have you been weaving all that time?—I was a warper about five years.

You mean preparing the threads?—Yes.

And you have been at the loom actually three years?—Yes.

And you have been eight years since you first began to work in the weaving shop?—I was from the time I went to the school in the shop; I was five years warping, and a short time winding, before I went to the looms.

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Maurice Behan,
1 Dec. 1824.

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Examination of
Maurice Behan,
1 Dec. 1824.

Do you mean to say you have been three years actually with the shuttle in your hand?
—Yes.

What schooling did you use to get?—In the winter time, the breakfast would be so early we would get no schooling; we were all the morning put up to work, and we had no schooling.

What was the reason of that?—He said he had got the better of all his enemies, and would let us know he would keep his situation as well as ever; and he was trying to make us all tremble under him, as he formerly used.

He has not been so severe since?—No; but he would give a boy six blows if he found out any fault, and count out the blows, and give him it as hard as he could.

Do you remember a boy of the name of Best, at Sligo?—Yes.

Do you know of his writing a letter to the local committee?—I was not there at the time; I heard of it.

What did you hear of it?—That he wrote a letter to the committee here, and it was sent to Mr. Adamson, and he sent it to the master.

Was it known amongst you so as to prevent you from writing?—It was; we knew if we would be seen writing, we would be punished for it, the master would come in at supper, and if he found us writing he would search us.

Has Ludden been flogged since?—Yes.

What was it for?—For writing to Mr. Magee.

Were you in the school at the time?—Yes.

Just state how it was?—He had it on the slate, and he was going to write it on paper, and the foreman saw him, and took the slate and shewed it to the master, and the master locked it up, and had a board the next day held on him; and the boy was ordered to be flogged, by the committee.

Were you all present when he was flogged?—Yes.

And you were told the reason?—Yes, for writing; and Colonel Dodgin said, any boy who would be known to take a pen in his hand to write, he would have him flogged.

To write to any person?—To any person; that the master was to see the letters before they were written to any person.

Did you prepare a letter to write to the Commissioners, at any time; or did you say the Commissioners had told you to write to them?—I did.

Did you write any letter?—No.

Have you any thing else to say?—The usher that is there, is used very ill, he has no life at all.

Who uses him ill?—The master; he says he was the cause of the boys complaining. He lays the blame of it upon him.

Did James Gallagher elope soon after this business?—He did.

What was the cause of it?—The gentlemen of the committee were so much against him, he was coming up here.

Did the gentlemen of the committee say any thing to you, aloud, about punishment?—Yes, Colonel Dodgin did; he said I was one of the boys he got a bad character of; and that me, and a great many others had need to mind ourselves. He told me he would bring over a drummer, and give any boy fifty lashes that would make any quibbling complaint of any trivial matter.

Did you hear him say that?—Yes.

In the face of the whole school?—Yes.

Were you confronted with some other boys before the local committee?—I was.

What was it for?—They laid all the blame upon three of us; the usher, at the time the Commissioners were there, was more on our side than the master's, but since then he is speaking every thing against us.

Your master used to give you money sometimes?—Yes; a good while ago.

How much used he to give you?—A five penny he used to give us.

You bought some pipe-clay with it?—Yes.

What was it for?—To clean our trowsers.

Had all the boys pipe-clay?—No; some of them used to have it because our trowsers were not washed for us, nor our stockings.

Have you always had your three pair of shoes every year?—No; sometimes they would make them so strong I would only wear one pair in a year.

You had your new clothing a month ago?—Yes.

How many shoes had you then?—A pair of shoes was given to me the 13th of September, and two pair were sent with me.

Had not each person three pair of shoes given out?—Yes; there were three pair made for each boy, and they will count them out to us, but they will not be half worn, and the others will be kept till the next year.

Have you never more than one pair in wear at the same time?—Sometimes we have two pair.

How many stockings have you now?—Two pair.

Had you not three pair regularly?—No.

Were they ever washed?—No.

What soap was allowed to wash yourself?—The master would never allow us any soap.

Where did you wash yourself?—In a large pan that was there, full of water.

How often was that water changed?—Every second day.

Were

Were the rules ever read in the school?—Yes, they used to be, a good while ago; they were in a sort of glass thing that was there, and had been there twenty years.

Do you remember a boy of the name of Daly?—Yes.

What is become of him?—He is bound to Parson Elliot.

Do you know his mother?—Yes.

What is she?—She was one of the servants there.

Is she a Roman Catholic or a Protestant?—A Roman Catholic.

How do you know that?—I have heard Daly often say she was a Roman Catholic.

Do you know Henry Smith?—Yes.

What do you know of him?—He was sent up to Mr. Hines's son, but he did not keep him, and he is down there now, labouring.

Where does he labour?—On the farm, and in the stable.

Does he work in Armstrong's place?—Yes, he does.

Armstrong has been dismissed since the Commissioners were there?—He has.

Armstrong was an apprentice?—He was; and he was turned away.

What is become of him?—He is working about the country.

Did he serve his time out?—No, he did not; the morning the master came back from Dublin, when the breakfast was brought in, it was almost cold, and he ordered all the doors to be left open, and the windows to be opened, and when I went to shut one down, he ordered me to leave it alone; so that in any little thing he can, he shows us all the spite and envy he can.

Appendix, N° 102.

Denis Gallagher was called in, and having been Sworn, was Examined as follows:

HOW old are you?—I believe I am past fourteen.

How long have you been at Sligo?—Nine years.

Denis Gallagher.

[This boy appeared, by the return, to have been admitted into the school at Sligo, the 7th of April 1815.]

Were you at any school before Sligo?—No.

You are brother to Terence?—Yes.

Have you been employed always upon the farm, or in the weaving shop?—I have been in both; I was about a year and a half in the weaving shop at first, and then I was put upon the farm.

Have you any thing particular to say to us?—Not since the Commissioners were there last; that day I spoke to Mr. Grant in particular, and asked to be removed from the kitchen, and he desired me to keep at it for that week, and the master said he would put me from it immediately, and I then went from it; and at the coming on of dinner time about 12 o'clock, the potatoes were, some of them, home from the land, and the rest were not; and they made a black book and put me in it, and said I refused to wash the potatoes; I washed all that was at home, and then I went to the school.

Did you get out of the kitchen at the end of the week?—They called a committee upon it, and Mr. Hume said, I should not be kept from my schooling; and it is now that the kitchen boy is out of the school, and has been ever since.

Have you any thing else to say?—The foreman that is down there, he is a very bad example to the boys; he curses most shockingly. Read was turned away after the Commissioners left.

He told the whole story?—Yes; they suspected he was one of the leaders of the boys complaining, and put the boys up to it. The night the master was coming home from Dublin, they had bonfires at night, outside the gate.

What were they made of?—We could not tell; we were not allowed to look outside; but we saw it outside the windows, and heard the shouting.

Was it the 5th of November?—I cannot recollect the day of the month.

Do not you have bonfires that day?—Yes; but it was after that, I think.

Or before, which?—I think it was after that.

What month are you in now?—This is December.

Was it when he came home from Dublin?—Yes.

And after the local committee sat?—Yes, just after that; when they had the fire outside the gate, they rapped two or three times outside the gate, to get in with them, to bring the people into the house.

Who rapped?—The people that were there.

How do you know this?—There was a boy there that used to be working, and he was telling us the next day who it was that was at it.

Was it your brother that was hit by young Hines with the gun?—Yes; and that night the foreman came up stairs in a great fury; he said he had drank his master's health and happiness, and that he had put down all his enemies under him.

Can you read pretty well?—Yes.

And write?—Yes.

How many pair of shoes did you get at Sligo?—We were allowed three; but some of us used not to wear three.

How many did you wear?—I generally wore two pair out, but not three. I kept a pair of stockings nine months there.

You never washed your stockings?—We had to wash them ourselves, since this business commenced there with them.

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Examination of
Denis Gallagher,
1 Dec. 1824.

They were never washed before?—Yes, they were at first every month, but not since this business commenced; some of the boys have to wash them themselves; they have only one pair, and they have to wash them on Saturday night, and if they have not them ready on Sunday morning, he will beat them; he has orders from the committee to give no more than six blows, and he counts them out as he goes on. The very morning he came home from Dublin, he sent some of us out to clean our shoes, just to let us know he was in his post as well as ever, and that he would keep both big and little under him; and that the Society here were very glad he kept the boys at such a distance from him.

Appendix, N° 103.

James Gallagher was called in, and having been Sworn, was Examined as follows:

James Gallagher.

HOW old do you believe yourself to be?—Eighteen.

Do you know how many years you have been in the school?—I think I am going on nine years.

[*It appeared by the return, this boy was admitted into the school the 26th January 1815.*]

Are you of Protestant parents?—I do not know whether I was or not; I know I have an uncle a Protestant.

Are you a weaver?—No.

Are the two other Gallaghers brothers to you?—No.

No relation?—No.

Since the Commissioners were at Sligo, have you had a local committee meeting?—Yes.

Since then you have eloped?—Yes.

Tell us truly and honestly the cause of that elopement?—The time the account came down from the grand committee here, the local committee was there, and the master had told them, that we were of a bad character, me and the other boys, and Ludden, and wanted to have us expelled from the school immediately.

Did you hear him say that?—Yes.

To the local committee?—Yes.

In the presence of all the boys?—Yes.

Who did he point out?—Me and Ludden, and Behan, and the other boys that complained; and then one of the local committee made answer, that that was all we would want; but he was to keep us there and to punish us according as the Colonel gave orders. The Colonel said he would bring the drummer down and give us fifty lashes the next fault he found; he said the bad boys were those that complained, and the good boys those that did not; and upon that, I thought I would come up to Dublin, because before that, he had given a good character of me to Mr. Magee and one Mr. Stokes; and Mr. Elliott had given a good character of me to yourselves.

Was that the reason of your elopement?—Yes.

You were coming to Dublin to state your complaint to the committee of fifteen?—Yes; I was coming to Mr. Magee; and when I was taken, I told parson Boyle I was coming to Mr. Magee, and I was examined below, and put upon my oath by the local committee, and I told them I was coming to Mr. Magee, and they would not believe me.

Are you sure Colonel Dodgin said he would have his drummer down, and give every boy fifty lashes?—Yes; any boy that committed a fault.

Do you remember Ludden being flogged?—Yes.

What was it for?—For going to write a letter to Mr. Magee.

Did you work upon the farm?—Yes.

How long have you been upon the farm?—Ever since I went to the house.

Did it interfere with your schooling at all?—I used to be in the school almost every time the boys were there.

You had your share of it?—Yes.

Can you read and write pretty well?—Yes, I can.

Appendix, N° 104.

Copy of a Letter from the Secretary of the Incorporated Society to the Right honourable Henry Goulburn; dated Incorporated Society's house, December 16th, 1824.

Copy of a Letter
from Secretary of
the Incorporated
Society, to the
Right Hon. Henry
Goulburn.

SIR,—The general board of the Incorporated Society, having taken into their most serious consideration the charges against the master of the Sligo charter school, transmitted to them by order of His Excellency the Lord Lieutenant, and having gone over the whole of the evidence formerly laid before the committee of fifteen; the Report of the local committee of Sligo school, and the evidence taken by them upon the subject, and also the additional evidence since received; and having personally examined several witnesses;—have come to the enclosed Resolution, which I am ordered to forward to you, for the information of His Excellency the Lord Lieutenant. I am desired to add, that the general board, having taken into consideration the conduct of Thomas Eustace, late usher of Stradbally school, have dismissed him from the situation of usher to Santry school, to which he had been appointed by the committee of fifteen, in the absence of information, since received, as to his unjustifiable severity.

The

The general board will proceed with all possible expedition, to take into consideration the matters referred to them relative to the schools of Castledermot and Longford.

I have the honour to be, Sir, your most obedient humble servant,

(signed) *James Adamson*, Secretary.

To the Right honourable Henry Goulburn,
&c. &c.

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Appendix, N° 105.

Resolution of the General Board of the Incorporated Society, referred to in the preceding Letter.

AT a General Board of the Incorporated Society, &c. held on Wednesday, the 15th day of December 1824.

His Grace the Lord Archbishop of Dublin in the chair.

THE General Board having devoted three several board days to an attentive consideration of the evidence respecting the conduct of the master of Sligo school, as well that on which the decision of the committee of fifteen of the 29th of September was founded, as also additional evidence since received, are unanimously of opinion, That the said master of Sligo school should be removed therefrom.

Resolved, therefore, that Mr. Hines be, and he is hereby removed from said school.

Resolved, that the forgoing Resolution be communicated to the Right honourable Henry Goulburn, for the information of his Excellency the Lord Lieutenant.

By order,

(signed) *James Adamson*, Secretary.

Resolution of the
General Board of
the Incorporated
Society.

Appendix, N° 106.

Copy of a Letter from the Secretary of the Incorporated Society to the Right honourable Henry Goulburn; dated Incorporated Society's house, 22d December 1824.

SIR,—I am directed by the General Board of the Incorporated Society, held this day, his Grace the Archbishop of Dublin in the chair, to acquaint you, for the information of his Excellency the Lord Lieutenant, that the Society proceeded to take into their most serious consideration, that part of your letter which related to the school of Castledermot; and having read the Report of John Leslie Foster, Esquire, one of the Commissioners of Education Enquiry, and the evidence taken by him, upon the occasion of his visit to that school, and having subsequently read the resignation of Mr. Lucius Harvey, the master of that school; the Society were unanimously of opinion, that under all the circumstances, it was most advisable to accept said resignation; the Society have therefore resolved to accept the same, and have appointed next Wednesday for the purpose of electing a master and mistress to the said school.

Upon the subject of the gentleman acting as catechist, whose conduct was adverted to in Mr. Foster's Report, it is to be observed, that no catechist was regularly appointed to Castledermot school, since the resignation of the Rev. Mr. Maw.

The appointment waits for the recommendation of his Grace the Lord Archbishop of Dublin.

I have the honour to be, Sir, your most obedient humble servant,

(signed) *James Adamson*, Secretary.

To the Right honourable Henry Goulburn,
&c. &c. &c.

Copy of a Letter
from Secretary of
the Incorporated
Society, to the
Right hon. Henry
Goulburn.

Appendix, N° 107.

Examination on Oath of the Venerable the Archdeacon of Dublin, on Thursday, 30th December 1824.

YOU are a member of the Incorporated Society?—I am.

And one of the directors of Erasmus Smith's charity?—Yes.

And a member of the Association for discountenancing Vice?—Yes.

Are you also a director of the Foundling Hospital?—I am; I am also a governor of the Marine School, and the Hibernian School, in the Park.

Do you fill all those offices, "*virtute officii*;" or in consequence of any particular appointment?—I am elected as a resident clergyman of the town, to all the situations except that of the Marine School; that is official.

Are you a frequent attendant of the committee of fifteen of the Incorporated Society?—Almost constantly.

Have you been so for many years?—As long as I have been a member of the Incorporated Society, which is since the year 1818; during the summer I resided formerly in the country for five months in the year, about twenty-five miles from town; during that time I was not so constant an attendant of course, as I have been latterly, since I have resided nearer town, and can give up more time to it. I generally attend more constantly to these institutions in the summer, because the other governors are mostly out of town; but that institution I almost constantly attend, because there are very few members who do attend.

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About

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About what number is the average of those members who attend the weekly meetings of the committee of fifteen?—Our weekly meetings average from five to six, and sometimes not even that.

Are they usually attended by the same persons?—They are usually attended by the same persons; they have latterly been attended mostly by the same persons.

Does any inconvenience arise from the circumstance of the business falling successively under the management of different individuals composing the committee?—I should think some inconvenience might arise if there was not always one person who had been present at the previous board.

Has it ever been considered whether it would be desirable to have a permanent chairman of the committee of fifteen?—No, I do not think it has; we have gone by the former regulations; I do not think we ever took that into our consideration. It would be of no use, unless there was some person entirely free from other duties in town, a person specially appointed, that had little else to attend to. I do not think it would be at all in the power of any of the present members to fill such an office.

Have all the gentlemen composing the committee of fifteen, other important duties to attend to?—I think they all have.

Have the goodness to describe in what way the business is prepared and brought before the board?—First; we see the returns from each school; then the numbers of the male and female schools are taken down, and under that head we see the different correspondence; and whatever may be the business of that day, we go through as much of it as we can. It is always prepared by the secretary, who is supposed to be a person that has more understanding and knowledge of the general concerns of the institution than any individual of the committee can have.

In what way is the chairman of the day fixed upon?—The third person coming into the room is always chairman; sometimes it may not be convenient to him to remain there as long as the board sits, and then he requests any other person to take the chair for him. In general the first person coming into the room, compares the minutes of the preceding day's proceedings with the rough minute, and signs the book, and then the business of the day commences.

Are there any sub-committees?—None; sometimes there may be two or three gentlemen appointed to look into any thing special, that it may be necessary minutely to inquire into.

Is it the habit of the committee to refer the consideration of particular subjects, specially to individuals selected for the purpose?—It is not the constant habit, but such things have been done to my knowledge.

Do you happen to remember whether any alterations have taken place of late years, in the rules for managing the charter schools?—No, I do not think there have been any alterations for some time past, since the schools were inspected by Mr. Thackeray and Mr. Lee. I rather think there were no rules made after Mr. Lee's returns.

It appears amongst the regulations, that no catechist shall be considered deserving the increased allowance, unless he shall send in, every quarter, a report of the state of the religious progress of the several children, distinguishing them into classes; those reports have not been regularly furnished, we have observed?—No, they have not; and I do not know why they have not; we always supposed they were returned regularly, generally half-yearly. The returns must be signed by the catechist. We have frequent reports from them; and whenever any thing is wrong, we refer to the catechist generally, and through him to the local committee; we entirely depend upon them.

Are the half-yearly returns, as furnished from each school, regularly submitted to the inspection of the committee of fifteen?—I think they are; they have not been regularly returned; there have been a great many delays, because many of the country masters have a difficulty in getting the local committee to attend, to sanction their accounts; we have often called for such returns, when they could not be laid before the board; and the only excuse of the master was, that he could not get the local committee to attend. Latterly we have sent round to say, that we would not pay them their money, unless those accounts were furnished regularly, and came up in due form.

As soon as they are returned, are they submitted to the consideration of the board?—Yes; each return in succession, as nearly as we can do it; it is impossible to take them into consideration in one, two, three or four days; but we ask regularly, "Have the returns been sent up and examined, and are they correct?"

To whom is that question put?—To the secretary.

Can you recollect what answer he gives?—Sometimes he says, they have not been returned.

Does he state, that he examines them himself?—He ought to examine them; sometimes he has stated he has examined them; at other times he has not stated it; at other times we have not put the question to him; but we always suppose he has done it.

Are the returns made on oath by the master?—Yes.

Do you apprehend that the oath is applicable to the whole of his return, or a part of it only?—I am not aware how far the oath would affect the return, but I believe thus far it ought to affect it;—he is bound to swear it is a just return of all sums he has received, and the expenditure, and the number of boys.

[One of the returns alluded to, was handed to the Archdeacon.]

Do you observe that a part of the return comprehends the ages of the boys?—Yes; I think he might swear, to the best of his knowledge, as to the ages of the boys, but he might

might not be correct; we are, I am sorry to say, often deceived ourselves in the ages of the boys, some of the wretched creatures who apply, are very dwarfish, in consequence of being half starved.

The question does not apply to the real age of the boy, but it appears that a boy has what may be called a charter school age, or official age; we wish to know whether the master verifies the account of his official age?—I do not think the oath refers to the age of the children.

Would it not be desirable that the oath should apply to all the parts of the return that the master makes, the truth of which can be ascertained?—Yes; we ought to be as perfectly acquainted with the age of the boys as the master himself, and we could do it by reference to our roll.

Is such an examination ever made?—Yes; whenever we wish to know how long a boy has been at school, or when he has returned from his apprenticeship, at what period of life he was admitted, and who was his recommender; we can refer to any single boy, and have often done so.

Does not the half yearly return include a statement of the boys fit to be apprenticed?—I am not quite certain of that; we very frequently make inquiry how many boys are fit to be apprenticed out. Sometimes we wish to bring up the larger boys to town, to transfer them from schools where we cannot get them apprenticed, and put younger ones in their place; we have drafted a good many up to Santry.

Looking at that return, is any examination of those returns made, that would enable the committee to know that the age that is stated in the return by the master, is correct according to the fact?—I do not think those things are so frequently looked into, unless particular circumstances should come before the committee.

Has your attention been lately called to the return made of the ages of the boys in the Sligo school?—It has.

Did it appear that they were very incorrect?—It did.

What was the opinion entertained of the probable motive?—The motive assigned was, which was denied by the master, that he was retaining them for his own purposes; they immediately ordered them to be sent up, and directed that they should be sent out with a premium, or apprenticed out; it appeared he had been extremely inaccurate in that respect.

Is that the only case in which false returns of ages have appeared to have been made by masters?—I do not know; we have not inquired into that; I do not think it is likely in any other school, except in a weaving school, because the boys become very troublesome when they grow up, and they are anxious to get rid of them.

Unless they gain a profit by their labour?—I do not think that compensates them.

Is there any other school in which the labour of the boys is of much value to the master?—I think the general labour of the boys is not of any great value to the masters; in some schools they pay too much for the labour of the boys.

Is there any other school in which the children are employed in weaving?—In none except the Lintown factory, and there they are educated as tradesmen.

Are you aware that looms for weaving have been lately introduced into Shannon Grove?—I am not aware of it; it may be so. Wheels are recommended in some of the schools.

Is the establishment of looms in the schools, thought a beneficial practice?—I should think the establishment of looms, or any thing that would give the children industrious habits or trades, would be useful and beneficial; but I do not think it right to give the master the emoluments.

Have not the masters hitherto had the emoluments?—Yes, at Sligo he had.

Did he make a half yearly return of the amount of his profits?—I rather think he did.

Has it been found to be correct?—I do not know that he has made that return; I do not think he was required to do so. He made a return when called upon, after the visitation, as to the profits; but I believe it was the intention of the Society to remove the looms out of the school, or prevent the master getting the advantage of the emolument.

Did the fact appear to you, upon the examination of his returns, that the more efficient weavers in the Sligo school appeared to become younger in proportion as years elapsed?—No, it did not; if that had appeared to me, it would have been a very strong reason either for removing the master or the boys.

[A paper was handed to the Archdeacon, containing the ages of 12 Sligo boys, as returned by the master at different times.] See App^x N^o 91.

Were you shewn that paper by Mr. Adamson?—I did not see this paper; I believe some other members of the committee of fifteen did see it; it occurred the day that this business was inquired into; I was detained at my church, which is very near the Incorporated Society, till a certain hour, and I went in just as the business was nearly concluded. I see it was to this paper that Mr. Magee alluded; the Commissioners will very well conceive, if a person was so disposed that he wished to detain those boys who were more profitable to him than others, he could; and I think that is one reason for doing away the whole system.

[Another paper was handed to the Archdeacon, being a return of profits, as stated by the master of Sligo school.]

The Commissioners wish to draw your attention to that return; have you had any occasion to see returns similar to that, which is a return of the value of labour for four years in the Sligo school?—I have not seen this return before.

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It appears, from the book kept by the master of the Sligo school, that from the 4th of January 1821, to December 1821, the quantity of pieces of linen amounts to 94; from the 3d of January 1822, to the 31st of December in that year, 109 pieces; from the 14th of January 1823, to December 1823, 161 pieces; from the 3d of January 1824, to the 30th of November, which is the period when the book was called for, 130 pieces. Of those pieces, in the year 1822, eleven were made by his son, and an apprentice, and therefore ought to be deducted from the amount; in the year 1823, two were made by the apprentice, or a boy not connected with the school; in the latter year there is no work by an apprentice. From other parts of the book it appears, that in the year 1821, there were eleven pieces of plain work and twilled, each containing from 25 to 41 yards, all worked by the boys, some for sheeting for the mistress, some for ticking, some for towels. In 1822, there were six pieces, from 26 to 53 yards each, all twilled; in 1822, eight pieces, chiefly twilled, one piece being ticking for the boys, and two pieces of a pattern called Barleycorn, for the mistress, for table cloths; in 1824, four pieces twilled and plain; were you aware of these facts?—No.

Do you know whether the boys that have been educated in the weaving school, and taught to weave, have turned out better than those children educated in schools where weaving was not practised?—I have no general information upon that point; they are generally apprenticed out in distant parts, where we could have no cognizance of them, but if my opinion was to be taken, I should rather think they do turn out better, and I will tell you my reason for it,—I think they are generally induced to go to the north, to settle among the people there, where they are more industrious than they are towards the south; and I think whatever induces them to go to a place where industry is prevalent, must be advantageous to them.

Do you know whether the boys who have generally been educated in weaving, have been apprenticed to weavers?—Yes.

Do you not think it would be better to apprentice them to trades they had not learnt?—Yes; I think that extremely wrong. They might be apprenticed out to diaper weavers, with very great success. I think it a very bad system to apprentice them when they are perfect in the business already. We have taken that now into our consideration, and shall send them out; we have sent down an order telling them they may go out if they choose.

What examination do the half yearly accounts undergo, when they are received from the respective schools?—There is a committee of accounts, chosen from the body at large, of men most conversant in accounts; in general, Mr. Ashworth is the chairman of that committee of accounts, whom we look up to as one of the most intelligent men in Dublin; he is, certainly, a very accurate accountant, and has hitherto looked most minutely into the several accounts. We, of the committee of fifteen, who are not so conversant with that subject, rely upon his accuracy. Latterly, Mr. Ashworth has not been able to pay so much attention to it, and some of the members of the committee of fifteen have undertaken to look into some of the accounts. Mr. Pomeroy, and myself, have spent a great deal of time in the last year, in looking into the accounts, looking at the different charges, and the different receipts, and to see that the drafts, at the time they purport to have been drawn, were drawn, and had been expended.

Who were the persons who composed the committee of accounts?—Mr. Ashworth, Mr. Lanigan, Doctor Orpen, and Mr. Drury.

Were they also members of the committee of fifteen?—No.

Do those committees consist of a fixed number?—No, they do not; they are members of the body of the Incorporated Society.

Were they regularly appointed by the Incorporated Society, as a committee?—Always.

For the purpose of inspecting the accounts?—Yes, and seeing into the accounts; and I believe they have done it with a great deal of strictness.

Do we understand you to say that that committee no longer exists?—No; it exists, but Mr. Ashworth is not able to give it that attention he did when his health was better. It was at my request he has been on the committee for the last year.

Has he been able to attend the committee?—Not latterly; he comes in some times, and if there is any case of difficulty or doubt, he is generally referred to.

Do the funds which the Society has the controul of, arise from different sources?—Yes; bequests, estates, and money and grants from Parliament.

Are not some of the permanent funds applied to particular schools?—Yes.

Will you have the goodness to name which they are?—There are the Roscommon and the Athlone schools, and the Lintown Factory.

Are those funds managed and applied separately?—Those funds have not been managed and applied separately for some time past, until the commissioners of imprest accounts wished very much to keep them separate; the estates belonging to those several funds, ran, during times of difficulty, very much in arrear, and had fallen in value. I know that they were obliged to take some of the government money to supply the expenses of those schools. We had a sum of money remaining that had been a former saving from the Pococke fund, of 2,000*l.* which was lodged in the funds here; we thought it right the other day to sell that out, and to apply that money to the payment of the money that had been advanced out of the government fund to those special purposes before.

Do you know whether the committee of fifteen think themselves authorized in applying that money voted by Parliament, to the Pococke school?—I do not know that the committee

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mittee of fifteen could think themselves authorized to do it; but still it has been the habit of the Society to do it; I do not think they could have authority for it, I think it was contrary to law.

Is that, in fact, a charter school, or a separate school?—It is a charter school, under the regulation of that body; the Roscommon school is for the benefit of certain estates in the county of Roscommon,—Lord Ranelagh's estates. I believe the arrears are very considerable on those properties still. I find, if the arrears were paid, we should be able to liquidate the sum advanced.

Do you happen to recollect the amount due from those estates?—No, I do not; I think it is 2,300*l.* I think we have paid off one debt entirely. I think the Pococke property is very clear now; and I think the other would be clear, if the arrears of the estates were made up.

Are all sums received by the Society, excepting those which are applicable to the Ranelagh schools, and the Lintown Factory, applied generally to the maintenance of the charter schools?—They are.

Are the accounts of the money granted by Parliament, kept separately from the accounts of the money arising from other sources?—They are; the money afforded to us by the Treasury here, is in certain sums; very often we require a larger sum for our expenses than may be in the banker's hand; we find out how much we can draw, and we are sometimes not able to draw for more than half the money that we owe at the time; then we apply for an additional sum.

Have you ever attended the auditing of the accounts at the Imprest office?—I have, once; so far as I happened to be on the committee who signed the accounts, and it was necessary for me to swear to my signature. I went there, of course, to swear it was my signature, and that I believed that the account had been examined by our committee, in the usual manner; I distinctly stated, I had not been over it myself, and they stated that was sufficient.

The signature does not certify that the individual has examined?—No; they had been at that time, particularly examined by Mr. Ashworth. There were some things he complained of, which we rectified.

Have the accounts been allowed, and passed as correct, by the officers in the Imprest office?—No; several accounts have been returned, and several disallowed, not having proper receipts, and for some other reasons that I do not at present recollect. I know there was another reason for a large sum not being allowed.

Do not the auditors of accounts state in their report, that there is a considerable sum unaccounted for by the officers of the Incorporated Society?—They do.

Can you give us any explanation how that sum has fallen into arrear?—Yes; as far as I have understood it, it is an extraordinary thing, that we could not make out for a long time; it appears to be entirely through a mistake of both the officers of the Incorporated Society and the officers of the Imprest office; there was one period of the year, when a certain sum, that ought to have been charged to our credit, was charged to our debit, four thousand odd hundred pounds. We should have got credit for it.

Whose mistake was it?—It was a mistake in our persons who furnished the account, and a mistake in those who passed it; they are rather slow in acknowledging their mistake; they have acknowledged their error. We thought, for a long time, that our secretary must have made some improper use of it; we could not make it out, until the Bishop of Ferns, and several other persons, came to look into it; they went back so far as twenty years ago. It was the Report of the Commissioners, and the notice Parliament took of it, drew our attention to it; for the persons who had not been at the board so long back, thought there was something improper, for the balance had been increasing.

Has any communication lately taken place between the Incorporated Society and the Commissioners of imprest, upon the subject of that account?—Yes, about two months ago, not immediately with the board, but with a gentleman belonging to them, who was supposed to be the best accountant among them. I rather believe he is unwilling to allow the mistake on his part; his name is Vale; but, however, I think the Bishop of Ferns shewed him he was not correct, and that we ought to have got credit for it; and that that sum had been accounted for regularly by us, if the account had been made out properly.

Up to what period of the year are the accounts regularly made up; is it the 5th of January?—It is at the usual time that all the government accounts are made up; very often we are obliged to return the accounts several times for being incorrect and informal.

It appears on examining the report of the auditors of accounts, that one account from Ross school, was found to be so imperfect, that they could not enter at all into the consideration of it; would you be so good as to state in what way the imperfection of that account escaped the attention of the local committee and the officers of the Incorporated Society?—It was never brought under the notice of the committee of fifteen, until we heard it had been disallowed; then we examined it, and found out the inaccuracy; it is rather an intricate account to make out; it might escape a person who did not pay particular attention to it: it is according to the number of the days and different periods of time that a boy has been at the school. I should think it was entirely owing to some want of proper examination on the part of the committee of accounts, if it was brought before them at all, which I think it was.

Is it understood, that the local committee at all examine into the correctness of the accounts?—Yes, that is always understood; I think our main dependence is upon the local committee;

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committee; when I was a member of a local committee, which I was for some time, when I resided near Castledermot, I looked into the accounts.

Have you reason to believe that the local committee execute that part of their duty diligently?—I have reason to think they do not in some instances; the masters always complain they cannot get the local committee to adjust their accounts, and I know it is difficult.

Is it any part of the duty the Incorporated Society expect to be performed by the catechist?—No, he signs the account; his signature is only to show that the local committee have attended and examined the accounts. I do not think it is any part of the catechist's duty; nor do I think it ought to be.

Is he always a member of the local committee?—I am not certain of that; he is supposed to be a member, or to have controul there as a member. I do not think it always follows that he is; but he acts as such in general, and I should think would be supposed to be so.

Is it the duty of the secretary or any other officer belonging to the Incorporated Society to inspect and verify in detail the charges in the accounts?—I cannot say it is exactly the duty of the secretary; but it is a duty we expect him to perform; he is acquainted with all the circumstances of the different schools; and in general we ask him, Are these accounts correct; and he says he has examined them, and that they are correct, to the best of his skill and knowledge; however, we do not depend upon that, because they are referred to the committee of accounts; at the same time we do not refer them to the committee of accounts until we have a report from the secretary; till they are in some measure examined, and he returns them; and I think we do not generally refer them to the committee, unless he reports some inaccuracy in them; he might pass by some inaccuracies certainly.

Is it frequently found that the charges made by the masters, for feeding the boys, are erroneously calculated, that is to say; that assuming that in the dietary he is allowed a certain sum per head for each boy, for so many days, does it often appear that the sum he charges is much larger than it would come to at that rate?—Upon my word I do not think it is; none that came within my knowledge; if it had, I should conceive it to be an act of dishonesty.

Was not that the case with the master of Ross School?—I believe there was something of that kind; but the great error was charging for boys who had not been there at all; I think that was the case, as far as I recollect it: I was very much surprised to find, that in the producing of the imprest reports, they had been disallowed; I thought they were correct; we have securities from the masters, to the amount of 200 l. each; in case there should be any thing incorrect of that sort, we can come upon the securities; and if there appeared the slightest dishonesty, the masters would be dismissed.

Has the practice of taking securities, long prevailed?—I believe so; we appointed masters yesterday, and the first question put to them was, whether they were prepared with securities.

It appears there were some masters who are no longer so now, but who are still indebted to the Society; are you aware of that?—No, I am not aware of it; I was not aware of any except the master of Clontarf school; I was aware that the master of that school ran away.

It appears on one of the reports of the auditors of imprest accounts, that a sum of money is accounted for as a loan, to Mr. Stuart, the registrar and clerk of the Society; can you inform us under what circumstances such a loan was made?—I recollect the circumstance of its being proposed in the committee, not as a loan, but to advance him his salary; I think it was in consequence of some misfortune; I rather believe the person had got into some difficulty, and he petitioned the board, and they granted him an advance to be repaid at a certain rate out of his half-yearly payments afterwards.

In the year ending the 5th of January 1822, is this entry among the receipts "Received from Thomas Stuart, registrar and clerk, first, second, third and fourth instalments, towards the repayment of a loan of 100 guineas, 45 l." and then in the next year, that 45 l. being so entered and paid, was found to be erroneous; for in the next year it is deducted from the original balance, the sum erroneously brought to charge in the last account, being a payment on account of 113 l. 15 s. advanced to Thomas Stuart, registrar and clerk; but for which loan advanced, the accountant had never taken credit?—I was not aware of an advance to that extent.

There also appears "Advanced to James Waterstone, master of Maynooth school, 25 l." do you know any thing of that?—No, I do not; that is one of the schools suppressed. I think Mr. Waterstone is now employed as a schoolmaster; he is a very correct and honest man; and I have no doubt will pay it; I think it probable the Society would have been justified in giving him that money entirely.

When will the accounts for the current year be finally made up?—They are in very great progress; I think in a very short time; yesterday we spent three or four hours at them.

Are the accounts for the year ending the 5th of January 1824 completed?—I think they are not quite completed; but I believe they are very nearly so.

What has occasioned the delay?—I think the difficulty of getting returns from the masters, and in short the great press of business that is incident to the management of such a concern.

Have the masters themselves any difficulty in making out their accounts?—They state to us they have great difficulty in getting the local committee to inspect their accounts; it may be inertness or want of energy, but I do not think they can have any benefit by delaying the

the accounts. I think it would be much better for themselves, if they furnished them at once.

Do you entertain any doubt, that the explanation which has been made on the subject of the sum stated to be in arrear, by the officers of Imprest, will prove satisfactory?—I am perfectly satisfied myself upon the point.

Does that account for the whole of the balance?—Yes, I believe, within 9*l.*; and it appears satisfactory to Doctor Elrington, and the Bishop of Ferns, mathematical men, more conversant in accounts than I can be. There were a great many inaccuracies that should have been noticed by the Commissioners of Imprest accounts, at first, but having made a mistake, they would not admit it.

There is a fund called Mitchell's Bequest; what is the nature of it?—It was a sum of money left to the Incorporated Society, and I believe they found a difficulty to recover it; a part of it they did recover, if I recollect right; and then the heirs of Mr. Mitchell took some further steps in legal proceedings, and I think they afterwards recovered back a share of the property.

According to what rules are the children admitted into the charter schools?—In general, since I have been a member of the committee, we have admitted according to seniority of application; we took down a certain number of applicant's names, during the time that we had no room for admission into the schools, and we admitted from them as far as they appeared to be objects; we admit according to the applications, and according to the objects; we generally prefer orphans, and if it is properly certified that the children are great objects, and likely to be lost, and have no chance of being taken care of, we admit them immediately; at other times, we take time for inquiry; if it appears there is any great object pressing at the moment, then he or she is instantly admitted, and I am sorry to state, that I never saw greater objects than are at present applying for admission.

Does it appear that the greater number of children admitted, are orphans?—No, not the greater number; I believe they are always preferred. In general, I think the greater number admitted are orphans, as far as the loss of father or mother; in general we admit orphans in the first instance, then afterwards the next consideration is, where they want their father.

Are the children now selected on account of the religion of the parents—are the children of Roman Catholics preferred to the children of Protestants, or otherwise?—I believe they were a long time preferred; I believe it was an object to get as many of them into the schools as possible; very few Protestants applied, but now I believe we rather lean towards the admission of the Protestants, unless the children of the Roman Catholics are orphans.

Do you know the reason of that change?—Yes, I do; the reason of that change is this; I think the spirit of the people at present, of the Roman Catholic population, is very much against the charter schools; and I think their great anxiety to bring their children back to their own way of thinking on religious subjects, creates dissensions. I have known several instances of it; we have admitted children into charter schools, at the request of parents in this town, and afterwards those parents have been obliged to take them out of the schools, in consequence of the priests coming to the knowledge of it, and obliging them to take them out.

Are children always given up to their parents, upon application for that purpose?—I have seldom known it refused; there may have been instances where they have been refused, where a child was unwilling to go, or be given up, or where the parent had no means of taking care of it.

Can you state, whether there have been any complaints of the recommendations of particular individuals being attended to in preference to others?—I never heard of it; I heard some inquiry was made, something about the neighbourhood of Portadown.

Some papers came before us, in which it appeared that the local committee had retired, in consequence of some dissatisfaction expressed; that was at Strangford?—The local committee might have retired; I did not hear the particulars of it. They complained there were some children admitted; I think they mentioned the name of Portadown; I do not know the reason for it; I do not know that the recommendations of the local committee at Strangford were unattended to; I think there might have been circumstances much stronger than those at Portadown, to every person who is anxious to support charter schools, and pay them the slightest attention; the object of the committee is to pay the first attention.

Is it desirable to put the children from any particular neighbourhood into the nearest charter school; or do you prefer removing them to a distance?—I think that is according to the request of the person who recommends the child; I think we are guided in general by that; if we find that the children are children of Popish parents, and that those parents are likely to interfere with their education as Protestants, of course we remove them from that neighbourhood; I know the Strangford local committee were extremely displeased at the removal of the master, and made a great number of claims upon us, which we could not answer. Strangford costs us a great deal of money; and I dare say some of them were dissatisfied at not having the entire controul of the school, and the funds supplied to it.

You have said, that in selecting the children for admission into the school at Strangford, the most necessitous objects were always chosen; referring to a paper, by which it appears that sixteen girls were admitted upon the recommendation of one individual, into Dundalk school, and nineteen boys, into Strangford school, within the period of one

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year; do you entertain any doubt that the rules of the Society were strictly followed in those instances?—I was not aware of the cases; we could look at the book, and see the number we had to admit; we generally inquire into who are the most necessitous objects, and their recommendations are read. They may have been all from Portadown; I was not aware of the circumstance at all, till this moment. I heard of the charge being made, but I did really think it was unfounded as to the extent; I think it was an improper exertion of influence to have given it to any one parish; I would not have it given to any one of my extensive parishes in Dublin, but I am satisfied that a great many of the committee of fifteen are wholly and entirely guided by the necessitous objects, and no person can tell that so much as myself; I see so much of the distress that prevails here.

Do not a very large portion of the children admitted, come from Dublin?—Numbers; we are very anxious to pay every attention to any gentleman who makes an application to have a child admitted into the school, because we suppose no gentleman would make such an application if he had not a good opinion of it.

Some of the Commissioners have seen two mulatto children in a charter school, who appear to be the sons of an officer of some rank in the army, who died in England; do you think such children are proper objects of the charity?—I do, and will tell you my reason; I believe they were the natural children of an officer who died upon his passage from the East Indies; those children were sent here to a most deserving lady; they were sent here by his connexions, and they were left upon her; she came to me in very great distress, and told me her situation. She said, "I have but 100 *l.* in the world I can spare, that I mean for these children; if you will educate them, they shall have that money, but in the mean time they might starve." I visited the children and saw they had been taken care of in some measure, and I thought them the most deserving objects I ever saw in my life; and I did bring them in, and had them admitted. I do think they were as legitimate objects for the institution, as any I ever met with.

The Commissioners had occasion to observe in the school at Clontarf, that special orders had been given with respect to certain children, that they should not be removed from the school; has that been the practice long?—It has been the practice with me, as parish minister; there are a great number of distressed objects in this town at present, who do not like to have their children entirely removed from their superintendence; they put their children there for temporary subsistence and temporary education, and they are most anxious to take the children out again if they can, and if not, they must remain; and I have given orders in two or three instances, to have the children kept separate. I have done it with respect to those children, and also as to the children of a gentleman whom I had known myself in the county of Kildare. He died suddenly, and his children were put into the school and I retained them under my own inspection, and I apprenticed some of them out from other funds I had the command of. I believe there are one or two of them remaining here by my direction. Another reason for placing them there was, that I had very great confidence in the master and mistress; but as to the other children, the children of the officer, they must have been entirely kept at the expense of this gentlewoman, or they must have perished.

Does the application of a rule to a particular child, that is not general, create any unpleasant feeling amongst the children?—I think not; I think the people are so extremely anxious to get the children in, that they would allow them to go to any school at all; many of the parents make a request that their children should be kept in Kevin-street, that they might have an opportunity of seeing them at proper times, and I think it right to comply with it, as far as we can; and the reason of the miscarriage of a great number of our children from the charter schools, is the want of that proper feeling of parental affection; they go into the world, and have no family whose honour or character they wish to support, and too often fall victims.

Have the committee of fifteen reason to think that many of the children educated in the schools, do not turn out as well as they could wish?—Yes; they have reason to think that numbers do not. The Incorporated Society lose sight of those children who have prospered in the world, and such children are ashamed of the sources where they have received their education; if they become merchants, or men in professions, of course they conceal the school from which they have derived their education; if they are unsuccessful we are most likely to hear of them, for they come back to us; but I do not think a great number return, considering the vast number we have under our care. I think that latterly more have returned in consequence of the differences of religious opinion that have been excited; at present, there are very great objections in families where there are a number of Roman Catholic servants; they do not like to live with them, they make their lives uncomfortable or uneasy.

Do you understand that the Roman Catholics of the lower orders have a greater objection to living with a child educated in a charter school, than with a Protestant educated in any other way?—They have not any more objection to them, than to children educated in parish schools; but out of their master's hearing, they call them nothing else but parish brats, and charter school brats.

Do the Roman Catholic servants in a general way, make objection to having Protestant fellow servants?—No, not in a general way; but they are very anxious to have persons of their own way of thinking.

Has not the school at Strangford lately been very much enlarged?—I think it was enlarged about the year 1817.

Can you explain why that school was pitched upon as one particularly fit to be enlarged?

larged?—I do not know of any particular reason; but I can conceive one that would have weight very much with myself, being in a manufacturing country, and one of the best parts of Ireland. I think the county of Down is the most industrious part of Ireland—that is certainly what we require.

Is not the situation of that school so remote as to make it very little likely it should be properly inspected?—It is remote, but not near so distant as Ballycastle or schools in the county of Cork; it ought to be as well taken care of from its vicinity to active intelligent people, as any school in Ireland. I think the local committee of Strangford might be as efficient as any other, perhaps more so.

Is it thought desirable to have the children assembled in large numbers, rather than subdividing them into a great many schools?—I think it is in general preferable to have them in large numbers; it is according to the directions of the government. During the time of Mr. Grant's secretaryship here, he said one establishment would take care of a much larger number; if we have them dispersed in smaller numbers it requires a number of establishments; and all the contracts are cheaper in consequence of contracting for a large number.

Have not some of the schools lately been converted into day schools?—Yes; Monivea, Trim, Newport, and Castlemartyr; that was converted the other day.

What regulations are issued to the masters for the management of those day schools?—No particular regulations; they are supposed to be under the direction of the clergy of the different parishes.

Are the committee of fifteen apprized from time to time, of the state and condition of those schools?—They are.

Do you happen to recollect the attendance of the school at Newport?—No, I do not recollect the number; at first there were very few; our anxiety was that it should be a general school, and we had expectation that the Roman Catholics would go to it.

Are there any rules and regulations that prescribe a fixed system of instruction; is it made necessary the children should learn the catechism, or read any portion of the Scriptures?—No, certainly not; but as to those that would be admitted as Roman Catholics, we would insist upon the Testament being read. I do not think we should insist upon their being taught the Protestant church catechism.

Have the committee been lately informed of the state of the school at Clonmel?—No.

One of the Commissioners visited it, and found three children in it?—I do not know any thing of it.

What is your opinion of the present state of the day school at Dunmanway, in the county of Cork?—I cannot form any opinion upon it; I have had nothing particular to attract my attention to it.

Have any instances come to the knowledge of the committee of fifteen, of any of the officers employed by the Society, receiving bribes?—Never to my knowledge; never one; I have heard it often whispered there is some understanding at times between the masters and some of the officers of the Society; I never could find it out. I have seen interest expressed by an officer to bring forward one man's claim in preference to another; and wherever I have seen that, I have marred it, and if I suspected any thing, I would let my suspicions be known. I have heard, that they have received presents. I have heard, that there was an understanding sometimes between them and the different masters; but I never knew of any one instance of any thing of the kind that we could possibly put our finger upon, except a trial that took place between Mr. Adamson and Mr. Russell.

Will you be good enough to state what you can recollect of the particulars of that trial?—I do not recollect the particulars of the trial; but I recollect, that it appeared that this man had sent in certain loads of straw or hay, I am not sure which, or both; that after Mr. Russell was removed from Santry, when he thought that Mr. Adamson's patronage, whatever it was, was at an end, he then processed him for the value of the things sent in. Mr. Adamson proved, I believe, that he knew nothing at all about it, if he had sent them in. He alleged he had sent them in, and Mr. Adamson proved, he had never received them, and knew nothing about them, and Mr. Russell was defeated in recovering the amount; and we supposed Mr. Adamson was clear of suspicion, as he had denied all knowledge of it, and had not received them. I was not aware of the trial at the time, or I would have paid more attention to it.

Have you ever heard of loans of money being made by masters of charter schools to any of the officers of the Society?—I never did; if I had, I should certainly have brought it before the board.

Or a present of a horse?—Never.

Or considerable contributions in fowls or things of that description from the country?—No, I have never heard it officially; I have heard that they received fowls and things of that kind; but I could never find it out.

Or Waterford glass?—No, nothing of the kind; there does not appear to be any thing of the kind in Mr. Adamson's house.

The question does not assume it was Mr. Adamson?—I never heard of any thing of the kind; I do not think any body but Mr. Adamson could serve them; Mr. Adamson might serve them.

Suppose a boy was to bring a representation, complaining of a particular master, would it not be in the power of Mr. Adamson or Mr. Stuart to suppress it?—I do not think it ought to be in the power of Mr. Stuart, nor do I see how it could be; Mr. Adamson has his own clerks.

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Have any instances come to the knowledge of the committee, in which any of the catechists have had advantageous dealings with the masters?—No, none.

Are you acquainted with the establishment in Charlemont Street, in which girls are received, who have quitted their apprenticeships?—Yes; I do not go there very often, or hardly at all; I am not very anxious that they should be received there; and I do not wish to appear to be a visitor there; if I did, I should be followed by every single creature of that kind in the street, and not have one single moment to myself, free from those applications.

Do you think this establishment has any tendency to tempt girls to leave their places?—I think it might have that effect; yesterday there were two very great objects I sent there; one of those girls produced to me a very good discharge from her master; she said she was in that state she was obliged to leave, because her fellow-servants would not let her live in tranquillity; the other person had been in town some time, and had every appearance of poverty and disease.

Are any persons admitted into the establishment, who have abandoned the paths of virtue?—No, not at all; on the contrary, there is a Miss Keating, who has been a very active person; she is very zealous, and I have great reliance upon her report and her character; she looks minutely into it.

Is there a sufficient superintendence of the young women when in that house?—The mistress is a very correct woman; the master is dead, he was a very correct man, and a very useful man, as far as I can judge. I had a high opinion of Mr. Vickers.

Is there not an officer connected with the establishment, whose duty it is to examine into the places to which the children are to be apprenticed?—Yes; in town, a man of the name of Ricky.

Are his duties well performed?—I think so, as far as he is capable.

Is he not extremely incapable, from age or infirmity?—No; I do not think he is totally incapable. I think in general now, from his want of hearing, we rather receive his recommendations with caution, and we generally see the people ourselves.

Is it a part of his duty to look to the children after they are apprenticed?—No.

What is considered to be his duty?—To go to the residence of the people; to inquire, in the first place, whether they are Protestants; in the next place, to see that they have the means of maintaining an apprentice, and whether they have proper accommodation for one; if they are trades-people, to see whether they are in that capacity as to require an apprentice.

Have you frequently reason to believe that his inquiries are not sufficient, and that you are deceived in the report he makes to you?—No, I do not think we are deceived in the reports he makes; I think we very often do not attend to them, we think he is deceived himself; it is very hard to deal with a great number of people when they come to look for apprentices, and for the apprentice fees; and though I have very sharp men looking after a particular charity I am concerned in, I am very often deceived. It is almost impossible to counteract the cunning of the lower class of people in this country.

Do the committee think themselves authorized to grant retired salaries to persons who have served them faithfully?—They do.

Has it been under consideration to provide for Mr. Ricky?—I do not think it has; we are watchful of him now, and think we are as conversant with the people of the town as he is himself. If the members of the committee of fifteen were strangers to Dublin, and did not know the character of the people, or the parish minister, they ought to discharge him, or superannuate him; but those recommendations must be signed by the parish minister, if we know him to be an upright man, and that he looks to the character of the man before he gives it; we should look more to that than to Mr. Ricky's recommendation.

Is not the certificate of the minister very much a matter of form?—No.

Does he inspect the premises of the individual applying?—That is not necessary for him to do, if they are Protestants, because he is supposed to know the residence of every individual in the parish.

Does he know the trade of each individual?—Yes.

Does he know the fact, whether the trade is carrying on?—Yes; I think so. I think my curates know the trade of every Protestant in the parish, the curates of any standing do, certainly.

An instance has been lately communicated to us, of a girl bound apprentice to a person who was represented to be a milliner in Dublin?—Yes; and that was to a person who not only appeared to be a milliner or a straw bonnet-maker, but who had all the paraphernalia of her work before her, and appeared to be so; after that we were obliged to remove the girl.

Do you conceive that to be a solitary instance?—I think it is; it may have occurred in other instances, but it is a rare instance in my knowledge. I have known another, where both Mr. Ricky, and the clergyman, and all have been deceived; and it is very frequently the case that the very parents of the children engage in the conspiracy to get them out and get the apprentice fee.

The Commissioners have seen in the accounts, that very large sums of money were expended in erecting pumps, one at Monivea and one at Roscommon; can you say why it was thought necessary to go to that expense?—From the difficulty of getting water, and the charge made by the master for drawing water, and the complaints of the boys in consequence of being employed in that way; we sent down most efficient persons from hence to see the best course to be pursued; we were led into more expense than we expected, because we know that persons may be deceived as to the depth at which water may be procured.

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Do you know the expense of those pumps?—One, I believe, cost 700*l*.

Do you think the money was really and *bonâ fide* expended?—I have no doubt it was expended; we sent down those men, and they made their estimate.

Who were they?—The pump-borers in town; and that estimate was referred to our architect, he went down and saw the difficulty, and reported it was a fair one.

Who is the architect?—Mr. Farrell; and I believe the pump-borer was Robinson.

Did Mr. Farrell inspect both those places, and certify they were worth the money?—Yes, certainly; no work of that kind is ever undertaken without consulting him; we were obliged to sink further the other day, for the water failed during the drought of the summer.

Are the committee of fifteen generally satisfied with the instruction of the children in the schools?—As far as the committee of fifteen are acquainted with it, I think they are; but the committee of fifteen as a committee, can have little knowledge of it. The particular charter school I pay any attention to, is the charter school at Kevin-street, and I am now perfectly satisfied with their progress, as far as I can judge. I believe they are very well instructed at Clontarf.

Have you any acquaintance with the establishment at Santry, for the instruction of candidate teachers?—I have been there, and I am aware of the Institution; I could not attend to it, but I am very much interested in it, and I provide for a great number of men who have been educated in it.

Is the committee generally satisfied with the success of the experiment?—I think the experiment is as yet in its infancy; I think there is one thing wrong in the formation of that Institution; I think they took in too many at first, and they took in boys too young; I could have provided for half as many more if they had been at a more advanced period of life; they want a knowledge of the world, and have not arrived at a period of life at which any school should be entrusted to them: that is a great defect.

Do you think, as a clergyman, it would be desirable to select persons as parish clerks, who had been fourteen or fifteen years confined within the walls of a charter school, and therefore quite unacquainted with the ordinary dealings of the world?—Yes; I think so much the better, the less they know of the world.

Does not a certain obloquy and reproach attach to children educated in the charter schools?—There does.

Is it desirable to appoint a person to the situation of parish clerk, who is subject to that reproach?—That reproach is not among the Protestants; I think the Protestants would feel most comfortable towards them; they would have no objection to them; my parishioners would be glad if I sent them such a person to-morrow.

Do you think the masters of the charter schools generally conceal from the children the fact of the usher having been educated in a charter school?—I do not know that.

Do you conceive, that as a general principle, it is desirable that the same individual should be the parish clerk and parish schoolmaster?—I think very much depends upon the individual; I have been very often obliged to employ my parish clerk as a schoolmaster, and if he is qualified for it I can see no objection to it; the duties do not interfere.

Do you conceive, that a general degree of knowledge of the world is desirable for a schoolmaster?—I do.

Would it not follow, that in those instances where they have been selected from the Santry school, they should not be schoolmasters?—Certainly; I say a knowledge of the world is not necessary for a parish clerk.

It would follow, then, if the system should become generally acted upon, of supplying the parish clerks of Ireland from the Santry Institution, it must form a part of the same system that the parish clerk should not be at the same time schoolmaster?—I do not say it is desirable to have them both united in one; that must depend upon the circumstances of the parish, and the character of the man. I think it would be more desirable to have two persons, than one.

Does your experience enable you to express any opinion as to whether, generally speaking, the parish clerks are found to be efficient schoolmasters; or whether there is any tendency in the mere circumstance of having a separate source of income, to make them particularly remiss in their duties as schoolmasters?—I do not know of any instance where they are; I think the parish clerk is more under our observation on a Sunday, than the schoolmaster would be, and he would be more morally affected by being parish clerk, by being obliged to appear in a decent garb, and from his duties; I think that would be rather a favourable circumstance in behalf of having a parish clerk and schoolmaster in one person. I found my parish clerk in Narraghmore as schoolmaster, and I continued him and his son, who is now parish clerk; he will not be parish schoolmaster.

Do you conceive that parish clerks have in any instance been appointed schoolmasters, more as a means of increasing their income as parish clerks, than providing good schoolmasters?—I cannot say that; I do not think so.

Are there not many instances in which the same person unites both offices; but is in fact the real clerk and only nominal schoolmaster?—I do not know of any such instance; I should think the person employing such a schoolmaster, would be acting highly improperly.

The question supposes him merely to receive a small salary in his character of schoolmaster, but to have no pupils?—I do not know of any instance of the offices of parish clerk and schoolmaster being so united; I have an instance in my own parish at Narraghmore, of parish clerk and schoolmaster; as parish clerk, he receives 10*l*. a year, and as schoolmaster,

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schoolmaster, he receives the emoluments and a small sum from myself; he was perfectly eligible for each situation; but as parish clerk he was superannuated after losing his voice.

In any general system of parochial education that might be hereafter adopted, should you think it a good principle, that the same individual should necessarily fill the same situations?—No; I think the general principle, if laid down, should be against it.

Do you think it would be the general feeling of the parochial clergy, supposing there was that option given, but not of necessity imposed, to see the offices united in the same individual, or vested in two different individuals?—I should think they would wish to have two separate individuals; but there might be instances where it might be the interest of the parish and the people, that they should be united in one person; but that should be left to the diocesan, and the rector of the parish should give very good reasons why they were so united. I think the more you multiply such officers in this country the better.

Are you acquainted with the books supplied to the charter schools?—I am.

Has not an alteration of late years been made in the catechisms taught to the children?—I believe there was at one time a catechism that was thought would excite certain feelings, and I believe it was thought wise and prudent to withdraw it; I do not know the specific time.

Do you think it desirable in a course of religious instruction for children, that so many catechisms should be taught, as the children in the charter schools are taught?—I think they are not different catechisms, they are explanations of one and the same catechism; I think it is right they should know every explanation of the catechism. There are gradations in those different catechisms, one is an easy explanation, and the others more difficult; and as a child gets on in knowledge his information is expanded.

Do they begin with the Church catechism?—Yes.

Which do they take next?—Stopford's or Lewis's.

What follows?—Mann's.

Is that the last?—I think so.

Do I understand you to say, that you think that is the best mode of communicating religious instruction, rather than by explanation and comment upon the Scriptures themselves?—I think that is best for children; it is a method I have pursued in my own family, and I think it is the best.

Do you bear in memory the books that are furnished to charter schools for the instruction of the children?—I could not well recollect them.

In a volume of Archbishop Secker's Lectures, which is furnished to the charter schools, the Commissioners have observed a tract added at the end; do you know of that?—I do not recollect it; I have not seen it.

Are you acquainted with Doctor Porteus's Confutation of Popery?—Yes, I have read it.

Do you know it is bound up with Secker's Lectures?—I have heard so; I have not seen it.

Do you happen to recollect whether it is by the special direction of the committee of fifteen that it is so?—I apprehend it must be by a special direction.

Do you know why it was bound up with another tract, and not circulated as a separate volume?—No, I do not know the reason for it; nothing of the kind could have happened without the special direction of the committee of fifteen, or the general board.

Do you think the same motive that induced the committee to desire that the Protestant catechism should be withdrawn, would also induce them to direct that this volume should not be used?—I do not know that the committee directed the other not to be used; I never heard of the other being used in the school.

Are you acquainted with Stopford's catechism?—I am.

Do you think that all the parts of it are desirable to be taught?—Indeed I should conceive so.

Do you not think that any motives that could have led to the discontinuing of the Protestant catechism, would apply as strongly to Stopford's?—I do not see any objection to Stopford's catechism. The Commissioners are aware of the objects of the charter schools.

Do you recollect when Porteus's book was first introduced?—No, I do not.

Do you think that the learning of a series of catechisms is likely to lead a child to a due sense of religion?—I practise it with my own family, and therefore conceive it to be so.

Have you, in your own experience, found that teaching a number of catechisms to a child, does in fact lead him to a due sense of religion?—I should conceive so, as far as I know as a parish minister, I think it necessary to teach them a series of catechisms; the more you explain them, to shew their connexion with each other, the better they are grounded in religion.

What number of catechisms would you teach a child, to lead him to a due sense of religion?—First, the Church catechism; and then I would explain it as far as I could make him understand it, and then give him the other catechisms as explanations.

We are desirous of knowing what catechisms, because not fewer than ten have come before us, as the means recommended by some one or other, for the same purpose?—Different men may take different views; I would teach the Church catechism, then Stopford's, or Lewis's, and then Mann's.

Do you approve of Lewis's catechism?—I think I do.

Are you aware that the Association for Discountenancing Vice have, upon solemn consideration, declared it to be unfit for them to publish?—I know some of them have disapproved of it.

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Are you acquainted with Usher's catechism?—No.

Did you ever hear of it?—Yes.

Did you ever see it?—No.

Would you consider the Church catechism and Stopford's catechism, sufficient catechetical instruction for a child?—No.

What other?—Mann's is supplemental to those.

Should you be satisfied to rest upon the three?—I would.

What degree of use should you recommend to be made of the Scriptures, in the instruction of a child in religious knowledge?—The entire of the Gospels, and as many of the Epistles as I thought he was capable of understanding.

The question means, in what manner would you propose the Scriptures should be employed, or brought under the consideration of the child, in order to enable him to extract from them the matter they contain?—My idea is, that I should like to give the Scriptures with note and comment.

Where would you find the notes and comments you would recommend?—I am not sure I should find them, such as I should bring before the intellect of a child; but I think I could cull out from other notes and comments such as I think a child would be capable of retaining.

Would you propose that the teachers should, by a selection of notes and comments, explain it to the child?—Yes, that is what I mean; but if there was any objection to it, I would not force my comment upon a child whose parents did not approve of it.

Would you call upon the children to commit any portion of the Scriptures to memory?—Yes, particular parts of it; not any very great part, bearing in view the connexion between the Bible and the Testament.

Do you consider it a desirable practice, to suggest Scripture subjects to the mind of a child, desiring him to find out texts illustrating the subject referred to?—It might be useful to some who were capable of it, but not as a general system; the teachers would soon find out who were capable of it.

In what way are the contracts made for the clothes for the charter school children?—They are advertized for; and then we receive proposals and specimens of the different articles proposed for, and in general it is given to the lowest, according to the quality of the article provided.

Are all the schools supplied alike, with clothing, or do the masters provide them in some schools?—They do.

Can you say why that course is adopted for some schools, and not for others?—Yes; near town, here, they can be contracted for cheaper than they can be made in the country; and there may be cases in a distant part of the country, where the master could get the material cheaper than we could provide it; there, they think it best to take the clothes from the master, where they have been doing their business well, and have acted honestly; the committee are unwilling to remove the order from them in that case; but where they have acted differently, it is taken away from them, and we send them down from Dublin, but there is the expense of carriage to be added.

Have the committee reason to believe the masters make much by the contract for clothing?—No, I believe not.

What is done with the clothes that do not fit?—I believe they are sent back, and are changed; but those complaints are often made to discredit the contract.

Are the clothes always delivered to the children in the quantities allowed by the Society, or do the masters ever withhold a part?—We have heard they do.

Is the allowance to each child fixed?—It is.

If the quantity allowed to each child is not actually delivered, does that part withheld become the perquisite of the master?—Certainly not.

Has such a practice ever been reported to the committee?—Yes, lately, where the children were provided for by the masters and mistresses, we have heard that some were withheld, a pair of stockings or a shirt; we heard that was the case in Kevin-street, and we investigated it, and found it was the case, and we ordered the children a proper quantity afterwards; that was the cause of the removal of the mistress.

Have you reason to believe that the masters make a good deal of money by the contract for the supply of food?—In my opinion I do not think they can; we had the master of Stradbally school, before us yesterday, and examined him very closely. He had but 3½d. for giving three meals a day to the children. I do not think we could give less.

Is it not generally found that the situation of a schoolmaster of a charter school, is a very beneficial one?—They are much sought after; and from the appearance of persons in that situation, I should think it was; they appear to be much better dressed than they were before they got into those situations; but as far as I have examined into some of them, they declare that they do not make money by the feeding of the children.

In what way is it supposed their advantages arise?—I suppose their having their income regularly paid, and being persons not accustomed to very great expenses, that they are saving. Their situation is very much sought after; but I am not quite aware of their means, and I do not think the man we examined yesterday, could get much by the rate we paid him; we charged him a half-penny a day for the labour of the children.

Do not the masters make a good deal of the land they occupy?—Yes, they do; but I do not think that is a saving to them; I think they would get it as cheap by contract, where there was a market town near them.

Is not the land generally worth a good deal more than the rent they pay for it?—I do not think

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think it is; I think in general they are charged very nearly the value, and sometimes they have been assisted in consequence of the bad crops. The lands are reduced, and we give them a temporary abatement.

Are you aware of the nature of the land at New Ross; thirty acres, rent ten guineas a year?—I am not.

Which is stated in the Report taken before the Education Commissioners, in 1809, to be worth 7*l.* an acre?—I never heard of the circumstance before; I should think no land there was worth 7*l.* an acre.

What do you consider the ordinary average age for children entering charter schools?—I think the average age is from about six years old; I think they make themselves a little older to get in; and sometimes they are apt to take off three or four months to get them in also.

What do you consider the average age at which the children leave the schools?—I think of the females I have seen apprenticed out since I have been a member, the average age was from sixteen to eighteen.

And the boys?—I cannot form so good a judgment; I should think from fifteen to seventeen.

Appendix, N° 108.

Further Examination of the Venerable the Archdeacon of Dublin;

Thursday, 6th January 1825.

6 Jan. 1825.

DO you not think that the success of the charter school system very much depends upon the efficiency of the local committees?—I do.

Do you not think that their efficiency is indispensable to afford any tolerable prospect of success?—I think their efficiency is certainly indispensable in distant schools where the committee or the board of the Incorporated Society can have no control; but in the neighbourhood of this town our influence might reach as far as Santry; we need not depend so much upon them where we can have the master before us.

Will you mention any local committees in which you feel a particular degree of confidence at the present time?—I do not feel much certainly in the local committee at Santry; I feel confidence in the local committee of Clontarf, particularly the superintendent, Mr. Mulloy.

Do you feel any particular confidence in the local committee of Longford?—I confess I cannot.

Do you feel a positive want of confidence?—I should think it hard to say that, because I am not at all acquainted with them; so far I do feel a want of confidence, the withholding the report of the particular illness of the master of the school; if we had been advised he was an idiot we would not have kept him; we would not have supposed he could have recovered.

Did not they allow you to continue in ignorance a year together, of his first being a madman and then an idiot?—Certainly we were in ignorance of his being a madman for a long time; at length we heard it whispered among the people attending at the board; we presumed it was but a temporary illness.

Are you aware that Mr. Lee, in his report of the school at Longford, pointed out his inefficiency, and the incompetency to perform the duty on the part of the local committee?—I do not recollect that part of his report.

Do you conceive that the local committee of Sligo are entitled to the confidence of the Incorporated Society?—I was not much acquainted with the reports of the local committee at Sligo, till a very late occasion, and then they appeared so strenuous and so open in what they stated, I had confidence in that particular report, which I immediately referred to at the time.

Do you think, upon the occasion to which you refer, that they exhibited themselves most in the character of partisans, or impartial judges?—I am afraid in all that business there was too much party spirit on both sides, and I would not say they were more than partisans; but I think that feeling influenced them in that report, I think so, that is my own feeling; I think it very likely it might have guided my own feeling if in the neighbourhood, knowing the man's care of the children.

Do you conceive that there is a greater tendency on the part of the local committees to take the part of the master, and to screen any fault he may have committed, rather than to expose it for the purpose of correction?—I am not aware of it; but the local committee I was acquainted with at Castledermot, were not at all disposed to screen the master; the catechist was, I think; but when I was there myself, I think they were very anxious to find out every thing that they could, ever since Mr. Coddington has been upon that committee; I have the utmost dependence upon them.

Do you think there are many or any schools of the Society more favourably circumstanced for the obtaining efficient local committees, than the school at Longford, and the school at Sligo?—I do not know much of Longford; but I rather think they might have a very good local committee at Longford. I think Sligo is particularly well circumstanced.

If under those favourable circumstances, the local committees have, in point of fact, not been found to perform their duties in a sufficient or satisfactory manner, should you hope, adverting to the tastes of the Irish gentry, you could permanently reckon upon local committees efficiently performing their duties in the various schools?—I think we might, by laying down a strict line of duty, and getting them to subscribe to it, and pledging themselves to attend to it; and telling them it was not merely a nominal attendance which was expected from them.

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Do you think there are country gentlemen in the vicinity of your schools, who would be led by tastes or habits, or any other views, to undertake the performance of such duties?—Yes; I think there are some in the North of Ireland who might be of such tastes, and I think that taste is encreasing; I think the habits of the gentry are much changed for the better; and after this inquiry, and after seeing the necessity of education, there may be further improvements in the tastes of the gentry. In the neighbourhood of Dundalk, there are gentlemen who have undertaken to act on the local committee, and have performed it with some degree of diligence; I have understood so from my friend Mr. Thackeray.

You are of course aware of the manner in which the printed regulations of the Society lay down the duties of the catechist; is it your impression that the catechists of the Society generally perform those duties in an efficient and faithful manner?—I think they perform them so far as catechising the children and inspecting the schools. I think they have been deficient in making their returns to the board; I think, as far as I have known, they have performed their duty.

The Commissioners have no reason to doubt that in a large majority of cases the catechists have actually visited the schools not infrequently; but the question is, whether you think, upon the occasion of those visits, they have administered catechetical instruction *bonâ fide*, in a manner calculated to improve the religious knowledge of the children to any considerable extent?—As far as I am acquainted with it, they have; I have been present very frequently at the examinations of Mr. Mawe, and I think he performed it well. I think he had got into the line from practice; he is the only person I had immediate personal communication with upon the subject, except that I have seen children in the town, educating by Dr. Murray. I have been present at his examinations. Mr. Lewis, who was the catechist at Baggot-street, performed his duty very well,—he had been long in the habit of it.

Do you think it would be a sufficient performance of the duty of the catechist, if he should hear them repeat their catechisms merely by rote, but without giving them that sort of examination that would ascertain whether they understood it or not?—No, certainly not; and therefore I conceive that the other catechisms, which are merely explanations, are necessary; that makes it necessary for the catechist to examine the children.

May it not be doubted whether the children will not find it more difficult to understand those explanations than the original Church catechism?—They do, at first.

Do you think the catechist ought to explain those explanations to them?—Yes; or ascertain that they understand them. I do not conceive he performs his duty if he does not.

Do you conceive he is further bound to examine them in their proficiency in the knowledge of the Scriptures?—I do.

Do you think the catechist could have performed his duty otherwise than in a mere nominal manner, in any particular school in which there were eighty boys collected, only two of whom had ever heard of St. Paul?—I should think not; I know the school alluded to, Stradbally; and that catechist certainly came up to town, and said the boys were in a fit of sullenness or obstinacy, or were dismayed by your examination; but he said there was scarcely a boy that did not understand it, and could not have answered the question, and when he put it to them the next day, they explained it to him very well. I had a long conversation with him upon the subject.

Can you account in any manner, why the boys in a charter school should be in a fit of sullenness or obstinacy, which the Commissioners can state they did not experience in any schools of any other description?—No; I cannot well account for it, only by accounting for those children being taken away, and not educated in any knowledge of the world, and having nothing to direct them to a better feeling, except that which arises in the occurrences in their own small sphere. I think one bad boy may do a deal of mischief in a charter school.

It is right to state to you, that in the school at Cashel, there were but two boys who appeared to have heard of Saint Paul, and two only in Stradbally, although every hint and suggestion was given in both schools, by the Commissioners who visited them, to recal that history to the children, in case they had ever been acquainted with it; for instance, they were asked if they recollected any thing of a great light shining on Saint Paul, going on his journey to Damascus; and after all those things, they were equally unsuccessful in their attempts to answer. One said he was a king; another, a wise man; another, a prophet; another, one of the twelve disciples. It is right also to state, that in another school, namely, Castledermot, in which the children appeared to have been subjected to very particular severity, they were found not only perfectly acquainted with the history of Saint Paul, but able to answer generally in the Scriptures, in a manner that reflected the highest credit upon those concerned in their education?—While I was in the neighbourhood of Castledermot, I thought their education excellent; and I had the greatest confidence in the usher I sent down there.

The question now put is, whether you can assign any cause, except the neglect of those concerned in their instruction, that would account for their being found in a state of ignorance at Stradbally, while we see the system is able to convey instruction when administered in such a school as Castledermot?—There must be a cause; I do not wish to attach blame to the catechist at Stradbally; he wished us to send down a person, which we did, and the school has been examined; he has reported very favourably; I cannot account for it. I think it is impossible, that any boys who were at all acquainted with the Testament, should not have heard of Saint Paul; I must attribute that particular to obstinacy.

Are you aware there were but two or three boys in that school, who knew the meaning of the word Europe?—From your report I knew of it.

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Should you attribute their ignorance upon that point, to sullenness and obstinacy?—No; it might have been from the course of education that was pursued being a Scriptural education, and not a general one.

Do you not think, that in attending those schools, miscellaneous knowledge ought to be conveyed to the minds of the children?—Surely; I wonder it was not.

Are there any regulations of the charter schools that would tend to make it necessary that such knowledge should be supplied?—I am not quite sure of the regulations; it is the expectation of the committee it should be so.

Are there any books that are supplied by the Society, calculated to convey any knowledge but catechetical or scriptural knowledge?—I am not aware of any.

Do you not think, it would have been desirable that such books should be supplied?—Certainly; where the usher is able to introduce such knowledge.

Are you aware, that upwards of fifty varieties of books calculated to supply such knowledge as may be useful in rural life, and to persons in the lower classes of society, have been published by the Society for the Education of the Poor of Ireland?—I am aware that many have been.

Has it ever been under the consideration of the Incorporated Society to supply such to the charter schools?—It has not been taken into their serious consideration; but it has been mentioned, and I think rather intended, though not resolved upon.

Are you aware that lending libraries, consisting of such books, would be supplied gratuitously, upon application to that Society, to charter schools, or any others that might wish to possess them?—I am not aware of it.

The Commissioners would be glad to know your opinion as to the probable success of the Institution at Santry, for the training of schoolmasters and parish clerks?—When it was established at first I had the highest expectation of its success.

What is your present impression as to its prospects?—I am not so sanguine about it as I was at first, because I think the boys have shewn a certain degree of impatience I did not expect from boys so well treated, and so likely to be placed in respectable situations in life, and I am afraid that impatience would prevent them from being respectably educated; no man would take a parish clerk that is not somewhat advanced in life; and I think the great fault has been sending up boys to this institution at too early a period; they get tired, expecting situations immediately.

Has it not been understood, that the boys sent up from the various charter schools for admission here, have not been the best in those schools?—There have been suspicions they have not been the best.

Is it not intended that they should be?—Yes.

Is it not understood by the masters and the boys, that the admission to the institution at Santry, is a positive reward?—Certainly.

Do you conceive, that a young man, when first admitted into that institution, considers himself promoted by the admission?—Yes; their change of clothing, and different appearance, shew this.

Are you aware, that of the number of ninety-five, who have hitherto gone to that institution, nineteen have eloped?—Yes; I am aware a great number have eloped. I do not know the number precisely.

Must there not have been some very strong circumstance tending to disappoint the hopes of the young men in that institution, that would induce such a number to elope from a place into which admission is considered a privilege?—I think they form too sanguine expectations in the first instance, and when they find the necessity of delay, they then get impatient; many of them think they are so well qualified they can provide for themselves, and as soon as they think so, they then go away. I think they are much more liable to elope than those less well informed; I know a boy who eloped and enlisted, and I never read a better letter than he wrote to the master after he left; he enlisted in the service of the East India Company, at Chatham; my brother was there, and I wrote to him upon the subject. He was the most promising recruit that had been there for some time; they sent him to India as a corporal; he is gone out with every prospect of making his fortune, and I am sure, his success when he did elope may have induced others. I had a letter yesterday from one, referring to his own qualification; these boys get impatient, they think they are men long before they come to the age of discretion.

Do you find that the patrons of schools and the incumbents of parishes feel any considerable anxiety to obtain young men from this institution?—They do certainly; in many instances they have applied to myself; wherever I could recommend a steady well conducted man, I have done so. The brother of that boy before alluded to, a person of the name of Leonard, the other day I recommended to a school near Enniskillen, to the patrons of the school there, and they are extremely well satisfied with him.

Have you found that all the patrons have manifested the same disposition that the ecclesiastical patrons of schools may have done?—All the patrons that have come within my knowledge, generally depend upon the discretion of the parish minister, as far as I know any thing of them, and I think many are anxious to get boys from the institution; but I do think that it has not had a fair trial yet.

The total number of boys that have been hitherto supplied to schools from the institution being twelve, five of whom have been taken by a person who is understood to have recommended the formation of the plan; do you think you see in it a sufficient demand upon the part of the public, to justify a hope that there will ultimately be any considerable demand for them?—If you recollect the establishment, twelve would be a great number to be taken out; they were nothing

nothing more than boys when brought up there, and there are very few of them more than of age.

The institution has been now six years in existence?—Yes, I believe so.

What do you yourself consider the probable average time it will be found desirable to keep the young men in the institution?—I think the men, as far as their instruction and learning go, are fully qualified to go out to situations, if they had come to that period of life when they might be considered as having formed a steady character.

What do you consider the general average age at which it is desirable for boys to leave the charter schools?—I cannot tell; that will depend upon the knowledge the boys have acquired. I think a boy should not remain in the charter school longer than beyond the age of seventeen. I think the proper time for a boy to leave would be from fourteen to sixteen; if we could get a proper master to apprentice him to, I would rather send them out at fourteen, and apprentice them for seven years.

Supposing then the candidates for the Santry institution, to be sent from the schools to Santry, at the average of fifteen, being the mean age between fourteen and sixteen; how many years should you propose they should continue in the institution at Santry, before they went out as parish clerks and schoolmasters?—They might be educated in four or five years sufficiently; but I should not like to take them at the age of twenty-one, if I could get one at the age of twenty-four or twenty-five.

Supposing twenty-four should be the mean age at which you suppose it would be desirable for them to fill those situations, it is manifest upon this hypothesis, they must continue nine years in the institution at Santry; has it occurred to you to calculate how much each of those masters would then cost the public, during those nine years?—No; I think we have qualified some for clerks. I have known some go out, one to Belfast the other day; there was a person who applied, and we gave him leave to go. I have not made any calculation as to that—it would be a very large sum of money.

Do you conceive that any young man entering that institution at fifteen, and leaving it at twenty-three, would have cost the public so little as 150*l.* merely for his residence at Santry, and in addition to whatever else he might have cost while in the charter school?—I do not take that into my consideration, I have not thought of it; I dare say that may be the sum; I do not think that would be a great sum for the public to pay, if the institution sent out a well-educated man as a schoolmaster, in the state of society at present in this country.

It is a question of comparison, whether under other systems, you might not send out ten schoolmasters for the same money?—Of course; but I do not think that is very likely; we are trying another plan now in another place.

Referring to the charter of incorporation, it appears it was the original intention of the founders of that institution, to obtain for the country such a system of education as should instruct the poor inhabitants and natives of this country in the principles of true religion and loyalty; and that some expectations were formed, that a very extensive change would be produced in the manners of the people, by the schools about to be formed; in your opinion has such an effect been produced?—To a certain extent it has.

Do you think it has to a considerable extent, or a very limited one?—I should hope to a very considerable extent.

Can it be said to have had any perceptible effect upon the face of society?—I cannot say it has upon the general mass of society; circumstanced as this country has been, and is, I think it is one means of great improvement, and I am sure that the exemplary appearance and success in life, of a great number of those who have been educated under this institution, have encouraged many to go to school who would never have gone. I repeated before, that I think we hear of a great number of people who miscarry, and we do not hear of those who have been fortunate.

Do you not think that the miscarriage and failure of so many persons that have been educated in charter schools, have tended very much to bring that system of charity school education into disrepute in this country?—No, I do not; I think all systems of education that are for certain purposes, for making converts, are regarded with a great degree of suspicion; those persons are generally subjects of attack from those people who otherwise might be connected with them by blood or religion.

Do you think that the proportion which the Roman Catholic and Protestant populations now bear to each other in this country, has been materially affected by the charter schools; or that there are substantially more Protestants and fewer Roman Catholics than there would have been, if the charter schools had never existed?—There are more Protestants, in consequence of the charter schools, no doubt of it; I know many myself who certainly would have been Roman Catholics, had it not been for the charter school education.

Do you think it can possibly exceed the difference of a few hundreds or thousands?—I should think some thousands.

Has it ever occurred to you, how many thousands have been sent forth into society from the charter schools, since their first commencement?—No it has not; but it has been of very long standing; and I have known charter schools ever since I have been able to form an opinion of any schools.

Have many instances come to your knowledge, in which the children have returned to their Roman Catholic friends and relations, and have relapsed into Popery?—Not a great many; there are some certainly; I am not likely to hear of them; they conceal themselves. I have had some servants, and have known many other servants who were strenuous Protestants, who had been brought up in the charter schools.

Are they, if Protestants, likely to be strenuous Protestants, eager upon the point of religion?

religion?—I think some of them might be strenuous Protestants; but I think they are unwilling, and at present they would be very shy of bringing forward their opinion; but I know some who are convinced, and anxious to make others of their own opinion.

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EXTRACT from the Examination of the Reverend Doctor *Charles Richard Elrington*;
Saturday, 22d January 1825.

Examination of
Rev. Dr.
C. R. Elrington,
22 Jan. 1825.

ARE you aware of the experiment that has been tried at Santry, of training up charter school boys?—Yes.

Are you aware of the general results of that experiment?—I have heard that several good schoolmasters have been taken out of Santry; but what number I do not know.

Have you heard of any instances in which individuals who have been trained in that institution, have not turned out well?—I do not remember any; it may have been so.

You are a member of the committee of fifteen of the Incorporated Society?—I am.

Have you given particular attention to its concerns?—Not constantly; only occasionally.

In what manner do you conceive the candidate teachers admitted into the institution at Santry, are selected for that purpose; are they taken from the different charter schools?—Yes; they are taken from the different charter schools in Ireland.

Is it generally understood, that the individuals selected out of the charter schools for that purpose, are rather superior to their fellows?—Certainly.

Do you conceive, that the individuals so selected, consider their admission into the institution at Santry as a privilege, and affording them prospects of future advancement in life?—I have lately had reason to know that they do; I heard some of the boys at the other schools complain of their not having been at Santry, and not having been as well treated as the boys there.

Enumerate the several objects of ambition that you conceive open to the minds of those youths admitted into the institution at Santry; we collect from you, that they may reasonably hope by good conduct, to become clerks and schoolmasters?—Yes; and ushers in charter schools.

And if they conduct themselves well in that capacity, they may be promoted to be masters?—Yes; the last two appointments were from ushers.

By whom is the selection made of boys for Santry?—I declare, I do not at this moment distinctly recollect.

Is it a selection made by the master of each school?—I do not distinctly recollect.

Should not you reasonably suppose, that a young man, once admitted into this institution, and enjoying its advantages, would not be very willing to leave it of his own accord, before those prospects were decided?—He ought not, I should think.

Are you aware whether due attention has been given to the instruction of those young men, in that institution?—The impression on my mind is, that there was; the committee had a very high opinion of the master of Santry.

Has not the master other occupations; for instance, the taking care of a pretty large school of boys, as well as a pretty large farm?—I doubt his farm being very large; but the principal part of his attention was to be directed to the instruction of those young men and the boys he superintended, with the assistance of ushers.

It is your understanding it was Mr. Devine's duty to take those candidate teachers under his own immediate superintendence?—Yes, so I thought; but I must state to the Commissioners, that there is scarcely any member of the committee of fifteen from whom they would not derive more information than from me. The ordinary routine business is carried on at an hour in which I am always, in term, occupied by college business; I have gone to the committee of fifteen whenever there was any important business.

The Commissioners would wish to put you in possession of the fact, that ninety-five young men in all, have been admitted into this institution at Santry; that three have been expelled, and nineteen have eloped; does that statement of facts considerably surprise you?—It does, certainly; the elopements surprise me very much.

Do you conceive that any state of things that would induce young men, apparently so advantageously situated, to elope in such numbers, could have any very beneficial influence upon those that remained?—I would not argue from any instances of misconduct of individuals; I see so often individuals throwing away the greatest advantages for present gratification; and there was considerable slowness in getting provision for those men; they were there till they were 23 or 24 years of age, which made them impatient.

Though you would not draw those inferences from a few individuals out of a large number adopting that course; do you not think that nineteen is a number that must excite more than suspicions upon the subject?—I really cannot conceive any situation that an educated lad in that rank of life should be more anxious to acquire, than that of parish clerk and schoolmaster; therefore I cannot see what better prospects are open to them, or what they can hope to attain by running away.

Do you conceive, that the previous instruction they have received in charter schools, necessarily separated from their friends and the world at large, is such as is likely in itself to qualify them for those scenes and pursuits that would be incident to the offices of parish clerk and schoolmaster?—I should think it the best preparation that could be given to them, theoretically speaking.

Do you not think a certain degree of knowledge of the world, and the habits of real life, would become a parish clerk, who must in many instances be the assistant of the parochial clergyman,

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clergyman, and very much his instrument?—I know, if I wanted a parish clerk and school-master, I would go to the institution at Santry.

Is it your impression, that the peasantry, generally speaking, attach honor or opprobrium to the circumstance of charter school education?—The Roman Catholics will, of course, attempt to fix opprobrium to it; but I should think the Protestants do not.

Do you then, *ceteris paribus*, think, that the Protestants consider as highly of an individual educated in a charter school, as they would, if with the same degree of attainments, he had been educated in a country day school?—Yes, I do; I have tried it in my own family; having servants from them, I heard one attacked as being educated in a charter school, but it was by a Roman Catholic.

Do you think, young men trained in a charter school, who become servants, are not treated with disrespect by their fellow servants, except those fellow servants are Roman Catholics?—I never heard of it, and I had one myself.

Had you ever more than one?—No; only one.

What age was he when he came into your service?—Sixteen.

How did he conduct himself?—Very well.

How long did he continue with you?—About two years; and I got him another situation; he was a very dull, heavy boy, but extremely well conducted; he did not answer me, and I got him another situation.

What situation did you get him?—As a servant.

Do you know how he turned out?—He is living in the same situation.

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Have you frequently attended meetings of the Incorporated Society?—Yes.

Are you a member of the committee of fifteen?—I am.

How long have you been such?—Four years.

Have you taken an active part in the administration of its concerns?—Whenever I was able, I have; but it has been at considerable intervals.

You are of course perfectly acquainted with the professed objects of that institution, as declared in their charter, namely, “to convert the Roman Catholic part of the population of Ireland to the religion of the Established Church, and to implant in their minds principles of true religion and loyalty.” The Commissioners would wish to know your opinion, as to whether these objects have been attained in any degree commensurate with the labour that has been employed to give them effect, and the sums of money expended for that purpose?—To convert the natives, I do not think it has.

Do you think it has made the number of Protestants now in Ireland, materially greater than they would have been if the system of charter schools never had been resorted to?—I should suppose it must.

Have you any impression upon your mind as to the total number of members sent into society through the charter school system, since its commencement, or the expenditure of money, at which it has been effected?—No: I have often heard the average expenditure per year, for each child, but I have no idea of the sum total.

What do you conceive is the average expense that each child stands the Incorporated Society in, annually?—I have so many different statements running in my head, I might put a wrong one to the Incorporated Society; I did know exactly. The average is about 15*l.* per annum.

What do you conceive is the average number of years that the children continue or ought to continue in the schools of the Incorporated Society?—They ought not to continue longer than eight or ten years. I know they do continue longer, according to the age at admission. They ought not to continue longer than that.

What is your impression as to the manner in which those children usually turn out, when they are sent into society?—I believe the great majority of them turn out well; in a few instances they turn out ill, and those make a great noise; and we do not hear so much, except by minute inquiry, as to the others.

Is it your decided impression that some proportion, greatly exceeding one half, do turn out well?—It is.

Do you conceive that that proportion are upon the whole, better principled and better educated than an equal number of persons living in their parental homes, and educated in the well regulated day schools in the country; for instance, in the schools of the Association for Discountenancing Vice?—No, I should suppose not; I should suppose in an ordinary day school they could be educated as well as they ought to be.

Do you think they are better principled, more honest or more disposed to speak the truth, than children educated in any other general manner?—I do not.

We wish to know whether it is your impression that there is any virtue in the boarding school system of instruction adopted by the Incorporated Society, to produce superior morality or superior religious feelings, than might be reasonably expected from the ordinary well regulated day schools in the country; for instance, again, the schools of the Association for Discountenancing Vice?—There is not, if you consider the children at the day schools to be supported in the rank of life that they can be supported in the charter schools.

We beg to state to you, that it is now just ninety-three years since the Society were incorporated; that in that period they have expended 1,606,237*l.*, and we should wish for any general opinion you can now form as to what number of members of society, the public might reasonably be satisfied with for that sum of money, so as at all to warrant that expenditure as a rational proceeding?—I cannot answer that question, except in this way,
C c 4 that

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that I remember having accurately inquired into what the annual expense of each child was, and not having considered it exorbitant.

Is it not perfectly possible that by keeping a child for a much greater period of time than would be at all reasonable, the expense, however rational in reference to a year, might be exceedingly unreasonable in reference to the total cost of the child?—Except so far as the peculiar circumstances of the country are considered, where it might be a charity for the support of the individual.

We beg to state to you, that there are at this moment in the schools of the Incorporated Society, thirty persons, who are called children, but who are, in fact, twenty years old and upwards; that there are thirty-four of nineteen; that there are forty-eight of eighteen; that there are 108 of seventeen; that there are 159 of sixteen; 167 of fifteen, and 152 of fourteen years old; we would wish to know your opinion as to whether that is a right arrangement even with respect to the principle of economy?—No; but you cannot turn out the children when they are once in.

Do you mean that nothing can justify the detaining such a number of young persons at such advanced ages, except the impossibility of disposing of them in the shape of apprentices?—Yes.

Do you conceive that a difficulty is felt in sending them forth as apprentices?—I believe that very considerable difficulty is found in sending them out as apprentices; they are strictly limited as to the individuals to whom they are to send them out as apprentices.

Are you aware there are other institutions in which no such difficulty in finding masters for apprentices exists?—They are not limited as the charter schools are; the master must not be a Roman Catholic at any rate; he must be a Protestant.

A considerable premium is given with the child as an inducement, is it not?—Not considerable.

To a certain amount?—Yes.

Do you conceive there is no other cause for the number of children already stated, amounting in fact, to 706 who have passed what is understood to be the ordinary age of apprenticeship, now remaining on hand in the schools of the Society, except the difficulty of finding masters for them?—I cannot conceive any other.

Were you at all aware, as a member of the committee of fifteen, before the question was put to you, of the proportion of the children who had passed the age of apprenticeship?—I was aware there were a great many. I have seen children apprenticed repeatedly at the charter schools, they are always asked their age; and I think it was never under fifteen.

Were you aware, before the question may have suggested it to you, of the number of children, fifteen years old and upwards, at this moment in the schools of the Society?—Yes, generally, I was.

Do you not consider it a considerable waste of money, speaking of it in a mere financial point of view?—As an education, certainly.

Considering it now as a matter of morality, do you not think it likely, that the retaining such a number of young men of this age, cooped up in these schools, must almost inevitably produce consequences greatly to be deprecated in that respect?—It might certainly.

The question is, whether it is not your opinion, that in a moral point of view, the continuance of boys, at those advanced ages, is wholly inadmissible?—I think it wrong, certainly.

It appears, that in fact, the expenditure of the Incorporated Society, since its commencement, has been 1,606,237*l.*, and that the total number of boys and girls apprenticed from its schools in the same period, has, in 90 years, been 12,745, being at the rate of nearly 130*l.* a piece; speaking of that result merely in reference to economy, do you conceive it is satisfactory?—For the education I do not think it economical; but I look upon the charter schools in another light; I look upon them in the light of an extended charity, for the purpose of educating those children that would not have any other means of actual support; that is the view that is taken now, as will appear if you look at the book of candidates for admission; the passage read to me from the charter, is not the principle that has been acted upon for some years; they admit the children of Protestant parents; it is an extended charity, in which the children are educated in the Protestant religion.

Considering it then as a charity for the purpose of relieving the physical distress of the country, do you conceive that it has been a profitable application of 1,600,000*l.* and upwards, to relieve the number of persons stated to you?—I think it is higher than it could have been done on other plans, and I think it is higher than the average at present.

Are you not of opinion that various modes for the education of the people of Ireland might have been devised, in which the application of an equal sum of money would have led to more beneficial results?—Yes, I am; the plan did not succeed.

Do you conceive that any possible extension of the present system, supposing the funds to be almost unlimited, could ever answer the purposes of a national system of education?—Certainly not; I think not.

Then, considered in the light of a national system of education merely, we understand it does not meet with your approbation?—No; as a national system, it is impossible.

Considering it now not in its character of a system of education, but as a charity for relieving physical distress, do you not consider it to be necessary to give it up, even in that point of view, upon the point of expense?—I do not know; I do not think the present expense of the children per annum is too great. I inquired into the different expenses, and they did not strike me as too great.

The question is, not whether there is an unnecessary rate of expenditure per annum upon each child, but whether it is upon the whole a justifiable expenditure to employ thirty or forty thousand

thousand pounds a year, producing no better results in a financial, moral, physical and religious point of view, than it appears the charter schools lead to?—Looking at the books of applications, I know not what would become of the children if the books were shut. It was tried for four years, and the misery produced by it, any person in Dublin would be able to state. I do not know what would become of them in this country.

Then, are we to understand, that you think it would be desirable the schools should be continued upon their present scale?—I think the applications of distress are fully commensurate.

Do you not think, if the expenditure and the number of schools were doubled, there would be applications sufficient to fill all of them?—There might be applications, but not of the kind of distress upon which admissions are made now.

Do you then consider the present scale upon which the institution is established, is about commensurate to the actual emergencies of the country, such as you have described them?—That would require me to know what the number of applications have been for the last three or four years.

Do you then think, that the number of applications from any particular district of the country can be taken as a criterion of the extent of the real necessity for admission into charter schools?—No, I should think not; because the districts in Ireland differ very much; I should think the north a very unfair criterion.

You think the admissions from the north ought to be fewer than from the south?—Yes; and from Dublin more than elsewhere.

We wish you to be informed, that from one spot even in the north, in one year there were thirty-five successful applications made for admission into charter schools?—You may get a poor district in the north, as well as in the south.

The district was Segoe, in the richest part of the county of Armagh, in the midst of the linen manufacture; from that, and the two neighbouring parishes, there were sixteen girls admitted into the charter school at Dundalk, and nineteen boys admitted into the charter school at Strangford. Do you conceive there is a degree of distress in the parish of Segoe, at all commensurate with that extent of application; and if you think there is, we would put it to you, what is to become of the other parishes of Ireland, which, upon any such supposition, would equally require an increase of accommodation, to the extent of many hundred fold, in the existing schools?—It is quite an unreasonable proportion.

One inference among others, which the Commissioners would draw from the circumstance is, that as long as charter schools are open, extend them as you will, applications will not be wanting for children to go into them?—That I am quite sure of.

Is it within your knowledge, that in very many instances, the children of servants are admitted into them, on the application of their masters, as a matter of convenience certainly to the servants, but not of necessity to the children?—I have never known any thing of that sort, since I have been a member of the committee of fifteen; I have a case of the most pitiable distress, which has been on the books six months, and I cannot get it in.

Have you any knowledge, whether it is the practice of the officers of the Society to receive presents or loans of money from the masters of charter schools?—I have not.

Should you conceive such a practice to be obviously objectionable?—Certainly.

If known to the committee of fifteen, would it meet with their decided condemnation?—It would.

Have you never had occasion to suspect any thing of the kind?—Two or three years ago, there was some suspicion that there was some unfair dealing about the clothing of the children; and it was said positively, that none of the officers of the Society should have any thing to do with the contract.

Was it discovered upon that occasion, who had obtained the contract you allude to?—I do not think there was any thing known, except mere suspicion; I did not know, but I suspected, certainly.

Was it ever known to the board, who was at that time the real contractor for all the shirts, stockings and shoes used in the charter schools of Ireland?—It was at that time known, that a relation of one of the officers of the Society was the contractor, and then it was stopped.

How near was the degree of relationship?—It was a female relation; I forget now.

You never heard of loans of money, to a considerable extent, from the masters of charter schools to the officers of the Society?—No; never.

Appendix, N° 110.

Examination on Oath of James Adamson, Esquire; on Thursday, October 28th, 1824.

YOU hold the situation of Secretary of the Incorporated Society for promoting English Protestant schools in Ireland?—I do.

How long have you held that situation?—Twenty-six years.

In the situation you hold, is it part of your duty to superintend the books of accounts that are kept for the Society?—Yes.

Do all reports that are made to the Society, necessarily pass through your hands?—Yes.

What reports are made from the different schools to the board?—There is a half-yearly and yearly report made by the local committee of every charter school; and there is a letter to be written by the visitor catechist of each school, every month, upon the state of each school.

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C. R. Elrington,
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What inspection do those reports undergo, upon their being received?—They are laid before the committee of fifteen.

How long after their receipt are they laid before the committee of fifteen?—According to their dates; they receive five or six of these reports every Wednesday.

Are the reports from the different schools all made up to corresponding periods?—Yes.

Are they, in point of practice, received from each school nearly about the same time?—No; there may be a month or two difference between them.

To what do you attribute that?—It depends upon the attendance of the local committee.

How often does each local committee report in a year?—They ought to report half-yearly, the 24th of June, and the 25th of December.

State what is the course that is usually held with respect to each of these returns, as they are received; according to what rule do you submit them to the committee of fifteen?—The committee meet every Wednesday, and they are generally laid before them according to the priority of their dates; they read as many of them as they can, and consider as many of them as they can on each Wednesday.

In what way are the observations of the committee of fifteen minuted; is there a minute book kept?—Yes, there is.

Are the reports themselves filed, or copied into books?—No; they are not.

Is there a regular entry made into the minute book, on the day on which each report is submitted to the committee of fifteen?—Yes; there is. I should mention, when you asked me in what order they are laid before the committee of fifteen, there may be some of them requiring an earlier answer than others, and any report of that nature is laid before the committee, before another which might be of an earlier date.

And you are to be understood, that if there is nothing of any particular urgency, they are submitted according to their dates?—Yes.

Suppose a return is not received within three months after it ought to have been in due course, should you write to inquire why it had not been transmitted?—We do not always write; we take it for granted there is nothing particular relating to that school, and that the local committee has been prevented assembling.

Is there any thing that makes it imperative upon the local committee to assemble?—No; it is voluntary.

Can you state the longest period that has elapsed without a report in any instance?—Indeed, I think not more than three or four months.

What course is taken with regard to the letters of the catechists?—They are laid before the committee of fifteen, every Wednesday.

Are they transmitted regularly?—I cannot say they are.

Do I understand the rule to be, that each catechist should transmit a letter monthly?—Yes.

Can you give us any idea of the degree to which it is neglected?—If there is any thing particular at the school, any matter of any particular importance, the catechist writes; and he very frequently omits doing so, if there is nothing particular to communicate to the Society.

When those letters are received, are they always submitted to the consideration of the board?—Yes.

Are the letters copied or filed?—No; neither copied nor filed.

They are preserved?—Yes, generally; any important letter.

Is it not a matter of course that they are preserved?—Yes, they are preserved.

Can the files of them be produced?—Not for any length of time past.

For a year past?—Yes.

Are the catechists instructed, when a child goes to service in any particular district, to communicate with the clergyman of that district?—There is a rule, directing that the officiating minister of the parish should be acquainted with that circumstance; there is a printed form of letter which the masters have, and which they ought to send to the minister of the parish where the child is apprenticed.

Is that invariably done?—I do not know whether it is, or not; it ought to be done by the masters of the different schools.

Has any inquiry ever been made of the master upon the subject, when a doubt has arisen?—Sometimes inquiry has been made to that effect.

Can you recollect the answers that have been given?—Yes; we have had letters sometimes from the minister of the parish, stating the conduct of the apprentices, but not many.

Do you apprehend, that is a rule which has been pretty generally neglected?—Very lately the committee renewed that order.

What circumstance led to that order?—An inquiry of one of the clergymen in Dublin, with regard to apprentices in his parish.

Is it not a part of the rule, that the clergyman should report to the Society, at stated periods?—No; it is not. I might mention, that before the payment of any portion of the apprentice fee, there is a certificate required from the clergyman, as to the situation of the child.

Is it not paid till the expiration of the apprenticeship?—No, it is paid by instalments, 40s. at the end of the first year, 30s. at the end of the second, and the rest is paid at the expiration of the time; and before that is paid, the Society requires a certificate from the minister of the parish, as to the care taken of the child; no part is ever paid without it.

In what way are they able to ascertain the facts they are called upon to certify?—According to the indentures of each child, the master must produce that child to the minister of the parish, and he can get no portion of the apprentice fee unless that child is taken care of, and brought regularly to divine worship; and the master must produce that certificate.

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In case of a boy being apprenticed in Dublin, how would it be possible for a minister to know the facts?—It is very difficult; the clergymen of Dublin often mention the difficulty, but the certificate is not dispensed with.

What proportion of the boys apprenticed out, ultimately receive their fee upon the certificate being produced?—I cannot say that exactly; but I think the great majority of them.

Do you entirely lose sight of them after the apprenticeship is over, or are the Society able to trace what becomes of them?—They are not accurately able to trace it; the only mode they have of knowing their state, is the marriage portions they receive, both men and women.

Under what rules is this marriage portion given?—That they shall marry Protestants, and make an application within seven years after the expiration of the apprenticeship.

Do you happen to know what number of marriage portions have been given in the last twelve months?—Generally thirty in a year or thirty-five.

Have you any certificate that they continue Protestants to that period, to enable them to obtain the marriage portion?—Yes.

In what way do you maintain any connection with the children bound out to service?—They are apprenticed as servants, and payment is made of the bounty, at the end of the apprenticeship to the individual apprenticed; there is no fee paid with children apprenticed as servants; but at the expiration of the time, the person apprenticed, gets a bounty of three guineas.

Have you any means of knowing, whether the boys for the most part continue in the Protestant religion, or become Roman Catholics again?—I can only judge from the number of bounties paid, and marriage portions; in general, I think, they adhere to the Protestant religion.

Of those who are children of Roman Catholic parents, do you think the majority continue Protestants, or do they relapse?—I declare I have no means of judging.

Have you any reason to believe that many of the girls turn out ill; do they become of loose habits, and become abandoned women?—Not many, I hope.

The question is, what you have reason to believe?—I really cannot tell; the majority of them are apprenticed in the country, and I think the children in the country turn out much better than those apprenticed in Dublin.

Of one hundred apprenticed, is it your impression, that the majority turn out well or ill?—The impression is, that the majority turn out well.

What means have you of ascertaining, that the catechists do their duty, seeing you do not enforce the rule, that they shall make a monthly communication?—There is a return made with each half-yearly report, of the monthly visit of the catechist; he enters his visit, and his examination of the children in their learning.

Is that statement contained in the half-yearly report of the local committee?—No, it is not; he transmits it; but at the same time there is a copy in the books of the school.

What means are there of knowing that the account sent to you is correct?—The catechist certifies it; that is the only mode; he certifies a copy of his report, and enters a copy of it on the book.

What is the salary that is paid to the catechist?—Twenty pounds a year, I consider that is the salary; but that the committee of fifteen are authorized, under that rule, to suspend 10*l.* a year, if the duty is not performed satisfactorily.

Do you understand that the original salary was to be paid to him, whether he performed the duty or not?—That depended upon the committee of fifteen; the addition was an encouragement for greater exertion on the part of the catechists.

When was the addition made to the salary, to make it 20*l.*—I do not recollect.

Is the payment of the whole salary optional?—It is always paid to every catechist; and to two or three of the schools near Dublin, an additional 10*l.* a year.

To which schools are those payments made?—Clontarf, Santry, Kevin-street, and Baggot-street.

In what way is it known to the committee of fifteen, that the conditions required of catechists are properly fulfilled?—The catechists in Dublin have books lying before the committee every Wednesday; and with regard to the others, there are reports transmitted with the half-yearly reports; that is the only check they have.

Then supposing the catechist did not send up that return or report, which according to the rules, he is required to do, would the committee, notwithstanding that default, pay him the salary?—I do not recollect an instance of their omitting each half-year, to send up the weekly visiting reports.

Have you ever known an instance of the salary being withheld, in consequence of the duty not having been performed?—Not for the last fifteen or twenty years.

Do you believe during all that time the duty has been faithfully performed?—I believe it has generally.

Is it your belief that it is faithfully performed out of Dublin?—I declare, I cannot tell; I am afraid some of the gentlemen are not so attentive as others; but in general, I think they are attentive.

Are there weekly visiting reports sent up half yearly, such as would entitle them to that increased salary under that regulation?—Yes, there are.

In every instance?—I declare I do not know; I do not always read those reports.

Previous to the issuing of the salary, or when it is demanded, is any step taken to ascertain whether the duty has been performed?—No; the salary is charged by the master in the account.

And it is issued as a matter of course?—Yes.

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So, that supposing the catechist altogether to have omitted his duty, the salary would be paid?—No; not if there was apparent neglect on the part of the catechist.

The master draws for the money, as a matter of course?—Yes.

And it is issued, as a matter of course?—Yes.

And no inquiry takes place previously, to ascertain whether the duty is performed?—Only those reports.

Do the committee see when the masters' accounts are sent, whether the duty is performed?—Yes; they always see the report.

Supposing the report has not come up, would they stop the issue?—No; I conceive not.

The catechist is directed by the rules, to transmit a quarterly report; how do you distinguish that from the monthly letters?—It is a half-yearly report that is now required.

The catechist's report?—I do not recollect any thing about that in the rule.

There is a rule, "That no catechist shall be considered as deserving of the increased allowance, in pursuance of the resolutions of the 6th May 1801, unless he shall, at least once in every quarter, distinctly report the state of the religious progress of the several children under his care; distinguishing the classes into which they are divided, the books that each class respectively reads, and the improvement of the children, not merely in the recital of the responses, and the Church catechism and explanation, but in understanding the full meaning and import thereof, and the practical knowledge of the truths and duties of the Christian religion." I wish to know whether that report has or has not any thing to do with the monthly letters you alluded to before?—The monthly letter is a different thing; that rule is now complied with half yearly.

Does the half-yearly report comply with that rule?—In general, it does.

Do the reports that are sent half yearly, comply with these requisitions, or not; is it done half yearly by any new rule or direction, or is that the subsisting rule?—I consider this rule rescinded, in consequence of sending up the reports of the local committee half yearly.

By what power was that rescinded?—By the committee of fifteen directing them to send half-yearly reports.

When was that order made?—Four or five years ago, I believe.

Has that been transmitted to us, together with the other rules and regulations of the Society?—I do not know.

Do you, or any other person, ascertain that those half-yearly reports contain the requisites required by the rule of the 6th of May 1801?—The catechists in general send them; they may omit it sometimes.

You must understand the distinction between the fact of sending the report, and the fact of that report containing the particulars that are required by the regulation of the 6th of May 1801; do the reports contain those requisites?—They do; I mean the reports of the catechist, not the local committee.

Do they particularize those things?—Yes; I do not say they are constantly sent, but in general there is a printed statement for the purpose; a printed form in which it should be done.

Does the half-yearly report of the catechist contain any thing else but a transcript of the entries he is to make weekly, in the book?—No; but there is a separate return made, in conformity with the rule of the 6th of May, stating the advancement of the children, and the books they read.

Is it a part of the duty of the catechist to inspect the different parts of the school-house and rooms?—Yes, it is.

Supposing it to be a fact, that at one school there was a dormitory in which the catechist had never been during the recollection of any of the boys now in the school, how would that be known to you as secretary of the Incorporated Society?—It could not be known to us.

Could it be known without the catechist told it himself?—No.

In page 20 of the printed regulations, there is a direction with respect to the return of the number of children from the several chartered schools who attend divine service; and in order to enable the clergyman the better to sign the return, it is directed that a list of the children attending divine service on each Sunday, shall be shown to him, and signed by him, and that he shall see that they correspond with the list; have those directions ever been rescinded?—Never.

According to the best of your belief, are they in general complied with?—I cannot tell at all, about the names; but so far as the return goes, they are complied with.

Would you consider, if it were brought to the knowledge of the Society that it was not complied with, that the conduct of the catechist would be examined into?—Yes; I should think if the committee thought that rule neglected, they would inquire into it.

Did it ever come to the knowledge of the board, or of the committee of fifteen, that such lists were not kept?—No, it never did.

Did any omission of duty in any catechist ever come to the knowledge of the board?—Yes.

What was the consequence?—The consequence was, an application to the bishop to recommend another gentleman.

In what case?—I do not recollect the case; I believe I may be able to do it; it is a great while ago, it was at Trim; it is fifteen or sixteen years ago.

For the last fifteen or sixteen years, has any omission of duty by any catechist, ever been discovered by the committee of fifteen?—I do not recollect any.

Has any communication been made to the catechist at Sligo, upon the subject of the attendance of the children at the church?—I wrote a letter to the catechist at Sligo school, by order of the committee of fifteen, requesting his particular attention to the returns of the children's attendance at church, which was the complaint made by the Commissioners.

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Has any thing else been done?—No.

Have not the committee of fifteen thought it right, on some occasions, to send round to get individuals as inspectors?—Yes.

On what occasion has that happened?—It was found necessary some years ago, to appoint a person to teach the children in the different chartered schools, Psalmody, and there was a person appointed for that purpose; and in performing that duty, the committee found his services very useful in other respects, and they appointed him to visit the schools, and report upon different matters connected with the schools.

What was the name of that person?—Mr. Nelson; the committee found that that measure gave them fuller information upon the state of the schools, than they before received.

What authority did he receive from the committee of fifteen to visit the schools?—To inspect them, and visit them and report.

Did he draw up regular reports?—He did.

Are those reports in existence?—I believe not.

In what condition of life was he?—Something perhaps of a better description of parish clerk.

Have not some other individuals been appointed since?—Yes; the Rev. Mr. Thackeray.

Was that in consequence of any complaint, or in consequence of suspicion of any individuals, which gave occasion to his being sent round?—I think it was in consequence of the report of the board of education.

They recommended it should be done at stated periods—I do not know that; they recommended a permanent person.

Upon how many, and what occasions has this visitation been made?—Since that person, the only persons who have been visitors, are Mr. Thackeray and Mr. Lee.

How often did Mr. Thackeray make that visit?—Two years.

Have you his reports?—Yes.

How often did Mr. Lee make the visit?—One year.

Have you his report?—I believe we have not his report of all the schools.

Does any individual hold that office at present?—No.

Why not?—It was struck out of the estimate sent to Parliament last year, or the year before, in consequence of a reduction of the expense being requisite.

What was the expense of it?—About 300*l.* a year.

Did Mr. Lee report specially upon each school?—Yes.

Was there any general report of his?—No.

Was there any general report of Mr. Thackeray?—Yes; there were two general reports of his.

Have you ever heard, whether any general report of Mr. Lee existed?—I have heard so.

Can you account why it is not now in existence?—Yes; my opinion is, that Mr. Lee did not think it expedient to send the report to the board.

Have you ever heard whether any member of the board had it?—No.

Have you ever heard any reason assigned, why he did not think it expedient to send it in?—

No; I have heard it was transcribed, and that it was very unfavourable to the general management of the affairs of the institution; and for that reason he did not think it proper to send it to the board.

Who did you hear that from?—From the master of one of the schools.

Is that fact known to the committee of fifteen?—No; not as a body.

When did Mr. Lee's inspection take place?—In 1820, and 1821.

Was the office of inspector considered a permanent office?—No; never, I believe.

At whose recommendation were the different reductions made; did the committee of fifteen submit to the chief secretary, a plan for reducing the expenses of the chartered schools?—The chief secretary wrote to the committee to make the estimate as low as could be, and they reduced the allowance for the diet of the children, and made reductions upon various items, and this they struck out.

This was struck out at the suggestion of the committee of fifteen, not of the chief secretary?—Yes; having reports so recently from the school, they did not think it requisite to continue the inspection.

Are the board to understand, that upon the committee discovering some of their schools were in an unfavourable state, they thought no further inspection was necessary?—No; I mentioned that the report of Mr. Lee never went before the committee of fifteen, nor do I know that it is known to many members of the committee, or perhaps any of them.

Are the reports you have of Mr. Lee of particular schools favourable or unfavourable?—I think in general favourable; in some schools it is otherwise.

All the reports of course are preserved?—The reports of those inspections are preserved; but the mere weekly reports of the catechist, as they only mention his visiting the school and examining the children, are not preserved.

Do any persons generally attend the meetings, except the committee of fifteen?—No.

How many constitute a quorum?—Three.

Does the name of each person who attends on each Wednesday, appear in any book?—Yes.

When any business of an extraordinary nature is to be taken into consideration, is any special notice given to the board?—Yes.

What is the course taken, if you find that a master declines in health and becomes incapable of performing the duties?—The committee recommend him to be superannuated.

Have not some schools been discontinued?—Yes.

Can you state what number have been discontinued?—Arklow, Ballykelly, Creggon, Kilfinane,

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finane, Kilkenny, Loughrea, Maynooth, Clonmel, Dunmanway, Trim; Newport and Ray are day schools.

What has been done with the houses and lands attached to those that have been discontinued?—In every instance but one, they have reverted to the heir of the original donor; Arklow, for instance, is given up to Lord Carysfort; the lease of Ballykelly had expired; Loughrea given up to the heir, and Maynooth to the Duke of Leinster.

By what considerations were the committee of fifteen guided, in the selection of the schools that were abandoned?—The bad state of the buildings, the remoteness of the situation, and the indifferent inspection.

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Have any instances occurred of girls being seduced away from the schools by young men?—I believe not.

Are there elopements reported to the board?—Yes.

In case of elopements taking place, are the children always looked after, or do they suffer them to be abandoned?—The master generally inquires about them, and exerts himself to recover them as much as he can.

Do you know an instance of ten girls having lately eloped from a school?—No.

Do you know of any instance of girls being seduced by the master to whom they were apprenticed?—I never heard of it officially, nor do I know it.

In the case of elopements being reported to the board, do the board ever direct steps to be taken to recover them?—Nothing more than what the general rules require, which is, that the master shall make every exertion in his power to recover them.

Are they directed to punish them?—They are to correct them for faults; and that is a fault.

Do you recollect from Stradbally school, any boys having eloped at a late period, and the Society declining to take any trouble or expense in recovering them?—Yes.

Some of the Foundling Hospital children?—Yes.

They are lost now?—The committee ordered, that notice should be sent to the Foundling Hospital; but they declined any expense in pursuing them.

That was in the course of the present year?—Yes.

By whom are the masters appointed?—By the Society at large.

What rules do they follow in the selection and the appointment of the masters; is there any rule as to the age, or any previous qualification or instruction?—Yes; there is a rule that requires an examination by the committee of the Society, as to their qualification.

Is there any minute kept of the person by whom the masters are recommended to be appointed?—No; the names of the recommenders are not recorded.

Is it customary with the masters to apply to the committee as a committee generally, or do they apply to individuals?—I suppose they apply to individuals as well as the committee at large.

Are you in the habit of receiving letters from persons applying for situations as masters?—Yes, of course.

Are they addressed to you individually, or in your character as secretary?—As secretary.

Do you consider them as applications to you in your public capacity, and do you enter them as such?—They are not all entered; but when a vacancy occurs, all applications made are laid before the board.

Are not applications made to you by friends?—Yes.

Is there any rule as to age?—Yes, I believe there is.

Must he have been a schoolmaster before?—No.

Is there any rule as to his education?—Yes; there is a committee to inquire into his moral character, and his capability of teaching what is to be taught in the schools.

Do you frequently appoint people that have been themselves educated in chartered schools?—There have been instances.

Many?—Yes; I think many.

Have you been present at such examinations into the qualifications of the masters?—Yes.

Is there an election out of a plurality of candidates on each vacancy?—Yes.

On occasion of any particular appointment, are there more persons examined than one?—Yes; every one offering is examined, and then they submit such as they select to the board at large.

Do the committee recommend one?—Yes; they have sometimes recommended one; in general they have recommended an individual candidate.

Is the board at large, a different thing from the committee of fifteen?—Yes.

Do the board at large appoint the ushers?—No; the committee of fifteen.

By whom can the ushers be discharged?—The committee of fifteen.

Only?—Or the board.

Can the local committee dismiss the ushers?—No.

Can they suspend the ushers?—Yes; they may do that.

Have you ever known a case?—No.

Have you ever known any instances of ushers being dismissed?—Yes.

Lately?—I do not recollect whether very lately.

Have you had any complaint lately, of the conduct of any usher?—There was a complaint lately made from Stradbally, from the local committee.

Has there been any communication from the local committee of Stradbally?—Yes.

When was it received?—The week before last.

In the nature of a report?—Yes.

Has it been submitted to the consideration of the committee?—It has.

And any step taken in consequence?—They have appointed a new usher.

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What have they done with the old one?—They have sent him to Santry.

That is considered rather an advance, is it not?—I consider it so; and I believe he did.

What salary does he receive now?—Forty-three pounds five shillings.

What was it before?—Thirty-eight pounds.

Was the complaint against the usher, for misconduct?—It was a report from the local committee, stating they had discovered that the usher had been guilty of undue severity to the boys.

Do you recollect whether they state how they discovered it?—I believe upon the investigation of Mr. Foster.

Did the local committee transmit any evidence?—No.

Did the committee of fifteen understand, that one of the Commissioners of this board had, as you say, discovered improprieties in this school?—The local committee reported, that Mr. Foster had visited the charter school; and that they were concerned to learn, that an undue severity had been exercised towards the boys.

Did the committee of fifteen decide upon that case, without expressing any wish to know what the Commissioners had discovered?—The report of the local committee was read yesterday week, and the subject postponed until yesterday; and yesterday they appointed him usher of Santry.

Was any wish expressed to know, what it was the Commissioners had so discovered, previous to coming to their decision?—There was a report from the local committee, stating what they had discovered.

Was any wish expressed to know, what it was Mr. Foster had so discovered, previous to the committee of fifteen coming to their decision?—No.

Was there any inquiry whatever as to the particular facts that came to his knowledge, on the part of the board?—There was not.

Did the local committee transmit any evidence?—No; only the report, stating what had been discovered; I do not know the words of their report.

Did it appear from their report, that they had themselves examined, or that they were acting upon what Mr. Foster had discovered?—It appeared, upon their report, that they were satisfied that there had been undue severity.

Upon their own examination and not the examination of Mr. Foster?—Yes.

In point of fact, were the committee of fifteen in possession of any particular facts that came to Mr. Foster's knowledge, previous to their decision upon the case?—No; only a general statement. I was asked by a member of the committee, at the board, whether any communication had been made respecting Stradbally school, by the Commissioners of Education; and I said, No.

Has any other report been received from any other local committee that has been visited?—None but Sligo.

Has any step been taken with respect to the school at Castledermot, within this fortnight; any particular step?—No.

Have you had any communication from the catechist at Longford, as to the state of health of the master there?—Not very lately; not in the last month or two.

Have you heard any thing in consequence of the Commissioners being there?—No.

Are you aware of the state of his health?—Yes.

Are you aware he is an idiot?—I am.

How long has the board been aware of that fact?—Two or three months.

Not more?—No.

Recollect yourself?—It was not; it was never stated to the committee of fifteen, that he was in that state.

Has it ever been stated he was in a state of fatuity?—I do not think that it has.

The catechist has not reported that fact?—No.

Is the master of Longford the only master in the service of the Society, who is an idiot?—I believe so.

How did you learn he was an idiot?—I heard it about the office from report.

Has it ever come officially to the knowledge of the committee of fifteen?—I believe not.

Have you, being aware of the fact, ever communicated it yourself to the committee of fifteen?—Yes; I think I mentioned it.

How long ago?—About a couple of months ago.

Did you communicate it to private individuals of the committee, or to the committee as a body?—Not at all to them as a body.

Then the committee have never known it as a committee?—I think Dr. Hancock mentioned the circumstance to the committee, and proposed that steps should be taken to change it from a school for boys to a school for girls.

Does the fact, that the man is an idiot, appear upon any report, or in the proceedings of the committee, or upon any document?—No, on the contrary; it appeared to the committee by the last report we had from the medical person attending the school, that he was getting better.

Then the fact, that he has been in a bad state of health, was known to the committee?—Yes, to individual members of the committee, but not officially reported.

You have stated, that so far from knowing it, by the last report he was getting better?—There was an application for leave of absence, on account of his health.

The nature of his illness was not communicated?—No.

In consequence of the communication that took place between you and individual members of the committee, have the committee taken any steps to inquire into the state of his health?—

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No; I think they have received letters from the catechist, stating all the matters go on very well in the school.

The catechist has never represented, that he is in such a state as to be incapable of conducting the school?—I cannot state that positively.

Either that he was an idiot or in an infirm state of mind?—No.

It has never been stated that another person has been managing the school altogether?—No.

The usher managing the school part, and a relation of the wife managing the house and farm?—We knew nothing of that.

But there has been no report from the catechist of his being insane, or of his labouring under any infirmity of mind?—No, not to my knowledge.

How did you come to know it yourself first?—It was stated to the committee, he was in a bad state of health, and that it was necessary to change from his present place of residence to the place where he had lived, his native air; we had certificates from the medical person there, and they were, that they thought he would recover.

How did you happen to hear of the state of the infirmity of his mind?—I heard it accidentally in the office.

Are you aware there is a boy in that school that is an idiot?—No; I was not aware of it.

Does the system generally provide any means for removing idiots?—No.

Have you ever known instances of there being idiots in a school?—Yes.

What is done with them?—There are endeavours made to get them into the House of Industry, in Dublin.

If they are not got in, they are left?—Yes.

Is there one at Farra?—Yes, I believe there is.

Is it believed that the schools are all equal in management; or is it known to the committee, that the management of some is less good than the management of others?—It is known.

Are there any particular steps taken by the committee to improve the management of those that they suspect to be not in so good a state as the others?—I do not know of any; a master may not conduct the affairs of the school so well as another, and yet not be considered as deserving to be dismissed.

What schools do the committee believe to be the least well managed?—I think Longford is the lowest; we know more about some schools than others.

Which do you consider the next least meritorious?—We have very little experience at present. The Shannon-Grove; there is a new master there.

How long is it since he was appointed?—Not a year.

Was he under the establishment before?—Yes.

Where?—At Maynooth.

What was his character there?—He was a very well-conducted man; but that school was not in so well a conducted state as others.

Had the conduct of the master any thing to do with the abolishing of the school?—No, I believe not. Castle Martyr is not in a very favourable state.

Do you know any thing of Newport, in the county of Tipperary?—That is a day school.

Do you happen to know any thing of it?—I know it through the catechist, he has not reported very favourably of that school.

Did he report unfavourably of it?—No, I believe not.

Do you know any thing of the person of the master of Newport school?—Yes; he was master of Strangford.

Why was he removed?—For being inattentive to his duty.

Being inattentive to his duty, another school was found for him?—Yes; that was a day school. Mr. Thackeray visited the Strangford school, and reported rather unfavourably of it.

Was he represented by Mr. Thackeray, as a person incompetent for the situation?—No; in point of qualification he was very competent; but he was inattentive and negligent; and Mr. Thackeray recommended his removal from that school, considering that such a large establishment as that required a more efficient master; but he gave him hopes of another situation in a day school.

Do you know whether the day school at Newport has succeeded in the point of having scholars?—We have had a return of the number attending there.

From your general recollection of that return, can you say whether that school is well attended, or otherwise?—I cannot form an opinion upon that subject, because we have not the reports of Mr. Lee upon the subject.

Do you look to see the numbers?—Yes; and I know that other day schools are better attended; I know that Ray is better attended.

Do you know the situation of Clonmel?—Yes; I think fifty scholars attend there.

[Mr. Lewis.—I have been in the school at Clonmel, within the last fortnight, and found only two scholars there.]

Do you know the supply of the books at Clonmel?—I do not know the supply.

[Mr. Lewis.—There are no books in the school except the remains of the books that were there when it was a charter school; there are a few tatters of testaments.]

[Mr. Adamson.—We have had no applications for books.]

Do you know the condition of the master at Clonmel?—Yes; Andrew Martin is his name; he was the master of the boarding school when kept there.

Do you believe him to be a competent person?—Yes.

Are you aware he is a cripple from ill health?—No; I never heard of that.

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Were you aware he was so afflicted with the rheumatism as to be unable to go about?—No; I thought him a very healthy young man.

Do you know the person of the master at Newport?—Yes.

Do you consider him qualified for the situation of master?—I recollect his being examined by the committee, upon his election to Strangford school; I should consider him qualified in writing and accounts.

The question was asked generally; do you think him qualified to fill the situation of schoolmaster?—I must consider him a person qualified, from the committee having appointed him; I am not very intimate with him. I think he has peculiarities.

Are you acquainted with the master of Castledermot school?—I have seen him, and I consider him inferior in point of qualifications to many others.

Has he any peculiarities that you are aware of?—No.

Do you know any thing of his temper?—No.

Do you know that he was a shoemaker?—Yes.

What are the peculiarities you alluded to before, of the master of Newport school?—He is a whimsical kind of man; a flighty man.

And silly in appearance?—Yes.

Do you know what the schoolmaster at Clonmel is paid?—Fifty pounds a year.

Has he a house to live in?—Yes.

Has he also twenty-four acres of land, for which he pays 25s. an acre, a year?—Yes.

Are you aware that it is worth 4*l.* a year, per acre?—No, I am not.

Do you consider it contrary to the regulations of the Society, that the masters should take other farms than those that are leased to them by the Society?—It is not contrary to their regulations; they have given leave for it sometimes, but they must always state the quantity of land they have in addition; and if the board think proper to prevent it, they can; but it is sometimes an advantage.

Are you aware of any master having more than two farms?—No.

Can you state how much land the master of Stradbally holds?—Yes; I heard it from his usher, very lately, since the commission was appointed; he told me, and I was surprised at it.

Do you consider that as contrary to the regulations of the Society?—Yes.

Was that the first intimation you ever had of his holding three farms?—Yes; I never heard that he had a farm three miles from the house.

How many acres of land does he now hold?—About 100 acres.

Do you know what was the particular recommendation of the usher there, that induced the committee of the charter schools to advance him to a better appointment?—He was educated in the schools of the Society; and he explained the complaint made against him.

Do you mean that the committee of fifteen admitted his explanation, before they heard the charge?—They heard the charge the local committee had made, and upon his explanation, they sent him as usher to Santry.

Which was a promotion?—It is a larger salary; they wanted an usher there, and he was sent there, and the salary there was larger; they have given this man less than the salary the former usher had.

Have the local committee the power of examining on oath?—No.

Were the examinations upon which they founded their report, taken upon oath?—I cannot tell that.

You cannot tell whether they took any examinations?—No, I cannot.

Did the committee of fifteen, before they came to a decision upon the case of the usher, direct any inquiry, whether the local committee had taken any evidence?—No.

Were the committee of fifteen aware of the particular facts that had come to Mr. Foster's knowledge?—I think it right to state, that I mentioned when this man memorialled the committee of fifteen yesterday, to be appointed to the situation of usher, that there was a complaint against him of undue severity to the boys, and that the local committee had made such a representation.

Did it come to the knowledge of the committee of fifteen, that particular acts of cruelty had been made known to Mr. Foster?—They were aware that acts of misconduct had been charged against him.

Are we to understand, that though they knew the fact of Mr. Foster having discovered acts of misconduct, they were still ignorant what those acts were?—They understood they were acts of severity to the children.

Did he exculpate himself generally, or as to particular acts?—No, only generally; he was asked with what instrument he whipped the boys; and he explained.

Did the committee inquire as to the names of any particular boys that had been punished?—No; but the usher stated some particular boys, that had been punished the evening before Mr. Foster was there.

Do you conceive it probable, that the usher stated in his memorial, all the facts that Mr. Foster had discovered?—Indeed, I do not.

Do you think it probable, that the usher took exactly the same view of the facts stated, that Mr. Foster did?—Indeed, I do not.

Would you, if you had been acting as a member of the committee, have come to a decision upon the subject, without hearing what Mr. Foster had discovered?—I would not; but some members that were there on the first day, were not there on the second day.

You have stated, that the gentlemen who attended the first day, were not the persons who attended the second?—Not all of them; some were the same.

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Were there many?—I think there were five attended the first day.

How many yesterday?—I am not sure, whether three or four.

Of the three or four who attended yesterday, how many were there who attended the first day?—Two; only two, I think.

The minutes of the last meeting are always read over?—Yes.

Are the whole of the minutes read through?—Yes.

Had the committee on the Wednesday se'nnight, done any act as to this case?—Yes.

What act?—They read the report of the local committee; the letter of the Reverend Hunt Johnson, the catechist; the master's letter, and certificates with regard to his health; and the usher's memorial, and the accompanying letter from a gentleman, Lord Henry Fitzgerald; and they resolved, That the further consideration should be postponed till the following Wednesday.

What date was that letter of Lord Henry Fitzgerald?—I believe, an old letter, testifying to his character.

What did the man pray by his memorial?—That his case might be inquired into, as he had been unjustly dismissed from his situation.

He had been dismissed?—So it appears.

By whom?—He stated Mr. Foster had dismissed him.

In point of fact, has he ever been dismissed?—No.

Has he ever been suspended?—No.

His memorial purported to be an appeal against the decision of Mr. Foster?—Yes.

And the committee decided upon it without any communication with this commission?—Yes, they did.

And the result of the memorial and the examination of the case was, that he was promoted to Santry?—The report of the local committee was not read yesterday, it was read before; and they appointed yesterday to take into consideration the appointment of an usher to Santry, and they appointed this man.

They did nothing whatever as to the case with respect to Stradbally, but there being a situation vacant at Santry, they appointed this man?—Yes.

Is there any expression of opinion upon their minutes, as to the conduct of this man?—No.

Will you now state, which you consider the best schools?—I can tell which are considered good schools; I consider Celbridge to be a good school, Monastereven also; Ross is a good school, and I have always heard that Stradbally was well conducted; Clontarf and Cashel, Baggot-street, Dundalk, Farra and Kevin-street.

What do you think of Charleville?—I think that is pretty favourable.

Have you heard any thing of Monivea?—I would not consider that one of the best schools.

What is your opinion of Sligo?—It is not necessary to mention that now.

But before the late inquiry it stood very high?—Yes.

Have you the means of tracing, in your own office, what has become of any particular boy; supposing the documentary evidence relating to that boy, in the country, should be lost?—Yes; so far as the termination of the apprenticeship.

If he was transplanted half a dozen times, you could trace him?—Yes.

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Further Examination of James Adamson, Esquire; Friday, October 29th, 1824.

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ARE there not some schools that stand upon a footing somewhat different from those generally called chartered schools?—Yes.

What are they?—The Athlone and Roscommon schools, and the Lintown factory.

Are there any rules and regulations peculiar to those institutions, and that are not in common with the other chartered schools?—Yes; with respect to the admission of the children; they are different institutions; the Ranelagh schools are exclusively for the children of Protestants, and the Lintown factory is exclusively for the children of Roman Catholic parents, between the ages of twelve and sixteen years, who must be of Roman Catholic parents, and never have been in any seminary before, and particularly in none of the charter schools, to be brought up to the weaving business.

Is that a condition strictly abided by in the Lintown factory?—It is.

Are children never taken where one parent is Roman Catholic, and the other Protestant?—Yes; the committee have considered, that taking in such a child is complying with the will of the testator.

Are the children made to work in the schools belonging to the Ranelagh foundation?—They are expected by the committee to be employed.

Have they any peculiar system of labour?—No.

Have they at the Lintown factory?—Yes, the linen weaving business.

What agreement was made with the master of the Lintown factory, as to the work which they so produce?—The master has the entire produce, besides the Society paying him a salary, and for the diet and clothing of the boys, and they allowed 16*l.* a year for the repair of the looms.

Have the Society any means of knowing what is the value of the work produced in the schools?—No, they have not, except by the return of the master, unless the master was called upon, but he has not been called upon to make any particular return.

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Is it supposed to be a situation of much value?—I think it is one of the best.

Is he paid as much money as the other masters?—I think he gets a larger salary; he is paid more.

How many boys are in the Lintown factory?—At present, not more than from seventeen to twenty.

What is the present amount of the income of the estate left for the maintenance of the Lintown factory?—It does not exceed 500*l.* a year.

I have before me the Return made to the Commissioners of Education, in the year 1808, in which it is stated, that the income of the Pococke estate is 964*l.*; has it diminished in value?—It has, considerably.

Where is it situate?—The principal part is in the county of Waterford; the remainder is houses and ground in the city of Kilkenny.

Are any funds applied to the maintenance of the Lintown factory, except those that arise from the Pococke estate?—The Society have been obliged to advance money out of their funds, for the support of that and the Ranelagh schools.

Is it in the nature of an advance of money upon account, or a payment towards the maintenance of the school?—Towards the maintenance of the school.

Does the Society look for the repayment of that fund?—Yes, they do; since the debt has been increased they have diminished the number of boys, it was formerly forty; it is now only twenty; they have diminished the number so as to cause some saving.

Is there any particular application of the funds left by the late John Rogerson?—No; it goes to the general fund.

Does the estate of Dean Stewart of Ardpatrik, go to the general fund?—Yes.

Is Baron Vryhouver's in the same way?—Yes.

There is a bequest of 40,000*l.* by an unknown person?—Yes.

Is it at all supposed who that was?—It is not known to the board; but I have heard that it was a Mr. Hawkins, of London.

Does the grant of Erasmus Smith, of 250*l.* still continue?—It has been discontinued for two years; I have applied to the agent, and he said he would pay it next December.

Is there any other peculiar payment to the school at Sligo?—No.

Are the boys at the Lintown factory, clothed in the same way, according to the same regulations as the boys in the other schools?—Yes.

There is no difference in any respect?—No.

Has there ever been at any time any difference?—I believe there was, when the master clothed them; the Society now send down clothing from their contractor in Dublin, for the boys in the factory.

How are the boys from the Lintown factory disposed of?—They are apprenticed to the master of the school, according to the will of the testator, Bishop Pococke.

Do they, in that respect, differ from the weaving boys at Sligo?—Yes, entirely; those at Lintown are apprenticed, at least those who have attained the age of fourteen years, and they are admitted between twelve and sixteen; the Sligo boys are not apprenticed.

Is it known what becomes of the boys after their apprenticeship expires?—No.

Do they receive any premium?—Yes; they get a marriage portion. Some years back, the Society resolved to give those boys the same encouragement to marry Protestants.

Is that premium paid out of the funds of the Pococke estate?—Yes; indeed very few have got it.

To what do you attribute that?—To their continuing Roman Catholics; they are admitted between the ages of twelve and sixteen, and I think it is too late then to expect to make them Protestants.

Do they invariably conform to the Protestant worship, and learn the Protestant catechism, during the time they are in the school?—Yes; the Church catechism.

Is there a catechist there, as well as in other schools?—There is.

Is there any mode by which the Society are acquainted with the proportion of boys who relapse to Catholicism and those who remain Protestants?—No; except that very few receive marriage portions.

Can you state how many marriage portions have been paid in the last few years?—There is one.

There is no chance of that marriage portion being applied for by a person who is not a real Protestant?—No; it requires certain certificates.

Is there any rule of the Society that goes to this point, whether the children should sit down to their dinner, or stand up?—No: not that I know of; I believe it is practised both ways.

Is it at all thought objectionable that they should sit down to dinner?—I do not know that it is; I know they sit down at Clontarf school to their meals.

When the sites of the schools are restored to the families of the original grantors, are the buildings that are upon them valued, or are they transferred?—No; they are generally given up.

Are the buildings considered of any value?—No, they are not; at Maynooth, the old building was taken down by the Duke of Leinster.

Can you state what number of applications were made for admission, in the last year?—I should think from five to six hundred; besides the five hundred from the Foundling hospital.

Was the decision in the Sligo case made upon the 29th of September?—Yes.

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Was the whole of the evidence which had been transmitted by the local committee, and the whole of the evidence which had been taken before Mr. Grant and Mr. Blake, as Commissioners, read before the decision was made?—To the best of my belief, it was; it was given, after I had read it, to individual members of the committee who afterwards came in, and who had it in their hands for a length of time.

You read the whole of it, aloud?—Yes; I think, the whole of it. Yes, I did; I recollect I did.

What time did the board sit that day in the morning?—Before twelve.

At what time did the board break up?—Between two and three; or perhaps after three.

Between that time the evidence was read, considered, and the decision made?—It was.

Had the evidence been previously communicated to the members of the board?—I declare, I forget whether it was, or not, at this moment; it is in the possession of one of the members.

Prior to the meeting of the 29th, had the evidence and the minute of this board been sent round to the members?—No; it had not.

When was the evidence received from the Lord Lieutenant?—I do not know exactly the day it was received; but two or three days previously to the meeting of the 29th.

The evidence which was received from his Excellency, was the same as was transmitted by us to the board?—Yes, precisely.

The report received from Sligo, was taken into consideration on the 29th?—Yes.

Had it been previously considered by the board?—No.

Can you state, upon what day it was received in Dublin?—No.

Neither the evidence taken before the Commissioners who were at Sligo, nor the evidence taken before the local committee there, had been read by the committee of fifteen, or the persons who attended on the 29th, before the 29th?—No.

When the members of the committee who attended on the 29th, assembled, did you read the whole of the reports, and the evidence?—Yes.

That is to say, the minute made by the members of this board, the report of the local committee, the evidence taken before the members of this board, and the evidence taken before the local committee?—Yes.

Do you recollect how long it took you to read all these documents?—I read very fast; and I was desired to read it fast; and I read it in the course of three quarters of an hour.

The whole?—Yes.

How many members were present when you commenced reading?—I really do not recollect at this time; I believe all the five were present, who appear there; I recollect particularly, Dr. Orpen took it into his hands after I had read it.

Was the decision which appears on your minutes, drawn up that day, and reduced into writing?—Certainly.

Is it your duty to prepare documents of this description?—It is.

The minute therefore was drawn up by you?—It was.

Did it undergo any alteration after you had drawn it?—I believe not.

When was it signed?—On the following Wednesday, the 6th of October.

Was there any minute made in writing; short heads for this detailed minute on the 29th?—Yes.

By whom was that minute made?—By the Registrar.

Who is the Registrar?—Thomas Stuart.

Have you got the original note?—No, I am afraid not; these [*producing a paper*] are the rough notes taken by him; when they are written out, and signed, these are destroyed.

You stated, you had been directed to write to the catechist, at Sligo, desiring he would pay more attention to the attendance of the children at church?—I stated I did write; but there was no particular special direction,—under the general order I had authority to do it. I would wish to correct myself as to that minute; the whole of that minute was dictated to me, or written by the chairman, or a member of the committee.

Name him?—It was Colonel Blacker; and a fair copy was perused by the same member, at the request of the committee. I was asked yesterday, which I thought to be the worst managed school, according to my recollection, and I really think Kilkenny.

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Further Examination of James Adamson, Esquire; Saturday, 30th October 1824.

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REFERRING to the memorial of Thomas Eustace, the late usher of the school at Stradbally, presented to the committee of fifteen of the Incorporated Society, dated the 18th of October, I see, that the memorialist prayed, "That the honourable committee of fifteen would refer to the local committee of the said school," which he states to be "alone competent to draw a just conclusion upon the memorialist's conduct;" I would wish to know, whether the committee of fifteen, before they decided upon the conduct of that usher, made such reference as he applied for, to the local committee?—They did not.

Do you consider, that the proceedings of the committee of fifteen upon the communications they received of the state of that school, are now entirely closed?—Yes; unless some member of the committee thinks proper to bring the matter under further consideration; I am not called upon to do so.

Are you aware, that in one letter, signed "Thomas Eustace," dated October the 19th, 1824, he uses the following expression; "I think it but justice to lay before the board, a statement

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a statement as to how I have been treated by a Mr. Leslie Foster, one of His Majesty's Commissioners of Education;" and that in the memorial from the same person, transmitted with the same letter, the following expression occurs; "Another of His Majesty's Commissioners, a Mr. Leslie Foster?"—I am aware of those expressions.

Did the committee of fifteen, or any one of them, make any observations upon those expressions?—I do not recollect that they did; upon reading it they did not.

At any time afterwards, in the course of the meeting?—No; not upon those expressions.

They were passed over as any other part of the letter?—It may be proper to mention, that on the 27th, the day of the new appointment, I was asked by a member of the committee of fifteen, whether any report had been received from Mr. Foster, and I answered "No."

But there was no observation upon that expression?—No.

And upon your replying there had been no such report, they disposed of the business in the course of the day?—Yes.

It was not proposed to send to know whether there was any such report?—No.

You were not directed to make any application to any member of this board?—No.

Was it considered by the committee of fifteen, that Mr. Foster had dismissed this man?—Yes, it was, at least by some individual members of the committee, that Mr. Foster had turned him off.

Was their attention called to that expression of the local committee in their report, that he had "withdrawn himself?"—It was read by me, and it was then put into the hands of the chairman of the day, and there was no more attention called to it.

Was there any discussion or conversation upon the question, whether Mr. Foster had dismissed him or not?—No, there was an inquiry made whether he had so punished the boys.

Was the man present?—I do not recollect that he was present on the 27th, when he was appointed, but on the preceding Wednesday he was.

Were you present at that examination?—Yes.

Was any minute made of the questions and answers?—No.

Was he examined at much length?—Perhaps ten minutes.

Were the questions put to him by yourself or the chairman?—By the chairman.

Do you at all bear in mind the course of the examination?—Yes.

State it?—The chairman asked him the mode he pursued in chastising the boys, and he described the instrument as leather thongs, called Torrs; the chairman observed, that he had sat at that board for nine years, and that was the first time he ever knew such an instrument was used in the correction of the children. Another member observed, that such kind of punishment could not be dispensed with, or words to that effect; the chairman observed, that sitting on the form two or three hours, would soon bring a child to better conduct, instead of whipping them in that manner.

Did Mr. Eustace tell the committee any thing about a rope he occasionally made use of?—This was a rope.

Did he tell you any thing of a hempen rope, as contradistinguished from a leathern cat?—I do not recollect that he did; I understood it was the same instrument that the master used in chastising the boys, and which was used in the former school, Strangford.

Did he give any account with reference to the severity with which he used this, or the frequency of it?—I think he admitted he flogged them pretty severely; he does so in his memorial.

Was any inquiry made as to the number of stripes?—No.

Or as to the number of times in one day he ever punished one boy?—No.

Or into the extent of the injury any one boy had received from his punishment?—No, he was asked upon what part he flogged them, and he said he took down their breeches.

Did the usher make any mention of ever having used any branches of trees for punishment?—No.

Was the account given by the usher of this practice, such as to remove from the minds of the committee of fifteen, the impression they must have received from the report of the local committee, that he had practised for some time reprehensible severity?—I think he removed it from the minds of the majority of the members present, in a great measure,—not that they were all satisfied that he was not too severe.

Do you believe if the committee had continued to think he had long exercised undue severity, they would have preferred him to a more beneficial situation in Santry school?—No, I do not; I believe the majority thought the boys were not too severely punished.

And they were satisfied of that by the account given by the person punishing?—Yes.

Was any and what observation made as to the reason of appointing him to Santry school?—He had gone down to the school at Santry between the two Wednesdays, and the master of the school at Santry attended, and he was asked his opinion of Mr. Eustace, and he replied he thought he would make a good usher.

Had the master at Santry school had any previous acquaintance with Mr. Eustace?—I do not know.

Was the opinion of the master of Stradbally school asked as to the propriety of the subsequent appointment?—No.

Was the attention of the Committee called to the report of the local committee of Stradbally, before they examined the usher?—I certainly did advert to the report of the local committee to the chairman, who was not present on the preceding day, and asked him,

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whether he was aware there was a very unfavourable report of the conduct of the usher, and he seemed to be acquainted with it, and he seemed to think it not necessary to make any further communication.

Was their attention called to the opinion of the master of Stradbally school, that the usher was a liar, he states, "it gives him much concern to add, that his, the usher's remarks to Mr. Foster, respecting his the master's attendance in the school-room, were unkind, and by no means founded in truth," was the attention of the committee called to that passage in the letter?—Not on that day; that was on the 20th.

Was the letter of the 18th of October read at all upon the 27th?—No, nor the report of the local committee.

Were there on the 27th, persons present who had not been present on the preceding day?—Yes.

Did those persons dispose of the case without reading the documents upon which the merits of the case depend?—They did.

Or without seeing the individual accused?—Yes.

Did the members who were not present upon the preceding day, see the usher upon the day on which the case was disposed of?—No.

Is it usual for the committee of fifteen, where a complaint is made of an usher, or where disapprobation of his conduct is expressed by the local committee, to examine into the case by the examination of the usher, and decide upon the case without communicating with the local committee or catechist?—No, it is not.

Is it their course, when a complaint is made, or disapprobation expressed, of the conduct of a master or usher, to refer the subject to the consideration of the local committee, to be guided by the report?—Yes.

Can you inform us why the usual course was departed from in the present case?—The committee had before them the report of the local committee upon the subject,—they had sufficient information before them as they supposed.

The local committee express upon that report, disapprobation of the usher's conduct; I have asked you where disapprobation was expressed, was it usual for the committee of fifteen to examine the person accused, and dispose of the case without referring to the local committee?—No, they always refer to the local committee, they frequently have their opinion before them at the time.

Has it ever occurred before the present time, after disapprobation had been expressed of the conduct of the usher by the local committee, that the committee of fifteen examine into that case, and dispose of it either by confirmation of the usher in his appointment, or by promoting him without further communication with the local committee?—I do not recollect any instance.

Then this case stands alone in that respect?—I consider that the committee of fifteen had the opinion of the local committee before them.

Did not that local committee express disapprobation of his conduct?—Yes.

Did any similar instance ever before occur?—I do not recollect an instance.

Is it usual for the committee of fifteen, where a complaint is made by the committee below, of the conduct of an usher, to go into the consideration of his general character, and dispose of the case without further communication with the committee below?—No, it is not usual.

Has it ever occurred before the present case to your recollection?—No, it has not.

Has the evidence said to be taken by the local committee, ever yet been transmitted to the committee of fifteen?—No, it has not.

In the present instance, the committee of fifteen were aware that the conduct of the usher had not only been disapproved of by the local committee, but also by one of his Majesty's commissioners?—I mentioned the circumstance; two of the members were certainly present when the whole business was read, and I mentioned that there was an unfavourable report.

Were the persons who had not been present upon the first day, but were present upon the last day, aware that the conduct of this person was disapproved of both by the local committee, and by one of his Majesty's commissioners?—Yes, they had heard that Mr. Foster had made an unfavourable report, but they had no document upon it.

And you know of no instance where the conduct of the usher was disapproved of by the local committee, taken by itself, in which the committee did not dispose of it upon communication with the local committee?—I recollect no instance of the local committee having reported unfavourably of an usher.

Did they ever come to a decision without communicating with the local committee upon the subject?—No, they have always communicated to the local committee their decision.

Previously?—No, not until after their decision. I do not recollect any case of the local committee reporting unfavourably of an usher; they have generally commended the ushers.

Have you brought the reports of the catechists, and of the local committees you were yesterday desired to bring?—I have not.

Why have you not done so?—I have not had time to make inquiry whether I could supply them; I have searched for them.

In what manner are they preserved in your office?—There is a vast multiplicity of papers in the office that are of such importance to be preserved, that these are not,—as to the copies of the visitors reports from the schools, so much attention is not paid to them,—but they are all in the office.

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What the commissioners require is not the copies of the visitors reports, but the originals of the catechist's reports, and the originals of the local committees reports?—They are kept.

About how many catechist's reports may you have received altogether since the first of January last?—Since the first of January last we have received a great mass of the reports for the half year ending the 25th of December; I may say all; and the greater part of those ending the 25th of June.

Do you mean, that those reports, ending the 25th of December, had been lost, or are forthcoming?—No, I hope they are all preserved; but for three years I could not get them.

If the rules of the society were observed, is it not the fact that each catechist would monthly have reported upon his own respective school?—Yes.

There are about thirty schools belonging to this society?—Yes.

It would follow, that about 270 monthly reports at least, ought ere now to have been made; of those 270 how many have been made, as nearly as you can answer?—There is a very small proportion; I cannot tell how many.

Have ten been received?—From the first of January to the first of October there ought to have been nine letters from each catechist; that would be 270 letters.

How many of those 270 have you received?—I declare I do not think there are fifty.

Upon your oath, do you believe that as many as ten out of those 270 regular monthly reports, have been received by you?—Upon my word, I doubt it. I think not; not regular monthly letters.

Can you recollect any one instance in which a catechist has made one of his monthly returns since the first of January last?—I do not think there is; there are schools in Dublin from which a monthly return is not expected, because they have a weekly list.

Have you searched for any of the reports of Mr. Thackeray and Mr. Lee?—I have them; I have not brought them here; I can send them this day.

[The witness was directed to send every paper he could possibly find of those called for by the Commissioners, on Monday next.]

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Examination of John Vickers on oath, Thursday, 4th November 1824.

WHAT office do you hold in the Incorporated Society?—Messenger.

What is it your duty to do as messenger; have you any particular duty?—To go on all messages for the board, and carry letters, and one thing or another, and to attend the board on board days, or any other day; I am there every day from ten till three, and sometimes four.

What salary have you?—Forty pounds a-year, and five guineas a gratuity.

In what house do the Society hold their meetings?—55, Aungier-street.

Do you live there?—No, I do not.

In what office does Mr. Adamson transact his business as secretary?—In the society house.

Is it your duty to attend in Aungier-street as messenger?—Yes.

Do you attend from day to day?—Yes.

Is the time you have stated, the time you ought to attend, or the time you actually do attend?—The time I ought to attend.

From what time do you actually attend?—From ten till three.

Is there any other messenger than yourself?—No.

Do you employ any deputy?—No.

Have you any other duty, trust or employment connected with the Society?—My wife is matron to the asylum for girls that are out of situations, and that are sent to her, and she provides them with situations.

Where is this institution?—In Charlemont Place

Have not the Society for some years been in possession of a house in Charlemont-street?—Yes, they had a charter school there formerly; now they have not.

Describe the purpose to which that building is now applied?—It is now occupied by a parcel of vintners, who took it from the Society; this institution is in another house that belonged to the Society.

Which is now converted into a refuge for young females out of situations?—Yes.

Under what circumstances do they come to that house?—As to some of them, their masters and mistresses went to America, and left the poor girls in the streets; and then the board sent them up to my wife, and she provided situations for them.

When was it first established?—I think two years ago.

How many persons have been in it since it was established?—I dare say about sixty.

How many are in it at this moment?—Thirty-one.

What is the greatest length of time that any of them have been absent from a charter school?—They are young women mostly; some of them four or five years; I am not exactly sure.

In order to obtain a refuge in this asylum, what step is it necessary the young women should take?—They come forward on Wednesdays and memorial the board, and then the board inquire into their circumstances.

Have any of them been admitted without presenting such memorial?—I believe none; indeed they might have come forward and had no letter at all.

What is the age of the oldest person who has been in this asylum?—I think about twenty-four.

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Are there any persons that are now in this institution that have been in it ever since its first opening?—I believe there is one of them, and she is a very low girl, and I am afraid not fit for any thing.

Do you mean low in stature, or low in intellect?—Low in stature.

A dwarf?—Yes.

Are the number that you can receive limited?—No, they are not.

Is the house full?—Indeed it is pretty full now; we have room for a few more.

What is the greatest number you have ever had in it at any one time?—Thirty-four.

What allowance is made for their maintenance?—Ten-pence a day, no salary whatever; and I find coals, candles, soap, and every thing myself.

What allowance is made for the clothing?—£. 1. 19s.

By whom is the clothing supplied?—By my wife.

Is it by contract?—Yes.

What quantity of clothing is she bound to supply?—That is according to circumstances; I have an account of what we furnish. Some girls, when they come in, may have a good shift or two, and we do not then buy them a shift, we buy them things that they want; I have an account of every thing I buy. I expend the whole £. 1. 19s.

Have you received some idiots into the institution?—Not one.

In what way do you account for the necessity of providing this institution; why is it necessary there should be a refuge for these people, when they are able to gain their livelihood?—Yes, if they have situations; but it is very difficult to get situations; they have often been obliged to pawn their clothes.

Have they conducted themselves well in their situations?—Indeed they have, very well; we have got some very respectable situations for them.

What made it necessary to provide this institution for the boys; is it at all necessary when a boy is provided with a good education?—I think it would be very necessary to have such an institution for boys; when they leave their situations, they have no place to go to, and they are in the streets, and may commit thefts.

What have you to do with boys six or seven years old?—They were sent to me from Dublin; they were admitted, and sent up to our house.

For what reason?—To have clothes, and be sent to schools; I believe Ardbraccan school; it was merely a temporary thing.

Are the people in this institution employed?—Yes, we have them generally at work making shirts, or any thing we can get to do.

You take in work?—Yes, we do.

Are you charged by the rules of the Society with any value for the work?—None whatever; what little we do Mrs. Vickers has the profit of it.

Is any account kept of the work done?—No, I have not kept any.

Are the women constantly employed?—Indeed pretty well.

Are they made to spin?—No, not yet.

Or to weave?—No, but I have thought of putting up two or three looms for them.

Have you ordered any looms?—Not as yet.

Have you stated to the Society it will be very desirable to have looms?—No.

Is it your intention to do so?—Certainly.

Are the persons in this institution healthy?—Very much so.

Are they tolerably well behaved?—Indeed they are, very well.

What is the name of the dwarf you spoke about?—M'Gill.

Suppose the case of any girl having unfortunately so conducted herself as to lose her good character and reputation, under those circumstances would she be received into this institution?—Indeed I do not know; I never had any of those girls.

Have you had any applications from such girls?—There was a girl came the week before last to Dr. Thackeray at the office, and she was with child, I think, though she would not acknowledge it; he desired me to make inquiries into her character, and she went off before I could make the inquiries.

Have the girls any body to recommend them?—We always inquire into them; there is a lady who is constantly inquiring about them.

Who is that?—Miss Keating.

Do many persons apply for admission who are not admitted?—No.

Do you know John M'Hugh?—Yes.

What has become of him?—He is somewhere about Charlemont-street, working about here and there.

How came he to be sent, at seventeen years and three quarters old, to Stradbally?—All the boys were sent out of the house to make room for the girls; there were, I believe, three more of them sent at the same time.

Thomas Fitzpatrick, the same?—Yes.

Do you remember him?—Yes, he is doing very well.

He was sent to Stradbally?—Yes, I got a situation for him the week before last as a servant, and he is doing very well; these girls I have now with me would have gone to ruin if they had not come into the Asylum.

Is Mary Reid with you?—No.

How long did she stay in the school?—I do not know.

Do you remember the story of that girl; she seems the oldest girl of the party; where had she been?—I think she was from Charleville school.

She must have left it a great many years?—Yes.

Do

Do you know what she had been doing from the time she left Charleville, till she came to you?—Indeed I cannot immediately answer; I believe she went to her friends at Limerick.

Have any of the young women in this asylum relapsed to the Roman Catholic religion in the interval?—Not one.

Who is the catechist of this institution?—We have no catechist.

Have you any local committee?—Only Miss Keating; she visits very frequently.

Are you subject to any inspection, except that of Miss Keating?—Yes; other persons call in occasionally.

Are there any persons directed by the Incorporated Society to have an eye upon it?—No.

Does Miss Keating superintend voluntarily?—Yes.

Has she any authority to make observations, or find fault?—She has the authority of the Society; I believe she is one of the visiting ladies of Kevin-street school.

Whose duty is it to exert themselves to find situations for these girls?—Mrs. Vickers and mine.

Are the young women at liberty to go in or out as they please?—No.

Are they confined?—The door is not locked; but they do not ask to go out; they do not attempt it.

Have any of them gone away without giving you notice?—No, I cannot say they have.

Would you let a girl go away if she asked it?—Yes, I think I might.

Has any girl asked to go away?—No, never to my knowledge.

Is there any limitation of the age at which you receive them?—No.

Or of the time that they are permitted to stay?—No; any thing of a good servant does not remain long there. I dare say I could get off twenty good housemaids if I had them; we have not a good servant I dare say, now; I sent out four last week, and two this week; but we also teach them to wash and get up linen.

Do the girls read; have you any books?—They have prayers morning and evening.

Have you any books?—Only bibles and prayer books.

One?—We have more, but that is the only book we use in the house at present; we make them industrious.

Do the women ever read at all?—They do read the Bible occasionally.

Is there any premium given to the persons who take the girls as servants?—None they hire them as servants, and give them so much a year.

Who inspects the state of the dormitories?—Mrs. Vickers herself.

Whose duty is it to receive papers and letters addressed to the members of the Society, or to Mr. Adamson, at the Society's house?—Generally mine.

Does it ever happen, that the boys of the charter schools prefer complaints of the manner in which they are treated at the Society's office?—No, I do not recollect any.

Do they ever make communications in writing to the Incorporated Society?—No, I do not recollect; I recollect now, that some time ago, a candidate teacher at Santry brought a book of complaints of some of the masters, and he handed it to me in the office.

What was his name?—I do not know his name; I know his face.

Was it Moyle?—I believe it was, a sandy-haired boy; he handed me a book, and I asked him what it was; he said it was a complaint he had against some of the masters; "Dear me," said I, "this is very strange; when did it occur, or what is it." I think he told me either two or three years ago. I advised him, "Boy, take care what you do, it is a long time since; you should have laid it before the board when it occurred, and not have brought it so long afterwards;" however, so it was, he did not send it up to the board room that day, not that moment.

Did he leave it in your hands?—No; I laid it down by his side, he was standing by the desk.

Was it directed to any body?—I believe it was directed to Mr. Adamson; it was rolled up.

Was it sealed?—No, I think it was not; it was rolled up, and a string tied round it, and knowing the boy, I advised him to consider well before he acted, and he seemed to wish to take a little time to consider; I was afraid of it's injuring the poor boy and the masters, both.

What reason had you to think it would injure the boy?—Bringing it forward two or three years after it occurred. I told him he should have brought it before the board immediately.

What became of it?—Mr. Stuart came down stairs, and I believe he handed it to Mr. Stuart.

It does not seem he was convinced by your arguments, that he had better not deliver it; but finding you were unwilling to receive it, he gave it to somebody else?—He did not seem inclined to send it up.

Do you mean, he did not seem inclined to trust it with you?—I do not know; it might have been so.

Answer this explicitly; did you refuse to deliver it, or not?—Oh no, certainly not; I merely advised him to think of it.

Did you express great unwillingness to deliver it?—I do not doubt but I did.

In point of fact, he gave it into your hands, and you put it out again, advising him not to deliver it?—Yes.

And then seeing Mr. Stuart, he gave it to him?—I think so; I did not see it.

Is this the only occasion you have been applied to, to transmit to the Society papers containing complaints of the conduct of masters?—The only case; never before.

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Have you ever seen letters received by the post that you have known to contain complaints?—No, I have not; never.

Are you in the habit of receiving applications from masters or ushers connected with their objects, views and wishes?—Sometimes; very seldom indeed.

To whom is it usual for the masters and ushers to address their applications, for whatever point they may wish to carry?—Mr. Adamson, the secretary.

Are they open or sealed?—Always sealed.

Do they attend in person, or send them by post?—By post; they come free to Mr. Adamson.

Does it often happen, that you are acquainted with what the ushers wish; in desiring to be removed, for instance?—No.

Do they never consult you about the best mode and time of applying?—No, indeed; I do not recollect.

Are you personally acquainted with many of them?—No, very few.

Is it your duty to attend in the room when the committee are sitting?—To go in and out with letters, and any thing that may occur.

In whose hands are the memorials placed of those destitute women to come into the Institution?—I very often get them when they come to the board-room.

Are they sealed, or are you acquainted with them?—I believe they are generally sealed.

Are you in the habit of receiving fees or gratuities from persons applying to the Society?—No, I am not.

Have you never received any presents from any schoolmaster, or his family?—No, indeed, nothing; I believe I got about a year ago a few young goslings, from a master in the country.

Was that the only occasion?—Yes; to my knowledge.

Have you ever known of any presents from the masters to any officer of the Society?—No.

You never heard of such?—No; not that I know of.

Do you know of whom the boy complained, in the statement handed to you?—I forget; the boy told me three or four schools, but I knew the boy before, and that was the reason I took such pains with him.

This was in June last?—I really do not know, indeed; it was about that time.

How long have you known him?—About four, or five, or six months; coming backwards and forwards from the school.

What brought him to the office so frequently?—He very often brought the report book on the Wednesday, from Santry.

Was that all you knew of him?—Yes.

Did you know none of the persons of whom he intended complaining?—I think Ross was one of them.

Do you know the master of the school at Ross?—Yes, I do.

He is a friend of your's?—He was an officer with me for some years.

What did he complain of in particular, as to the master at Ross?—I really do not recollect?—I do not think I asked him any questions.

You only knew he complained about that master?—I think he complained of several.

Did you read the paper?—I read the first page; I had not time to read more.

What did it state?—I do not recollect the particulars.

Do you not recollect any of the other masters?—No, I do not recollect.

Did you not know at the time?—No.

Who was the master from whom you had that present?—I think the master at Stradbally.

Was there any particular inducement for it?—No, nothing; I was quite astonished.

Was he an old friend of your's?—No; I knew him by coming to the office.

What situation did the master of Ross hold in the office?—A clerk.

Had he ever been a schoolmaster before he was a clerk?—I believe not.

Had he been educated in a charter school?—I believe he was.

Is there any gratuity or donation of any sort or kind, received by any officer of the Incorporated Society from masters or ushers when they are appointed?—Not that I know of.

Have you never known an instance of any such?—No; not to my knowledge.

Nor of any present of any sort being made?—No, never.

Excepting the woman of low stature you have mentioned, whom you think it would be difficult to provide with a situation, are there any other persons in the Institution for whom you think there is little hope of getting situations?—We shall get situations (please God) for every other; they are very good girls.

Most of those girls have been apprenticed?—Yes.

Do you expect that the Institution will always be full?—I dare say it will.

Do you think, with the difficulties those girls find in providing themselves with situations, it would be possible to fill another Institution in the same way?—No, I think it is enough; but I think if there was one for boys, it would be well.

Have those girls all been apprenticed in Dublin?—No; some in the country.

Every girl is able to tell her own story, as to where she went and where she came from?—Yes, every girl.

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Examination of Mr. *Thomas Stuart*, on Oath, Thursday, 4th November 1824.

WHAT situation do you hold on the Incorporated Society?—Registrar, or clerk, according to the Act of Parliament; I am generally denominated registrar.

What is it your duty to do in that situation?—A great variety of duties. In the first instance, I attend the committees and board, and take minutes of their proceedings; these minutes afterwards the secretary and I compare, and a rough copy is made out from them by him; when that is done, I have to copy all the transactions that pass at the board for the different correspondents, and after that to make a fair copy into the minute book and general board book, of all the proceedings, and in fact, any other incidental business in the office, under the direction of the secretary.

Do all applications and memorials necessarily pass through your hands?—No; I do not know what you mean by applications; of what nature; I can tell you that applications for apprentices pass through my hands in the first instance, in regard to endorsing them, and preparing them for the board; all letters that the secretary hands to me for endorsement pass through my hands, and are returned to him, but any other letters and correspondence with the secretary comes to him in the first instance direct.

Are they necessarily known to you afterwards?—Not always; it may sometimes happen, I am not in the board room when a particular letter may be read; sometimes I have been desired to go down from the board room to copy some business, and during my absence business might occur that I might not be acquainted with, so far as the letter itself.

Are letters, papers, memorials and applications addressed to Mr. Adamson?—They are, generally; some come under the name, "To the Honourable the Incorporated Society."

Who opens them?—He does.

Are all papers of that kind opened by him?—Yes, and him only.

Are applications for admission into a charter school transmitted through you, or known to you?—They are known to me, for they come in the first instance to the office; many of them come inclosed to Mr. Adamson; those from the country all come to him in the first instance—then they are endorsed and entered in a book under my superintendence, either by myself or under my superintendence.

Do you reside in the house at Aungier-street?—No.

What salary have you?—One hundred and twenty guineas a year, including gratuity.

Any other privileges, perquisites or emoluments annexed to your office?—No, except in cases of extra business occupying my time after office hours, which occurs but seldom.

Is it customary to give fees by persons who apply at the office?—There are no fees of any description ever given that I am aware of.

Do you recollect an application being made to Mr. Vickers, to transmit a memorial which a boy of the name of Moyle had addressed to the Incorporated Society?—I recollect the transaction.

What do you know of it?—I recollect on a particular Wednesday after the board was over, I came down stairs and found on my desk a small book; a boy had been copying a letter at my desk; I asked him what the book was; he said that it was a book he wished to transmit to the Society; and I either asked him (I am not sure which) for it, until the following Wednesday, when he might come for it, or he requested me to keep it for him; I did do so, I kept it in my desk for five or six weeks, and the boy never called for it; Mr. Adamson had asked me for the book, and I gave it to him.

When?—Indeed I should think about a month ago; I should indeed think it above a month.

Are you sure it is more than a month?—No, I am not.

Are you sure it is more than three weeks?—I really cannot be positive.

Are you absolutely sure it is more than a fortnight?—Yes, to the best of my recollection.

Did you see the boy who delivered it on more occasions than one?—No, I do not recollect that I did.

What conversation took place between you and the boy at the time he presented it?—None.

Was his first application to deliver the paper made to you?—He did not make any application to me to deliver it, but to keep it for him.

Did he tell you what it was about?—He did not.

Was it in the boys hand at the time you received it?—No, it was on my desk.

Did Mr. Vickers tell you what it was about?—I do not think he did then; he afterwards told me.

Did you look at it?—I did.

Did you read it?—I do not know that I read it then; I gave it a cursory reading in the course of the day; a very cursory reading.

It contained complaints against different masters?—Not particular masters; it was general; the tenor of it was in the nature of a complaint; there were not any particular schools mentioned, that I recollect.

Did you read it?—I read it cursorily through; in fact I thought it a matter of no moment whatever, hardly worth reading.

Merely a complaint?—Merely a complaint.

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Of the conduct of the masters of the charter schools?—Yes.

What was it he complained of?—It appeared to me to complain of the mismanagement of the masters, or rather not doing their duties to the scholars; that appeared to me to be the tenor.

Therefore you thought it of no consequence?—Not coming from a boy in that sort of way.

Recollect whether there was any particular school mentioned?—I do not think there was.

Was Ross mentioned?—I do not think it was.

What has become of the paper?—I do not know.

Did you deliver it to Mr. Adamson?—I did.

Was it addressed to Mr. Adamson?—I think it was addressed to the committee of fifteen.

Being so addressed, you did not think it your duty to present it to the committee?—No; particularly as the boy requested I would keep it till he called for it.

Are you quite sure you have made no mistake in that, that the boy requested you to keep it till he called for it?—It was either I said, "I will keep it till you call for it," or he said, "keep it." I think it more likely he requested I would keep it till that day week.

But still you are not quite sure but you might have said that?—I might have said it.

Were you long in conversation with the boy?—I had no conversation with him.

Was he talking to Mr. Vickers at the time you first saw him?—No, he was copying something at my desk.

What was the purpose of his bringing it?—He did not bring it to me.

He was at your desk?—It was lying by his side; it was not for the purpose of my presenting it.

But you did present it to Mr. Adamson?—Mr. Adamson asked me for it, to the best of my recollection.

Did the boy hand it to you, or did you ask him for it?—It was on my desk, and I took it up and asked him what it was, and he said it was a book or paper he had just written; and I either asked him to leave it with me, or he said keep it, I cannot recollect which.

Did he tell you the purport of it?—No, he did not.

Did he call it a book?—It was like a book, with a blue cover on it; and I think he did.

Did he call it a complaint?—He did not to me.

Did he mention it was a paper he wished should come before the committee of fifteen?—Not to me.

Did you learn at that time in any way that his object was, that that paper should come before the committee?—Not till afterwards.

When did you learn it?—In the course of that day, after I put the book in my desk, or the next day.

From whom did you learn it?—Mr. Vickers.

What did he say?—He said it was a complaint against different schools.

Were you informed he wished Mr. Vickers to present it to the committee of fifteen?—Not then.

Were you afterwards?—Yes.

By whom?—Mr. Vickers.

What did he tell you?—That the boy had given him the book to give to the secretary, and he advised him to be cautious in what he was doing; that it might injure him.

When Mr. Vickers told you that, where was the paper?—In my desk.

It was after that you gave it to Mr. Adamson?—Yes; the circumstance took place nearly three weeks ago.

When you delivered it to Mr. Adamson you knew it contained complaints against charter schools?—I did.

Did you tell him so?—I did not; he asked me if I had not a statement of complaints against the charter schools; I said I had. He said, "Will you lend it me?" I said I would; but I told him the boy was to come for it.

Did you tell him the boy was to come for it?—I think I did.

Are you positive of it?—I think I am positive of it.

Has that paper ever come under the notice of the committee of fifteen?—I do not know.

Do you not see the minutes of each day's proceedings?—I do; it has not been noticed in any minute.

Did Mr. Adamson tell you how he knew of the existence of such a paper?—He did not.

Had the boy been writing at your desk?—He was copying something.

Did he tell you what it was?—Upon my word, I do not recollect that.

Was Mr. Vickers near you at the time you first saw the boy?—He was not.

Do you recollect any other instance of complaints being transmitted from charter school boys to the board?—I do not think I do; it is not in my recollection.

Try to recollect, whether from Sligo school you have ever known of a letter written from a boy there, making a complaint of the manner in which they were treated?—I do not recollect any such.

How long have you been in the office?—Upwards of twenty-one years.

Have you ever known any application made from Ross school?—No, I do not recollect any from the boys.

Have you any recollection of any letter having been received from any boy at Shannon Grove?—No, indeed I have not.

Then, generally, upon full consideration, you do not remember any written complaint of any boy having been seen by you, addressed to the board?—I do not recollect any such.

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Would your hand, or Mr. Adamson's hand, be the hand that answered this letter?—My hand and his signature. All answers to letters and applications are generally written by me, and signed by him.

Do you make entries in the books?—I do.

Do you keep all the books?—Not all.

Have you any thing to do with the account books?—No.

Do you keep the book in which applications for admissions are entered?—It is kept under my direction.

Can you say, what number of applications are made in a year for admission?—I think, within the last three or four years, applications to the extent of sixteen or seventeen hundred have been made; I believe the book is before the Commissioners.

In what situation of life are the applicants for admission, principally?—Very poor, very distressed; it occurs to me that the greatest distress prevails among the applicants for admission.

By whom are the applications actually made; are they by the parents of the children themselves, or are they transmitted by any other person of influence?—Generally, by the parents of the children; those residing in Dublin, come to the office and say they want a blank form for admission; this, Mr. Adamson or I, or whoever is in the office, gives to the parent or applicant, and the parent or friend then goes to the clergyman of the parish, or some respectable person, to recommend; it is always necessary that the clergyman of the parish should sign, and some respectable person to recommend, the mother, or father, or friend who applies, always signing the requisition.

Understanding that the document must be signed by the parent or friend, does not it however proceed in the form of an application by the recommender?—No, it is not in the form of an application by the recommender; the recommender states he knows the facts that are mentioned in that paper; if he is particular, he states the facts that he knows of the distress of the applicant.

Is the written application to the Society usually sent from the recommender, or the parent?—The application signed is in a printed form.

Who applies for that printed form?—The parent or friend.

Always?—In some instances, gentlemen in the country write for them; and sometimes gentlemen call for them.

In applications from the country, are the instances most frequent of gentlemen applying, or the parent?—Of gentlemen; the parents never apply from distant parts of the country.

They wish to lighten the burthens of the parents?—Yes.

Is there no portion of the Dublin applications of the same description?—The fewer number are; indeed there are not a great many instances of gentlemen coming in Dublin for those recommendations, the poor persons themselves almost constantly come in Dublin for those forms.

Are the applications principally on behalf of the children of Roman Catholic or Protestant parents, or orphans?—I cannot at the present moment draw the proportion; but they are for orphans, and for Protestant parents, and Roman Catholic parents.

Which is the greater number?—I should think the Roman Catholics.

Do you see the memorials that are presented for admission to the asylum at Charlemont-street?—There are no regular memorials; the individuals admitted there, come forward and produce testimonials of their good conduct—sometimes there are letters from them requesting to be admitted; in other instances, ladies in the neighbourhood recommend them to the notice of the Society; one lady in particular, who takes a great interest in looking after the children of the schools, has been in the constant habit of applying for admission of young women into the asylum.

What is her name?—Miss Keating.

Are there many applications made from young women who wish to get into the asylum, but who, from it not being sufficiently extensive, are not able to be admitted?—Several.

Have you reason to believe, that many girls educated in the charter schools, become destitute or forsaken?—I do not know; I have no means of knowing.

Can you, by reference to the book on the table, state the number of applications for admission into the Charlemont-street asylum?—No.

Or any book in the room?—No.

Or any book out of the room?—Yes; I can make it out.

Do the applications of the masters and ushers for promotion, or any other subject, come under your cognizance?—They do.

In what way are they forwarded or arranged?—They are forwarded to the secretary.

What does he do with them?—He has them placed in his alphabet or presses.

To whom does he transmit them?—He keeps them himself; the applications made to him for situations he keeps.

Does he dispose of the applications and decide upon them?—No.

To whom does he transmit them?—He lays them before the committee; the committee of fifteen.

Are the ushers or masters in the habit of applying through particular individuals, or always direct to the board?—To the board, through the secretary; they may apply to individuals, for what I know, to an individual member of the committee.

Do you believe that is a frequent course with them?—No, I do not; I believe the constant course is to apply to the secretary.

Is there any particular book of appointments or dismissals of ushers kept?—No.

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It is only to be taken out of the general minutes?—Just so.

Does it often happen, that an usher who is dismissed from one school is appointed to another?—I do not recollect an instance, at this moment.

Do you remember Maurice Egan being dismissed from Castledermot?—I believe he was.

Do you remember his being appointed to Ross, afterwards?—Yes.

Do you remember Thomas Eustace being dismissed from Strangford school?—Upon my word, I am not sure, whether he was dismissed or not; he was discontinued there.

What is the difference?—The one is a disgrace, the other may be for some offence that the committee might overlook, and again take into consideration.

You have those distinctions in your vocabulary, dismissed and discontinued?—No; I say with regard to him it might have been the case.

Do you know whether it was, or not?—No.

If an usher was dismissed from one school, would he be appointed to another?—Not without great consideration of his case; there may have been some feature in his dismissal, that the committee might afterwards take into consideration, and appoint him, as was the case of Egan of Ross.

What was the strong case of Egan of Ross, that entitled him to lenient consideration?—I do not know at this moment; it is some time since.

Are ushers generally dismissed in consequence of reports of local committees?—Yes; or the catechists.

Are all those reports preserved?—Generally; at least for a year back.

Have you an annual burning?—No.

What is your period of destroying papers; how often does it occur?—There is no particular period.

They are destroyed from time to time?—Yes; the useless papers are made foul paper of, those that are not of any consequence; I do not mean reports of the local committees, but the specimens of writing, and mere common reports of the local committees that do not relate to any thing particular.

Are they kept by themselves separate, or included with others?—When there is any number of them together, they are tied up in parcels in the first instance; when they come up from the local committee, they are inclosed, with the papers belonging to that half-year, in the account to which they relate.

They are taken out sometimes?—When that account has been before the committee, audited and read, and their resolutions made known, then the specimens of writing, and other useless papers, are considered of no value, and are thrown out of it.

You have said, you do not recollect any letter of complaint from any school in the country; do you recollect any letter coming from a boy of the name of Best, at Sligo, at any time?—No; I do not recollect that.

You do not recollect any circumstance of being directed to return any letter of complaint, or being directed to give any notice to the master of it?—No.

Do you recollect any other place where it occurred?—No.

Do you know what is the practice on those occasions of the board, if a letter comes up containing complaints of mismanagement, whether it is the custom of the committee of fifteen to send notice to the master, or the local committee?—I do not know of any such instance occurring respecting a complaint from a boy.

Has the catechist the power of suspending?—No; there is no member of the local committee, or catechist, who has the power of suspending.

Appendix, N° 115.

Further Examination of James Adamson, Esquire, Thursday, 4th November, 1824.

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THE board are desirous of calling to your recollection the memorial of one of the candidate teachers at Santry, which appears to have got into the hands of Mr. Vickers; would you be so good as to state what you know of it?—I have that paper in my hand.

[The witness produced it. See post.]

State under what circumstances it came into your hands?—It came into my hands from Mr. Stuart, the registrar and clerk, who just went out of the room.

Had the existence of such a paper come to your knowledge before Mr. Stuart delivered it to you?—No.

What is the first time you heard of the existence of that paper?—From Mr. Stuart, several weeks after it was given to the messenger.

Be so good as to state the first period you heard of its existence?—I should think better than two months ago, perhaps more.

Do you feel confident it was not less?—I am not certain; perhaps about two months or more.

Can you recollect at all the way in which the matter arose when Mr. Stuart communicated it to you?—I went into the office one day, and he opened his desk, and asked me, "Have you seen this paper?" "What is it," I replied. He shewed it me, and gave it me to read over. I afterwards found out that it was given to the messenger to give to me. I very recently found out, it had been inclosed for the purpose of being given to me.

Did you take the paper from Mr. Stuart's desk?—He handed it to me.

Did

Did you read it at the time?—Not at the time, I did in the evening. I read it in a hasty manner.

Did you put it by?—Yes.

Did any thing occur upon it. Did you think it your duty to submit to it to the board?—No, by no means; when I got it I had no idea it was to go before the board; and indeed I understood from Mr. Stuart, that it was in the hands of several of the members of the board.

Did you communicate with the boy?—No; nor he with me.

You only learnt the truth of the case within a very short time?—Yes; a very short time; about a fortnight ago; I heard it was intended for me; I think it was from the master of Santry school, I heard that it was folded up in an envelope, and given to the messenger for me, as a document to have been laid before the board; and if it had been so, I would have done it; for never did I suppress a paper that was to come before the board, even if it arraigned my own conduct.

What next occurred after reading it?—I laid it by with an intention of returning it to Mr. Stuart.

Did it occur to you to speak to any body of it?—Not till very lately I heard from Mr. Devine, that it was a document intended to be laid before the board.

Did no conversation pass with any body upon the subject, but Mr. Devine?—No; only with Mr. Stuart at the time he gave it me.

But with that exception, nothing passed?—No.

What passed between Mr. Devine and you upon the subject?—He entered into conversation with me upon the question of what the object could have been of summoning those boys, and he mentioned a boy of the name of Moyle, and he mentioned the Ross school, was the subject of the evidence he was to give here; and then he mentioned the circumstance of that paper—that Moyle was the author of that book, and that was the first time I knew he was the author of it, for I did not recollect it.

Do you know how Mr. Devine acquired his knowledge of that fact?—Indeed I do not.

What led you to believe that the existence of that paper was known to any body?—Mr. Stuart mentioned it was in the hands of several members.

In what way could it come into their hands?—By the boy himself.

That he had multiplied copies of it you mean?—Yes.

When did Mr. Stuart mention that?—At the time he gave it me; I read it in the evening, and have never seen it since, until opening my drawer yesterday, looking for the charter of the Incorporated Society, which one of the members called for; I thought it might be it, and took it up.

If you had not believed it was in the hands of the members, should you have thought it your duty to present it?—No, not at all; I considered it merely as a production from a forward boy.

Did it not occur to you to ask some of those members, whether they had got it?—No, indeed I did not, nor should I deem it proper to ask what papers had got into their hands; I think he mentioned one gentleman of the committee who had got a copy.

Mention the name?—The Archdeacon of Dublin.

After the conversation with Mr. Devine, did you mention the subject again to Mr. Stuart?—No, I did not; I had no conversation with Mr. Stuart upon the subject till last night or yesterday.

Did any thing particular lead to the subject last night; had you received any other communication respecting it?—We had a general conversation as to the Santry boys; I think I was enumerating to Mr. Stuart what schools I considered good ones; and that I had mentioned Ross; I think he mentioned something about it. I never saw Ross school.

Did Mr. Stuart explain to you in what way he had become possessed of the paper?—I believe not; I am not quite sure; perhaps if Mr. Stuart was present he might recollect that he did; I do not know how long it was in his hands.

You did not know how it came to Mr. Stuart's hands until lately?—After I had the conversation with Mr. Devine, I remonstrated with the messenger for withholding any paper, saying if it was a complaint against myself I would lay it before the board. The moment I heard it had been delivered to the messenger to give to me, I asked him how he came to keep it back, and told him he acted extremely improperly in having done so; that if it was a complaint against myself I would have laid it before the board as I would have done.

Did you first hear of the existence of that paper from Mr. Stuart?—Yes.

Do you think Mr. Stuart gave it you after any thing had transpired as to the Sligo business?—I think it was before that business.

[Mr. Thomas Stuart was again called in; and his evidence relating to the memorial was read over in Mr. Adamson's presence, upon which Mr. Adamson stated, "The first intimation of the existence of that book I received from Mr. Stuart.]"

(To Mr. Stuart.)—Do you wish to give any further explanation of the preceding part of your evidence?—No; it is still on my mind, to the best of my recollection, that Mr. Adamson did ask me for it.

Have you any reason to suppose, that the existence of this paper, or any copy of that paper, had ever come to the knowledge of any member of the committee of fifteen?—No; I have no knowledge of any such circumstance; the master of Santry school told me, that

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some of the boys had written letters to the Archdeacon of Dublin. I did not hear that any copies of this had been given, and that the boys were in the habit of writing to the Archdeacon of Dublin.

[At the request of Mr. Adamson, the following question was asked of the witness.]

At the time that Mr. Adamson was first informed of the circumstances under which that paper had been presented, did he express his disapprobation at the conduct of the messenger in not delivering the paper to him?—He did.

At what time did he so express his disapprobation?—I do not recollect.

Was it at the time you first delivered the paper to him?—No, for he did not wait a minute when I first gave it to him.

When did you first hear of any of the Santry boys having been examined by this board?—I think it is about a fortnight ago, some days ago.

Was it since the Santry boys were examined at this board, that Mr. Adamson expressed that disapprobation of the conduct of the messenger?—No; I think it was long before that, as well as I recollect.

Are you certain of it?—No, I am not certain of it.

(To Mr. Adamson.)—When did you first learn that the paper had been intended for the committee of fifteen?—I cannot state the precise period, I think about a fortnight or three weeks ago, to the best of my recollection.

I understood you that you learnt it subsequently to some of the Santry boys having been examined before this board?—Yes, I did.

Will you state when and under what circumstances you heard that that paper had been intended for the committee of fifteen?—I protest it is impossible for me to tell, perhaps Mr. Stuart can recollect.

Mr. Stuart.—No, I cannot.

(To Mr. Adamson.)—When did you first understand that this paper had been intended for the board?—I cannot recollect exactly.

Can you recollect from whom you heard it?—From the messenger himself.

And that it had been inclosed in an envelope for you?—Yes.

Did the messenger mention that fact to you, in consequence of any conversation between you and him upon the subject?—He mentioned it in consequence of hearing that those Santry boys were under examination—it was then he mentioned it.

You did not know that that paper had been intended for the board until the Santry boys were under examination?—Never, to the best of my recollection.

It was after you heard it was intended for the board, that you expressed your disapprobation?—Yes.

After you had finally learnt it was for the board, did you lay it before them?—No.

Will you explain why you did not?—I got it from Mr. Stuart, to return him again.

But you were in the possession of the document after you acquired the knowledge it was intended for the board?—No, I did not say I acquired a knowledge it was intended for the board; it was directed to me inclosed in an envelope, as I understood, and recalled by the boy.

Have you not just said, you did finally learn it was intended for the board?—I have said, I had learnt from the messenger the paper was directed to me to be laid before the board.

[The witness was desired to look at the title page of the paper in question.]

Does not that express directly that it was for the board?—It is addressed to the board; I had it in my drawer. I never thought it my duty to lay it before the board. I cannot say how many copies are published. Mr. Stuart desired me not to lose it, as he should return it.

Then we misunderstood you in supposing you to say, it did finally come to your knowledge that it had been intended for the board?—Yes, very lately I heard from the messenger that the paper had been put under a cover and directed to me on the Wednesday. “Why did you not give it to me,” I inquired.

It having so come to your knowledge, was it your intention to lay it before the board or not?—Not at all.

Why?—Because I did not receive it for the purpose of being laid before the board.

If this commission had not existed, what would have finally become of that paper?—I should have given it back to Mr. Stuart when he asked me for it.

With the knowledge that you had obtained from the messenger, that it was intended for the board, and had been directed to you to be delivered to the board, should you have thought it your duty to deliver it back to Mr. Stuart?—Yes, I should; and I did not consider it such a production as was necessary to be laid before the board.

What do you think constitutes the title of a document, inclosed to you for the purpose of being delivered to the board, to be dealt with as intended by the memorialist?—I should think a direction to the board, or to me as secretary to the board.

Is not, in point of fact, that document directed to the board, and was it not inclosed to you?—I do not think that document is a document directed to the board.

Will you explain why?—From the manner in which I received it, I did not know but it was a matter published.

After you found it was not a matter published, and that it did not come into the accidental possession of Mr. Stuart, but that it was a document actually intended for you, did you not then consider it as a paper coming to your hands officially?—No, I did not consider it

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it as coming to my hands officially; if I had received it on the Wednesday morning directed to me to be laid before the board, I would have laid it before them.

Suppose you had received this paper in the envelope in which you have learnt from the messenger it was originally inclosed, should you have deemed it your duty to have laid it before the board?—Yes, I think I should.

On finding that through the impropriety of the messenger, it was not delivered to you inclosed in that envelope, why was not it equally your duty to lay it before the board?—I did not receive information that it had been sent to me in that manner till very lately.

But when you received information that the paper had been in an envelope addressed to you, and therefore that it was a paper which, if it had come to you as it ought to have done originally, you would have laid before the board, why did you not then lay it before the board?—I believe there has been but one meeting of the board ever since.

Had you parted with the paper?—I had not the paper in an official manner; I had it from Mr. Stuart.

Have you ever parted with the paper since Mr. Stuart gave it to you?—No.

Have you allowed any person to read it?—No.

Do you consider it would be your duty to lay it before the board at any future period?—No, I should return it to Mr. Stuart.

Then it is not because there have not been meetings, but because you did not think it your duty to do it?—I thought it a very useless paper.

When did you first learn that any duplicate was in the hands of any member of the committee?—I never knew that any duplicate was in the hands of the committee.

Do you consider yourself at liberty to exercise your judgment upon the importance of a paper intended for the board?—No, I do not, by any means.

If you considered that this paper, instead of being in your view, one of an insignificant nature, was one containing matter that you thought of a grave, weighty, serious nature, should you have laid it before the board?—I think I should have spoken to Mr. Stuart, having got it from him.

If that paper contained matter of grave and serious charge against the general system of the Incorporated Society, or any particular person employed by it, would you have felt it your duty to lay it before the board?—Yes, if it came from any other source than that from which it came.

What do you mean by any other source?—From one of those Santry boys.

Do you conceive it coming from a boy, relieved you from the duty of laying it before the board?—From the manner in which I received it, I did not consider it a document at all to go before the board at the time I received it.

Then in the particular case, you did consider yourself at liberty to exercise a judgment upon the importance of the paper?—The paper was given to me not in an official way; I received that paper from Mr. Stuart, not to lay before the board, not as an official paper to lay before the board, but to read over and return to him, and it was only a very short time since I understood it was inclosed to me to be laid before the board.

If you thought the messenger was wrong in not delivering that paper to you, it being his duty so to do, would you not consider it equally your duty to lay it before the board, as it was his duty to deliver it to you?—No, I should not.

And you have read that document carefully over?—I never read it but that one evening.

Perhaps you have read many such?—Yes, I have at different times, but I paid very little regard to them.

Have you communicated them to the board?—I never received a letter or document to be laid before the board that I did not do it, even if it reflected upon myself, upon my honour and my oath.

Do you consider in general, that the complaints of the boys or girls at school, are to be treated with indifference?—Indeed I do not; but I think that those boys who are at Santry school are not boys, but that they have been kept too long at school, and are refractory and disobedient.

Was that one of the reasons why you thought it ought not to be laid before the board?—That was one reason, I paid very little attention to it.

The boys there are in the habit of making complaints?—Yes, and writing letters to different members of the board; and I understood that members were acquainted with writings of this kind.

Have you heard of any particular letter being written?—No.

Or of any particular member of the board having received such?—I mentioned before, that I understood letters were sent to the Archdeacon of Dublin.

[Mr. Stuart was here directed to withdraw.]

Do you recollect any letter of complaint being transmitted from a school in the country, intimation of which was almost immediately sent to the master, stating the name of the boy who complained?—No, I do not recollect.

If any such letter had been received by you, would it have been laid before the board?—Most undoubtedly.

Are you then quite sure no such letter was received by you?—I never received any letter signed by a boy from a charter school in the nature of a complaint, which I neglected laying before the board; the paper in question I considered as a kind of literary production from the Santry boys, not as a complaint.

The Commissioners have been informed by a boy, who stated upon oath that a letter was transmitted

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transmitted from the school, which letter he either partly wrote or saw written, and which he knew was dispatched; that within a week from dispatching that letter, both he and the other boy who were concerned in it were punished by the master for having transmitted it?—I should think such a letter never came to my hands.

Can you enable us to trace by whom that letter was received and opened, and by whom the information was sent of it to the master?—I do not know whom it was from, nor whom it came to.

Is it possible that the letters could be opened by any other persons than yourself?—It is possible; the messenger goes for them and brings them to the desk; they are frequently opened at the post-office to see that they contain no private communication; they are generally open. If I had got this letter from the Santry boys on that day, I would have laid it before the board, but I did not consider it a complaint, but a kind of pamphlet to be disseminated among the members and others.

Do you think it is the impression of the charter school boys, that there is little use in complaining?—Indeed I hope not; I have had several letters from boys of charter schools, and I never failed to lay them before the board.

As to any such letters as you have described, what has been the general course of answering them by the committee of fifteen; do you recollect any case where a letter has been sent down to the master informing him of the complaint, and of the boy who made the complaint?—I must consider from whence there was a complaint.

What do the committee of fifteen do when they receive one of those letters?—They refer it to the catechist of the school.

Does the catechist make returns of all punishments ordered by him otherwise than by his weekly or half yearly returns?—No, he does not.

Have the local committee any right to order a punishment without making an entry or note of it?—I do not recollect an instance of the local committee punishing; the rule is, that the master shall punish for faults.

If it had ever happened that a boy who had complained to the local committee, had been ordered by the local committee to be chastised as an example to the school, would the committee of fifteen have thought that the local committee outstepped their duty in so doing, would they have checked them or commended them?—They would not have considered it outstepping their duty.

If every boy who complained was punished, it would be an effectual mode of stopping complaints?—To be sure it would.

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Further Examination of James Adamson, Esquire, Tuesday, 16th November 1824.

[The witness was referred to extracts from several half yearly accounts, transmitted from the Charter School at Sligo.]

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REFER to the name of Philip M'Gann, who appears in the return of June 1822, to have been sixteen years and a half old, and in the return of the 28th of December 1823, to have been no older than fifteen, and to have been returned at fifteen and a half in the following half year, so that after the lapse of two years, he appears to have been a year younger than at the period of the first entry. How do you account for that state of the returns?—I cannot account for it.

Does it appear to you, the master could derive any benefit from making a false return?—I think I perceived in some of the evidence given, that the usher kept those lists.

If the returns are made by the usher, must they not be made under the direction and superintendence of the master?—Yes, certainly.

Do not the committee of fifteen hold the master responsible for the truth of his return?—Yes, certainly.

Are the original returns in the hand-writing of the master or the usher?—[The witness examined the returns.]—It appears to me to be the hand-writing of the master; I am not certain of it.

Is there not a column in those returns, in which the names and ages of the boys fit to be apprenticed out, are to be sent up to the committee?—Yes, there is.

Have you any previous to the one you now hold?—Certainly.

Refer in the papers before you, to the name of John Dimby; what is his age returned to be on the 25th of June 1822?—Sixteen and a quarter.

Look at the return of his age a year and a half afterwards?—It is stated to be fifteen.

Look at the name of James Kinsey, the 25th of June 1822?—Fourteen and three quarters.

What was it a year and a half afterwards?—Thirteen and a half.

Daniel Kinsey, the 25th of June 1822?—Fifteen and three quarters.

A year and a half after that?—Fourteen and three quarters.

Have you any doubt in your own mind, as to what the real motive of the master in making those false returns was?—It is a question it is impossible for me to answer.

Do you not see he had a direct interest in doing it?—It appears to me certainly, after what I have read as to the manner in which the boys were employed, to bear a suspicious appearance.

Had he not the benefit and advantage of the labour of those young men?—Certainly.

If they had been apprenticed out according to the rules of the Society, would not their place have been supplied by young children?—Yes.

Could

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Could he have derived from their labour, an advantage any thing like equal to those elder boys?—Certainly not.

Does not it appear to be a direct breach of the regulations of the Society, for his own advantage?—Certainly, it appears to be so; it may be explained by the master.

Is not the account to which those returns are annexed verified upon oath?—No, not the lists; the account is.

Do you consider the oath to extend to the truth of the lists annexed to the account?—No, I do not.

Have you lately received any communication from the school at Castledermot?—Yes, I have had a letter from the master, stating the usher is in a fever.

Does it contain any other statement?—No, I do not recollect that it does; I have a letter this day from a gentleman, who has discovered that three of the boys had eloped, and he has returned them by the police to the school.

Who was the gentleman?—The Rev. Mr. Morgan.

Have you had any communication upon that subject from the catechist, or any member of the local committee?—No.

Nor the master?—Yes, I think the master stated the elopement of the boys.

Did he assign any reason for it?—I think he mentioned they were foundling boys, and not so amenable to order as the other boys of the school.

Are all the members of the Incorporated Society summoned to attend the general meetings of the Society?—I cannot say that they are all summoned; we do not summon the Lord Chancellor and the Judges, we summon all the bishops that are in town.

The ecclesiastical members in particular?—We summon all the members except the Lord Chancellor and Chief Judges; the bishops are members by charter; we do not summon at all times all the members by charter.

Are the Judges ever summoned?—They have been summoned.

Have they been summoned the last year to any one meeting of the board?—I believe not.

Has the Lord Chancellor?—No.

Have any of the law officers of the crown?—I should think the Attorney General; but I am not sure—it is the duty of the messengers to summon them.

Is any notice given to the members of the board, when any matter of particular importance is to be brought under consideration?—Yes.

What is done upon those occasions?—A note is inserted in the notice, of the subject that is to be taken into consideration.

[The witness was directed to furnish a list of the members of the Incorporated Society at present.]

Can you state why a difference is made between those who are summoned?—It has not been the practice to summon those personages.

Can you state why?—Because they would not attend, probably.

Has it been discontinued of late, or can you say when it was discontinued?—I have never known any of those great personages to attend the board.

* * * * *

Are the Commissioners to understand you, that in point of fact you do summon all the laymen who are members of the Society, except the Judges and the law officers?—All those that are in town.

How do you know who are in town or not?—The messenger knows it.

How many such laymen may be members of the Incorporated Society, at present?—About twenty-five.

Not more?—I believe not more.

When is the general stated meeting of the Incorporated Society to be?—The regular meeting will be on the first Wednesday in the next month.

Do you summon the members for such regular monthly meetings?—Always.

Could you ascertain which of the members you summoned for the last such meeting?—I could not, myself.

Could it be ascertained in the office?—Yes, it could.

[The witness was directed to furnish a return of the names of all such members of the Incorporated Society as were summoned to attend the last general stated monthly meeting.]

Are you more particular in summoning the members for a quarterly meeting than a monthly one?—No.

Appendix, N° 117.

Further Examination of James Adamson, Esq. on Oath, Tuesday 11th of January 1825.

11 Jan. 1825.

IN what way are the contracts made between the Society and individuals who supply the schools?—What contracts.

Either for building, or for the supply of any of the articles used?—The Society contracts for the clothing of the children of the several schools, about the month of April or May every year; they insert an advertisement in Saunders's News Letter, calling for proposals, and appoint a day for the consideration of those proposals, and then they declare the contractor.

Do persons desirous of contracting give in tenders?—Yes.

Are they sealed?—Yes, they are.

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Are they generally numerous?—No, indeed, not very numerous.

That system began only in 1818?—Yes, I believe so, I am not sure.

Previous to that time the masters had generally the contract themselves?—Yes.

Do the masters now in all cases contract for the supply of the food?—Yes.

What public contracts are there?—There are contracts for clothing.

Is there only a contract for clothing?—There are several, there is a contract for the cloth, coats, waistcoats, and breeches; there is a contract for shirts, and there is a contract for shoes.

Who supplies the bedding, is there a contract for the bedding?—It is supplied by a man of the name of Saul, in High-street.

By contract?—No.

In what way is it supplied?—He furnishes his bill every quarter.

In what way is it ascertained that the prices charged are right?—If there is any material variation in the price of linen, there is an explanation called for; the blankets are mostly always the same price, I think they are 20s. and the ticken the same price.

Have blankets been at the same price for the last three years?—Yes, they have.

Are they English or Irish blankets?—Irish blankets.

Kilkenny blankets?—Yes.

Has not there been a great fall in the price of blankets in the last two years?—I do not know; but the person in the habit of furnishing, has been so for many years, and is a very respectable character, and supplies most of the public institutions.

Has it ever been suggested it would be better to contract for the supply of those articles—that they might be obtained on more easy terms in that way?—No, it has not, that I recollect.

Can you recollect how many persons offered to take the contract for the boys clothing in the first year that it was advertised?—Four or five.

How many in the second year?—I really do not recollect, I suppose about the same number.

Do as many persons continue to offer every year?—No, I think not; I think there were less last year.

How many offered last year, do you recollect?—Either three or four.

Are you sure there were so many as three or four?—Yes, I think there were; yes, there were.

Did more persons offer to make the clothing than offered for the shirts?—No, I think less persons proposed for the shirts; there were either two or three competitors for the shirts.

How was it as to the shoes?—I believe there were not more than two for the shoes.

Has the same person had the contract for the clothing from the first?—No.

Who was the first contractor for the clothing?—Mr. Thomas Oxley, merchant.

How long did he continue the contractor?—Four or five years.

Did he give satisfaction?—He did.

How came he to discontinue the contract?—There was a lesser proposal by another person.

Who was that?—A man of the name of Cusack.

Has he executed the contract to the satisfaction of the committee of fifteen?—Yes, he has.

Is he the contractor now?—No; he has become insolvent, and it is now in the hands of Mr. Peile, of Westmoreland-street.

Did he take it at a lower rate than Mr. Cusack?—I think about the same; I am not quite sure; a very trifling difference.

Who is the contractor for the shirts?—Catherine Tyrrell is at present the contractor.

Was she the contractor for the first?—No, she was of the firm; she was concerned in it.

Who took the first contract for the shirts?—The first contract for the shirts was under the name of Tyrrell and Company.

Who took the second contract for the shirts?—Catherine Tyrrell.

When did any variation take place in the contract?—Two or three years ago.

What change took place in the contractor?—I will tell you candidly; my poor wife contracted for the shirts for the Society, under the name of Tyrrell and Company, and executed the contract very faithfully and well.

Was it by the consent of the Society your wife became the contractor?—I cannot say it was by their consent, though it was known to some of them.

Known privately, or was it avowedly stated to the board?—There were several concerned in it; my wife and sisters, and the present Catherine Tyrrell, were concerned in it.

Is Catherine Tyrrell any relation to yourself, or your wife's family?—No she is not, she is the sister of my late brother-in-law; but I have no concern whatsoever in it; no interest whatever in it, and have not had these three years.

Can a wife become a contractor without it being in point of fact the contract of the husband?—Her name was not known to the board.

When the contract was taken by Tyrrell and Company, it was in the eye of the law Tyrrell and yourself?—No; I did not conceive it to be so.

Who were the parties?—My sisters were concerned in it, and the present Catherine Tyrrell.

And your wife?—Yes.

Was

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Was any other name stated upon the face of the contract than Tyrrell?—No.

Was it stated Tyrrell and Company?—Yes.

Was any question asked as to who the Company were?—No, not publicly.

Is that usual in the case of contracts with the board when a company offers?—She sent in the proposal as well as I recollect, in her own name, and some of her friends thought that would not be right, so she then got some other persons to join her, and she executed it faithfully, and the children never had better shirts nor cheaper. I have now no concern nor have had any in it for three years; since her death; and it was not with my approbation she first contracted.

In point of fact, had Miss Tyrrell any thing to do with it, or was her name used, and the whole business conducted by your wife?—Yes, mostly.

Was it entirely?—She assisted in cutting out the shirts, and in buying the linen; my sisters also; but I may say she was the contractor.

Was all the linen of which the shirts were made purchased by your wife?—Every atom of it; every inch of it.

Was it not necessarily purchased by your own money?—The Society advanced the money as they did to the other contractors.

Tyrrell and Company?—Yes.

How many other tenders were there at the time the contract was taken by your wife, in the name of Tyrrell?—There was a tender from the House of Industry, and patterns exhibited; a sealed tender and a person attending.

Was there any other?—Yes.

From whom?—I do not recollect the name now; there were others.

It is now executed you say by Miss Tyrrell?—Yes, and I have no interest in it, nor any of my family. She has the sole interest in it.

Was it shirts only that your wife contracted for?—My wife contracted for the shoes and stockings; but not during the whole time. She had a good deal of trouble in the examination; when they came in she took a great deal of pains in the business.

Was that also known to the board?—No, it was not known to them as a board.

What number of the committee were aware of the fact, or advised Mrs. Adamson to change the offer from her own name to others?—I really do not recollect the names.

Did you ever know any other contract by the wife or near relation of any other officer connected with the Society?—I do not recollect any.

Did any of the clerks take contracts?—No.

Are the buildings executed by contract?—Yes, generally.

When was the house at Kevin-street built?—I believe, about the year 1814 or 1815; it was not built by the Society,

Was it purchased by the Society in 1814 or 1815?—It was taken about that time.

Were any considerable alterations made in the building?—Yes.

Were any old buildings pulled down?—Yes; there were several thousands altogether laid out upon it, in additional buildings, repairs and furniture.

Of whom was the house purchased?—It is rented of Mr. Cooper; the Society pay 315*l.* a year for it.

What description of house stood there before the present charter school was built?—A very fine house; but it was not calculated for a public school, it required a great deal of alteration.

By whom were those alterations made?—Under the inspection of Mr. Farrell.

Were they done by contract?—No; I think Mr. Farrell was directed to get the building done.

Who is Mr. Farrell?—The architect of the Society; I do not recollect that there was a contract.

Do you remember who the persons were that were employed in building it?—Yes; Mr. Dwyer of Camden-street, was employed principally, and Mr. Robinson the carpenter.

Was there much building pulled down there, or was the principal expenditure in the erection of new buildings?—I do not know; Mr. Farrell signed all the bills for the payment of it.

Do you know in what way the materials of the old buildings were disposed of?—No, I do not.

Have you any recollection, whether any of them were disposed of, or purchased, or used in any way by any officers of the Incorporated Society?—Yes; I purchased some small quantities of timber and bricks, some very small quantity.

Of whom did you purchase them?—From Mr. Dwyer, and from Mr. Robinson the carpenter.

Do you know what quantity you purchased?—I do not recollect, at this moment.

Do you know what sum was paid for it?—No, I do not; but I paid for what I purchased, the full value.

Did you pay it to Mr. Dwyer?—Yes.

Is Mr. Dwyer living?—Yes; and to Mr. Robinson.

With whom did he account for the proceeds?—The proceeds were the property of those persons.

Had they bought the house of the Society?—No, the materials were, I presume, their own property by purchase; but upon that point they could give information.

Did any thing but bricks and timber, from the house in Kevin-street, come into your possession?—No, I think not.

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Were there any chimney-pieces removed from that house in Kevin-street?—I cannot tell; I got no chimney pieces.

You are quite sure of that?—Yes; quite certain.

Do you know whether any other officer of the Incorporated Society purchased materials from the house in Kevin-street?—I do not know; I believe not.

By whom were the materials you purchased removed from Kevin-street to the place where you used them?—I borrowed two or three horses and carts, once or twice.

Of whom?—I borrowed them of the master of Santry school; and I believe Mr. Dwyer sent me the remainder.

What number of loads might there have been?—I declare, I cannot recollect now; perhaps half a dozen loads; upon that point Mr. Dwyer could give information. Mr. Robinson is dead; this is a matter inquired into upon a former occasion, and I have some documents upon the subject, which if necessary, I can send to you.

By whom was it inquired into?—It was insinuated that I had got these in an improper manner; and there was some inquiry set forward upon the subject.

By the committee of fifteen?—Some members of it, I believe.

Who is Mr. Russell?—He was the master of Santry school.

What has become of him?—I understand he is gone to America.

How long had Mr. Russell been master of Santry school?—I do not recollect, precisely; I suppose ten or fifteen years.

Is Mr. Russell the man who brought an action against you, for the recovery of money he said he had advanced?—Yes.

What were the circumstances of that action?—The circumstances were the most iniquitous that could possibly be thought of; I happened to buy a few loads of hay occasionally from him, and he sent me in a bill of 1,500*l.* (when he was dismissed), for oats, hay, and other things, and I can declare to you, in the most solemn manner, upon my oath, that I paid him to the last shilling for every thing I got from him.

We presume you had no difficulty in proving that payment before the court?—Of course it was proved; the jury, without retiring, instantly found a verdict for me.

Was he dismissed upon Mr. Lee's visit, or before that?—Before that.

Mr. Thackeray's visit?—I believe so; there never was a more wicked attempt to destroy a man than that man made on me, without the smallest foundation.

Was it true, you had actually received goods at one time or other, to the value of 1,500*l.* from him?—No; nor to the value of 10*l.*

Did you ever receive the gift of a horse from any master of a charter school?—I did.

From whom?—I received it when I was a boy from the master of Monivea school, twenty-five or thirty years ago.

What was his name?—Davis.

How long did he continue master of Monivea school?—I do not recollect; till within about fifteen years ago.

Were you at that time an officer of the Incorporated Society?—I was.

What situation did you hold?—I was a clerk.

Was it part of your business to inspect the accounts of the school-masters?—Yes.

What did you consider to be the object of that present?—It is so long ago, I can scarcely recollect; it was an act of kindness, the horse was not worth more than four or five guineas, and I am not sure whether my father did not pay the man for it, my father was alive then; Davis's widow is alive, and receives a small annuity from the Society.

Are those presents from the school-masters to officers of the Society frequent?—I have received no presents of any consideration whatever from the masters.

The question does not go to their consideration, but their frequency?—I have received no presents of that kind for many years.

Did you ever receive a present of glass from any school-master of a charter school?—Not to my knowledge; I have not received any thing of any kind for many years back; something may have been sent many years ago, but that of very small value indeed.

Did you ever know a schoolmaster of the name of Moorhouse?—Yes.

Did you ever receive any thing from him?—No.

Who is Moorhouse?—The master of Monasterevan school now.

Was there a complaint against Mr. Hines, of Sligo, six or seven years ago?—There might have been; I do not recollect; there were quarrels I think between him and Finucane, the usher.

Do you recollect the nature of those charges against him, or what was the general run of them?—I do not recollect the particular charges, but I know they were separated.

Finucane went to Ray school?—Yes.

Were the committee aware of that, when they stated the other day that he was a man against whom no imputation had been made before?—I do not know that there were imputations; there was some kind of quarrel between them; I do not recollect any charges against him.

You do not remember the nature of the charges?—I do not.

Have you ever known of any loan of money made by Mr. Hines to any officer of the Incorporated Society?—No.

Were you present when Mr. Hines was before the committee?—Yes, I was.

What explanation did he give of the apparent incorrectness of the ages of the children, which appeared on the face of the accounts?—He said he left it to his son to make them out.

Did

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Did he state that he was ignorant of it?—Yes.
How did he account for not returning any of those boys as fit for apprentices the two years preceding, and then at once after our inquiring, returning a whole dozen of them?—He said he left all that to his son or his usher.

Is there not a form to be returned half yearly, in which the number of children fit to be apprenticed is sent up by the master?—Yes.

And their ages stated?—Yes.

Looking at the half-year ending the 25th of June 1823, what names do you see?—David Porter, Andrew Armstrong, Thomas Ludden, Maurice Behan, and John Green.

David Porter is there stated to be sixteen and a quarter, Thomas Ludden fourteen and a half, Maurice Behan fourteen and three quarters; looking, also, at the 25th December 1823, do you find those three boys last mentioned, again stated fit to be apprenticed?—Yes.

State the ages they appear at that period half a year later?—David Porter sixteen, Thomas Ludden fifteen, Maurice Behan fourteen and a half, that is a quarter less than he was a half a year before.

Looking at the return, dated 24th June 1824, will you see what names appear in that list?—Thomas Ludden sixteen, Maurice Behan sixteen, Daniel Kenzie sixteen, James Kenzie fifteen, Pat Grady sixteen, John Phair sixteen, David Porter seventeen, Terence Gallagher fifteen, Dennis Gallagher fourteen, John Dimby nineteen.

Can you account for those boys not appearing upon the two preceding half-yearly returns, as fit to be apprenticed?—No, I cannot.

Are you aware in point of fact, although that last instrument bears date the 24th of June 1824, when it was received?—The 13th of October.

Was that after the inquiry had taken place by some of the commissioners at Sligo?—Yes, it was.

Supposing a master who had the profits of his boys weaving, found a number of good weavers in his house, would it not be his interest to keep back the ages of those boys, so that the Society should not know they were fit to be apprenticed out?—Yes, of course.

Can you assign any other reason for that anomaly that appears upon those papers?—No, I cannot.

Have you seen a paper containing the different ages of the Sligo boys, taken at three different periods?—Yes, I have.

I wish to bring to your recollection a particular connected with the accounts of the Society, passed in the year 1822, with regard to 4,000*l.* stock brought forward on the part of the Society as an item in their accounts, to make up a deficiency that was detected by the officers of the Imprest; how came it that the interest of that stock had not been accounted for and its existence known?—The whole interest was placed to the credit of the Pococke fund.

Would not that have appeared in the accounts rendered?—No.

The Pococke fund did not form part of the general fund for which you accounted to government?—No.

In point of fact, I understand you to say it was annually brought to the credit of the account of the Pococke fund?—Yes, it was.

Then they separated it, and debited you with the dividends due upon that part that belonged to the Society, and the other remained with the Pococke fund?—Yes.

And it was never overhauled by the commissioners of imprest?—Yes, it was then.

Do you remember what conduct of the master and mistress of Strangford school in 1823, induced the committee of fifteen to withhold the premium?—The report of the local committee, that the boys had not improved.

They soon relented, and recommended afterwards that they should be paid it?—Yes, half a year afterwards, I believe.

And it was paid?—Yes.

The catechist joined in the recommendation that it should be paid to them?—Yes.

Do you know whether the catechist had in his returns and reports of the period, stated the master as negligent?—No, I do not think he had.

Was it the return of the local committee entirely?—Yes, stating that the boys generally had not improved as they ought to have done, and attributing it to deficiency on the part of the usher, and the committee acted upon it, and suspended both premiums.

That was the inference drawn by the committee of fifteen?—Yes.

Not recommended by the local committee?—No, it was not.

And when the local committee found it had the effect of stopping the premium, they joined in soliciting it should be restored?—They did.

"The proficiency of some of the boys appears not to be agreeable to the advantages they possessed;" was that the report?—Yes, it was.

The committee of fifteen acted upon the recommendation of the local committee, and did in truth allow the master and mistress the whole salary for the year?—They did.

Who supplies the shoes now?—A man of the name of Ewing.

Do they go down as he chooses to send them?—No, he has a contract. Another person has a contract for Santry school.

Did it ever happen that any complaints were made against the shoes not fitting, being too big or too little?—Yes.

Do you recollect the case, where there were a certain number of shoes sent down to Strangford, that were returned as misfitting?—Yes.

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Do you know how many?—I believe about sixty pair; they have been changed by the contractor.

Do you recollect any complaints being made about stockings, from the persons who received them in the country; do you recollect Mr. Thackeray complaining that the stockings were so bad, they were worn out on the first time of wearing?—I do not recollect at this moment.

Do you recollect ever expressing any anger or surprise against any master of a charter school, for bringing up a report made by the local committee that the clothes furnished were bad, or that he had suffered the local committee to send up an unfavourable report of the clothes?—I do not recollect it.

Do you think such a thing could have occurred without your recollecting it?—No, I think not.

We observe, with respect to the last two years of the accounts being audited before the board, there were two or three of the dietaries of the different schools rejected as so incorrect, the officers could make nothing of them; do you recollect how that happened?—They were inaccuracies in the dietary; no material over-charges.

Had you looked at them to make them correct?—Not sufficiently.

Is it the duty of any body in the office to do it?—The accounts were correct, but there were inaccuracies in the returns; in the lists of the children upon which the dietary was calculated, they were incorrect.

These could only be made correct by yourself?—Yes, they were returned by me, and sent to the school, and afterwards allowed.

That particular checking should have originated in the office?—Yes.

What means had they of discovering that the number of children charged were incorrect?—It was the number of days, not the number of children.

Was the error discovered by casting up the columns of days, and seeing so many three-pence halfpennies?—No.

What means had the officers of the Imprest Office to check it?—They saw it was wrong cast up.

If it had been examined in your office, and it was seen how many days of the diet was charged that would have been discovered?—Yes.

Who makes up those accounts?—They are made up at the schools.

And the accounts sworn in the country?—Yes.

And then transmitted to you?—Yes.

How could it happen this was sworn the 9th of April 1824 and put into the post office, as stated in the proper place, the 28th of February preceding?—It was received on the first of March by me; probably it was sent up to be examined before it was sworn; I suppose so.

Is that usual?—Yes; it has been done in some cases.

Is it not extremely irregular?—No, it is not.

I thought the local committee were to superintend the making out of the accounts; to see that they were correct, and that they were sworn and sent to you?—Yes.

Is it usual to send them up to the office to have them examined; to see if they are correct, and then to send them down to be sworn?—It is not usual; it was done so in this case, I believe.

Look at the balance stated to be in the master's hand, the 24th of June 1823?—
234*l.* 15*s.* 3½*d.*

Will you see if that balance is carried on properly to the next half-year's account?—Yes, it is 334*l.*

How does that happen?—He got a particular loan of 100*l.*

Would that appear between the two intervals?—Yes.

Look at the balance left in hand on the last day of the last account you have there?—
313*l.* 17*s.* 7½*d.*

Have you no such balance as 245*l.*?—Yes; that was the balance he had in hand in December 1822, that is exclusive of the loan of 100*l.*

Looking at the half-yearly accounts ending 24th June 1823, the balance in the hands of the master was 234*l.* 15*s.* 3½*d.*; can you account, why in the half-year from the 25th of June to the 25th of December 1823, the balance in hand by him should be stated as 334*l.* 15*s.* 3½*d.*?—He includes in that sum the loan he had received, which he did not in the half-year preceding.

Do you recollect when it was lent?—No, I do not; it was before December 1822, I think.

It would appear if it was entered regularly in the account, ending 1822-3?—Yes, it would.

In looking at the accounts passed at the public office to the year ending the 5th of January 1823, it appears there was in the hands of the master of Ross school 349*l.* 7*s.* 11*d.*; in the accounts there stated by the master, and sworn by him, the beginning of that year, the balance stated to be in his hands is 245*l.* 3*s.* 6½*d.*?—That is so.

Do you conceive this oath to apply to all the accounts?—I do.

This account, you conceive, was sent up to you to be made correct before he swore it?—I do not recollect the circumstances of that account; there are no alterations in it.

Are the Society in the habit of making loans to persons, independent of the regular advances?—Yes; they have done it in some instances.

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Further Examination of *James Adamson, Esq.* Saturday, 22d of January 1825.

THE Commissioners have received from you since they last saw you, an abstract of the receipts and disbursements of the Incorporated Society from the commencement of the institution, and there are some points in that return upon which they would wish for explanation; they observe in the column headed "apprenticed" from the beginning down to the year 1781, the number entered is 5,858; is the meaning of that, that the number from the period of the Society being instituted down to that period, amounted to 5,858?—Yes, it is.

The Commissioners observe in the same column, opposite to the year 1796, the number 7,243; they presume the meaning of that is, that down to that year the total number from the commencement was 7,243?—Yes.

The Commissioners observe opposite to 1819, in the same column, the number 4,527; it is obviously impossible that that can mean the total number that had been apprenticed from the commencement; they beg of you to explain what it does mean?—That is the additional number between those two years from 1796, to the year 1819.

Does not it occur to you, that any total of the column in its present state, as returned by you, must lead to a very erroneous conclusion?—Yes, but for the line that is drawn.

The Commissioners observe, that no return is made of the sum expended upon building and repairs from the commencement of the institution, down to the year 1806; to what is that owing?—They are not particularized in the accounts of former years.

Were you an officer of the Society during any portion of the time when they were not so particularized?—A very short period, two or three years before.

How came the sums expended in building and repairs, to have begun to be specified in the year 1806?—The accounts became more full in the statement of the particulars at that period.

Was there any particular reason that they became more full; did you receive any particular directions upon the subject?—No.

It appears, that in that year, namely, 1806, the schools of the Society were thirty-eight, and that at the present time they are thirty, and that they have been continually decreasing from 1806 to the present time; has any new school been built within that period?—I believe only two.

Which were they?—Baggot-street and Kevin-street, those two have been established.

Were they built at the expense of the Society?—No.

It appears, that during those eighteen years, the total number of schools were continually decreasing, by no new schools, according to you, being built at the expense of the Society?—I have made a mistake, there were two others, Dundalk and Strangford, and considerable sums were expended in Kevin-street, as much as if a new house had been built.

It appears, that during the eighteen years that have elapsed since 1806, the sums expended in building and repairs, have been 83,689*l.*; are you able to say generally, from your official acquaintance with the circumstances of that expenditure, that it was all reasonable and necessary?—Indeed, I believe it was.

Are the Commissioners to understand from you, that it is absolutely impossible from the official documents, at present to ascertain the sums expended in building and repairs previous to 1806?—Yes, totally impossible.

The Commissioners observe, that in the year 1749, the private subscriptions in Ireland were no less than 4,536*l.*; in 1750, 1,034*l.*; in 1751, 2,166*l.*; in 1752, 2,906*l.*; in 1753, 3,066*l.*; in 1754, 1,926*l.*; being in six years a total of 15,634*l.*: the commissioners observe, that in the last six years that have just elapsed, the total amount of subscriptions have been 1*l.* 2*s.* 9*d.*; they would wish to know, what is your impression as to the cause of this remarkable difference in the inclination of the public to subscribe at present to what it was at the early period referred to?—At that early period, the Parliamentary grant, and other resources of the Society were very small; now the Society receive a large Parliamentary grant, and the subscriptions of the members have been very inconsiderable.

Is it your impression, if the Parliamentary grant were withdrawn, there would be private subscriptions to any amount in support of the charter schools?—I should think not to any considerable amount.

To what do you attribute that?—Subscriptions in general to charities have fallen off.

Do you think the taste for subscribing to other charities has been decreasing of late years?—Yes.

Do you think the managers of the present religious societies, that occupy a considerable portion of the public attention, would agree with you?—I mean, that the parish schools have fallen off very much in their subscriptions.

May it not have originated from the impression that the money can be better employed than in the support of charter schools or parish schools?—It has not been wanted so much by the Society as by other institutions.

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Appendix, N° 119.

Further Examination of *James Adamson, Esq.* Monday 24th January 1825.

WE observe, that in the accounts of the Society for the year ending the 6th January 1813, there is an item of £.7,308. 19*s.* 7½*d.* entered as cash advanced to sundry masters of schools; will you explain the nature and cause of those advances generally?—The

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committee

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committee of fifteen, at the commencement of each quarter, advance money on account of the subsistence of the children to the masters of different schools.

Is money advanced for any other purpose, excepting as part of the subsistence?—Yes, subsistence, clothing and fuel.

Is any rule generally observed, with respect to the extent of the advance to be made in that manner?—The rule states, that three-fourths of the whole of the usual subsistence money shall be advanced, but that is frequently extended at the discretion of the committee.

Is it advanced periodically, or at the commencement of the year?—At the commencement of the quarter, and at other times afterwards.

In the same account, we observe an entry of cash due by Oliver Brown, the former master of Cashel school, to the amount of £.163. 5s. 3d.; on what account do you consider that this money could have been due by a former master?—I cannot perfectly recollect all the particulars now; but there was a sum of money advanced to Oliver Brown, by the order of the committee of fifteen; he was then the master of Cashel school, and he came to town to receive it.

Was that a sum advanced in part of the subsistence of the children?—Yes, the principal part of it.

Was any part of it advanced for any other purposes?—Part was a balance due by him.

In what manner did it occur he should have remained indebted to the Society after he had left the school?—Immediately after receiving it, he left the country.

Was he dismissed by order of the committee of fifteen?—Yes, he was dismissed.

Is it the practice of the Society in cases of that kind, to order any security to be taken for the master?—Yes.

Can you state, whether security was taken in the instance of this master?—I believe there was.

Do you recollect, whether it was afterwards recovered?—It certainly was not.

Have they in any instance, had recourse to the securities taken?—I believe there were proceedings attempted to be taken, but the committee found that any proceedings would be unavailable; I believe his securities became insolvent.

We observe, from the accounts of the Society for the year ending January 1814, a sum stated as due by Mr. Hampton, the master of Clontarf school, £.190. 16s. 1d. and a further sum due by Mr. Foote, the master of one of the schools, amounting to £.108. 16s. 3d.; do these sums stand in the same situation as that you have last mentioned?—With regard to the sum due by Mr. Hampton, the committee took it into consideration, and he made a claim on the Society for losses sustained by him in dieting the children, and though the committee would not allow that claim, they thought it would be to no purpose to proceed against him or his sureties for the amount of the money due; and there is on the books of the Society, as well as I can recollect, an order to the purport that proceedings should not be taken.

Had the allowance for diet in that case been the same during that year, as upon former occasions, was it according to the usual rule?—Yes, but he stated a loss by the contract for the diet.

Has it not been the practice of the Society to authorize advances to a certain extent to some of the masters, to enable them to lay in their provisions at a suitable rate of cheapness?—Yes.

Are those advances different, and in addition to what you have stated, with respect to the advance of usual subsistence?—Yes, I should not say it is usual; but it has been done when there was a prospect of a very dear year, the committee have made additional advances.

What were the circumstances attending the advance of money to Mr. Foote?—That sum remained due by him upon settling his account after he was dismissed.

Does it happen in many cases, that the sum so advanced to the master, exceeds the whole of the subsistence money that he may have a claim for?—Yes, it has happened in many instances.

Is a calculation made previously to the advance of the money, of the sum that will be due on this account on the account of dietary and clothing, according to the returns of the number in the school at the period for which the advance is made?—Yes, there is.

How does it happen, that a sum exceeding the whole of the subsistence and clothing money should have been so advanced in any case?—The committee have, at their discretion, advanced more money than the usual sum upon particular applications.

Were those sums due by Mr. Hampton and Mr. Foote, or either of them, afterwards recovered?—No.

They are losses to the Society?—Yes, they are.

In the year last referred to, there is an entry in the account in these terms: "Loss by Oliver Brown, a former master of Cashel school, £.163. 5s. 3d.;" was the recovery of that sum then considered desperate?—Yes, it was.

And the sum struck out of the books of the Society?—The sum was lost to the Society, and considered desperate; there was an application made to the sureties.

In the accounts for the year ending the 5th of January 1816, the sums lost by Oliver Brown, Hugh Hampton, Robert Foote and Robert Shaw, are entered under the description of the "state of the balance;" do those sums continue to be still carried on in the accounts of the Society?—Yes, they do.

It appears from the accounts of the following year, ending January 1817, that there is no item of this nature, containing the sums lost by the former masters; can you explain the reason

reason why it appears in some of the accounts, and not in others?—[*The witness examined the accounts.*—I believe it to be included in the sum of 7,250*l.* 6*s.* 11½*d.* the amount of sundry sums remaining in the hands of the masters of the several schools, and advances made to them on account of the subsistence of the children.

It appears from the accounts of the two following years, ending January 1818 and 1819, that the sum of 471*l.* is in each of those years entered, as lost by former masters of schools, while at the same time there is an item in those accounts, under the head of sums advanced to the masters of the several schools on account of the subsistence of the children; on what principle are those items entered differently in those different years?—[*The witness examined the accounts for those years.*—It is probable the accounts were made up by different persons, and the particulars specified in one, not particularly specified in the other.

We observe in this account, various entries of considerable sums under the head of printing and books; does this refer to books which the Society have got printed for the use of the schools, or to what books? The amount in one year is 1,074*l.*; another year, 1,400*l.*; in another year, 819*l.*; will you explain what those books are?—The charge is principally for books purchased; the Society have not printed books themselves of late years.

Do they furnish a supply to various schools under their management?—Yes, they do; the printing is mostly abstracts of accounts, and different things of that kind; general rules and orders.

We observe, that in the year from 1816 to 1817, the officers salaries are stated at 974*l.*; and that in the following year, from 1817 to 1818, the same item is stated at 1,255*l.*; will you explain in what manner this considerable difference arises?—I believe the architect's salary was included in the 1,255*l.*; I cannot at this moment recollect.

Is there a regular architect employed by the Society?—Yes.

Who was the person employed at that time?—Mr. Farrell.

Has he an annual salary?—Yes.

What is the amount of the salary?—It has been reduced from three guineas a week to one hundred guineas a year.

What was the amount of the salary in the first of the above mentioned years?—Three guineas a week; the visitors expenses may be included in the 1,200*l.* which were about 300*l.* per annum.

By visitor, you mean Mr. Lee?—Mr. Thackeray and Mr. Lee.

Did any alteration of the salaries of the regular officers take place about that time?—Yes, there did about that time; I believe the salary of the secretary was increased about that time.

Has any alteration taken place since, in the salaries of the regular officers to which you can refer?—No.

Will you turn to the account from the year 1820 to 1821, and 1821 to 1822; you will observe that the officers salaries are stated in the first of those years, at 978*l.*; and in the latter, at 871*l.*; what was the occasion of this variation?—There might have been a quarter's salary to different persons included in one year that was not included in the other; for instance, the December salary might have been charged in the subsequent year.

Is it the practice sometimes to advance part or the whole of the salaries, to any officers?—No; it has only been done in one instance.

Can you recollect the year when the school at Kilkenny was broken up?—Not exactly.

Was it before or after the year 1820?—Before.

We observe, from the account ending January 1822, the sum of 317*l.* is stated as then due by Mr. Rogan of Kilkenny school; that must mean the former master of that school?—Yes.

Can you explain how it happens that this sum does not appear on the account of the preceding year, but is mentioned for the first time in the account of that year?—I should think it was included in the advances made, and it was in a subsequent year that he furnished his account, in which the precise balance due by him appeared.

Could it happen, that if he was dismissed from the school, or the school was broken up, previously to 1820, that his account should not have been transmitted to the Society sooner than 1822?—The accounts were not transmitted until a considerable time after he was dismissed; he made claims in the same manner, and they remained unsettled. I have his accounts.

Has that sum been recovered, or any part of it?—Never.

Do you recollect a loan having been made to the master of Maynooth school, Mr. Waterston?—Yes.

At what time, and on what occasion, and for what purposes was that loan made?—I do not recollect at what time it was; a short time I believe before the suppression of the school.

Do you recollect the occasion on which it was, and the purpose for which it was made?—It was on a memorial to the board; I do not recollect the particular circumstances he stated, that induced the committee to order the loan.

Do you recollect the time when the school at Maynooth was suppressed?—I do not recollect the time at this moment; I think about seven years ago.

In the year ending January 1819, the sum of 3,324*l.* is entered as the amount of clothing; was that the period when the clothing was first prepared in Dublin, and furnished to the country?—I believe it was.

It appears from the accounts stated, that the sum of 1,100*l.* was disallowed to a person of the

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the name of Cusack, being part of his claims for clothing; can you mention the circumstances that occasioned this temporary disallowance?—It was a temporary disallowance, as a sum paid on account would not be allowed by the commissioners.

The accounts had not been completed?—No, they had not.

It is the rule of the commissioners of imprest accounts, that they do not give credit for sums paid on account?—It is.

Has the expense of clothing varied considerably from year to year, as furnished by the Society, or does it amount pretty nearly to the same sum?—It has been less of late years than it was formerly.

The amount which appears to have been charged under this head, for the year ending January 1822, was 1,623*l.*; in what manner is this great difference to be accounted for between those two years, the one being 3,324*l.*, and the other 1,623*l.*?—The whole of the sums were not included in the 1,600*l.*

Do you mean that these were sums paid in part of the contract only?—Yes; I mean that the whole clothing was not included in that 1,600*l.*; and I should mention also, that some of the masters obtained the contract for clothing in subsequent years, which lessened the charge for clothing in Dublin.

Has an alteration or deviation from the rule taken place then in some instances, subsequent to the time when it was resolved to have the whole clothing made in Dublin?—Yes; several of the schoolmasters have since become contractors again for the clothing; the committee received proposals from every master as well as the contractors in Dublin, and they gave them to some of the masters who had done them well on former occasions.

It appears, that in the year last mentioned, the whole sums which were stated as due to the master of Ross school were disallowed by the commissioners; will you state the ground on which this took place?—There were inaccuracies in the statement of the master's annual account, which prevented the commissioners from being able to examine the correctness of the charge for the dietary; they disallowed the whole sum, which, upon explanation, was allowed in the subsequent account, the correction being made.

Is it not the practice for some officer of the Society in Dublin, to examine those accounts before they are transmitted to audit?—Yes, I ought to have examined it.

Can you state, in point of fact, that you did examine it?—I examined the half-yearly accounts; but did not refer to the list of the children upon which the dietary was made.

Did the half-yearly and yearly accounts not agree in one instance?—The half-yearly accounts were correct; but there were inaccuracies in the annual accounts in the list of the children.

The list of the children, with the half-yearly accounts, did not agree with the annual accounts?—The number of days for which the diet of the children was charged, was not correct in the annual account.

Have many instances occurred in which similar inaccuracies were detected in the last stage of the audit, so as to occasion a disallowance to this extent, or any great extent?—There were two other instances lately.

In those two instances you had not examined the annual accounts?—Not the list of the children.

In the account, for the year ending January 1822, we observe an item of 1,280*l.* as the amount of law costs due by the Society; can you state in what manner this large amount of law costs arose?—It was the charge for several years.

What is the usual or average amount of the law costs the Society incur in the course of a year?—I think for seven years it cost 1,800*l.*; the bills were about that sum.

In the year ending the 5th of January 1823, there is an item of 1,028*l.* 16*s.* 4*d.* also under the head of law costs, how do you explain those two statements; the preceding year the accounts contain the item already mentioned of 1,280*l.*?—The sums charged there were paid to Mr. Card, the law agent, by the order of the Society, having been regularly taxed.

Were the Society engaged at that time, or about that time in any important law suits?—Yes; they are constantly engaged in law proceedings.

We observe, that in various instances, sums have been disallowed by the commissioners of imprest accounts on this ground, as sums that they had already disallowed in former years, which were again improperly charged; how can you account for this circumstance, that after the disallowance and the grounds of it had been stated, that the same items have been again presented?—The sums were paid, although they did not appear to be sufficiently vouched to the commissioners; I do not think that any sum has been charged that had been before allowed.

The items having been disallowed, and the grounds of disallowance having been stated by the commissioners of accounts, how could it occur, that exactly the same sum was presented again?—They appeared to the commissioners improperly charged; but they were deducted from the accounts, although included by the masters again.

One instance out of a good many occurs; in the last mentioned year, "Santry school over charged diet disallowed in last account, again improperly charged?"—The master will explain that; I believe, in fact, it was not charged again, having been deducted at the foot of the original account, although entered in the body of the account.

According to the statement contained in the report of the commissioners of audit it appears it had been again included in that year, and there is the same circumstance as to the usher's salary under this head, "Usher's salary and bounty disallowed under the same circumstances?"—The master of that school insists that the charge is right.

Under the head of Strangford School "Thomas Eustace, amount of salary, diet, and premium of usher to the 25th of March 1822, disallowed, he having received the entire year's

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year's salary, diet and premium, up to that date, under the head of Stradbally school, as appears from his receipt;" how can you account for the circumstance of this item being again presented in the account, without being struck out when the accounts were examined by the Society's officers?—The master of Stradbally improperly charged it.

Would not an examination of the accounts of those schools have shown the over-charge?—I am not able to explain that at present.

In the statement of the Society's accounts for the year ending January 1822, there is a notice of a bequest by a person of the name of Mitchell; what is the nature of that bequest, and when was it received by the Society?—The will was made several years ago by Topham Mitchell; he left his estate to his widow, so long as she continued unmarried, and afterwards to the Society; and it came lately into the possession of the Society.

When did it come into their possession under those circumstances?—Within the last three or four years.

How long have the Society been in the practice of employing a regular architect on their own behalf, to inspect and report on the buildings of the Society?—I think since the year 1811 or 1812.

Is it his duty to proceed to the spot and inspect what repairs are necessary, or what is the nature of his engagement?—Yes, certainly; when the repairs are of magnitude.

Have any cases occurred in which this has not been done, although the repairs were of considerable magnitude and importance?—No, I think not.

Do you recollect the circumstances attending the building of the school-house at Trim, where some very considerable additions were made?—Yes.

What year was it?—It was previously to the appointment of the architect.

Do you recollect the year?—No, I do not.

Do you recollect who was employed at that time to report upon the works?—The local committee only.

Do you recollect who was the contractor?—As well as I can recollect, the master of the school got some of the repairs executed; he had been a builder.

The master of the school had been a builder, and was the contractor for the additional buildings referred to?—Yes, I think so, as well as I can recollect.

How did he execute the work?—It was reported to the board to be well executed, by the local committee, previously to payment.

Was it ascertained afterwards that this report was incorrect?—I do not recollect.

Are you aware, that on an inspection made by one of the gentlemen employed by the society, Mr. Thackeray, that a statement was made by him relative to this transaction, in which he represents it to have been, in truth, a shameful job on the part of the contractor, and that the work had been extremely ill executed?—I do not recollect that circumstance at all.

Have any other instances occurred, in which the contract for building or repairing has been given to the master of the school, or to any person nearly connected with him?—I do not recollect any.

Are you aware of the situation of the present house at Arklow, which is occupied for the purposes of the Society?—The house belongs to the mistress.

Are the expenses of the establishment paid by the Society?—No; merely the expense of the diet and clothing of the children.

Can you state on what account the school, formerly kept by the Society in the neighbourhood of Arklow, was given up?—It was given up in pursuance of a plan which had been recommended to the Society, of suppressing various schools and enlarging others.

Do you understand it to be the intention of the Society, or not, to re-establish the school at Arklow, or in that neighbourhood?—I believe it is not their intention. The school at Arklow is occupied as an infirmary for the girls bathing.

How long has it been used in that way?—Six or seven years, or more.

Has the state of the house, with respect to its local situation, and its inadequacy in point of accommodation, been represented to the Society?—I do not recollect that it has.

Do you recollect, whether any application has been made lately by the master of the school at the Lintown factory, for a supply of paper and other stationery for the use of the school?—I do not recollect at this moment.

One of the Commissioners visited that school lately, and found that a great number of boys could not be employed in writing, on account of the want of paper and copy books; that there were only five or six copy books?—I now recollect there was an application made by Mr. Rowe, the catechist, for paper.

Do you recollect the date of that application?—A month or six weeks ago.

Do you think it possible, or probable, that the master of that school should have applied three several times to the Society, at considerable intervals, stating the want of stationery, and the impossibility of carrying on the instruction of the children without a supply, and yet that such application should have been overlooked, or not complied with?—I do not recollect such applications by the master; but I know that there was a supply ordered on Mr. Rowe's application. It rests with the master to direct the carman to call for the goods, after they have been ordered.

Is it not the practice of the Society to forward the articles required at their own charge?—The carriage is at the charge of the Society; but the masters are by a general order to direct a confidential carman to call for the goods, and then they are given to him.

Do you think it possible that the school of the Lintown factory should, down to this time, not have been supplied in consequence of an omission of that nature?—If it is not supplied,

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it must be the master's fault; he has been frequently in town, and might get the paper at a moment's notice. I will take care that paper shall be sent directly.

In the accounts of the Society for various years, there is an entry frequently under the head of sundry schools, a considerable sum, in one instance, £.586. 14s. 9d. and similar sums in other years; what do these items apply to in general?—Blankets and bedding, and various articles of furniture, supplied in Dublin.

Is that independent of the clothing?—Yes, it is.

Have the whole of the sums that were lent to the Pococke and the Ranelagh estates been now repaid?—No, not yet.

Has a considerable part of them been repaid?—Yes, a considerable part.

Is there a prospect of soon being able to replace the money to those accounts?—Yes, there is.

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Further Examination of *Mr. Thomas Stuart*, Thursday, 13th of January 1825.

Mr.
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ARE you personally acquainted with all the masters of the charter schools?—No, not with all.

How many of them?—I should think more than half of them.

We forget how long you have held the office you now fill?—Twenty-two years this month.

Has it fallen within your observation, are you able to communicate to us, whether a custom has prevailed among the masters generally, of giving gratuities of any description to any officers of the Incorporated Society?—Gratuities!

Yes.—I really do not know of gratuities being given by the masters generally to any officer of the Society.

Have you known of any instances?—Yes, I have known of instances of presents to myself, or rather to my family.

Of what description?—Butter, sometimes fresh eggs, &c.

Any thing else?—Some bacon or hams occasionally, but not for some time past.

Any thing else?—I do not recollect any thing else.

Was the butter the produce of the farm of the school?—I do not know; I should think so.

The eggs?—I should think so.

What opinion should you form upon that subject, as to the hams?—I should think they were all the produce of the farm, and the making up of the master or mistress.

Describe any occasions upon which you may have received hams?—I do not recollect; not for some time.

Have you ever received more than one at a time?—Two at a time.

Have you ever received three at a time?—I do not recollect, I may have done so.

Have those hams ever been supplied to you from any house in Dublin, or were they sent from the country?—Yes, from the country.

In all instances?—Yes, that I recollect.

On such occasions, was there any note or communication made to you upon the subject?—I do not recollect any.

Did you always know who they came from?—I was seldom at home when they came; there was a message left with Mrs. Stuart or the servant.

Do you mean distinctly to swear, upon no occasion there was money?—I really do not recollect at this moment; there might have been, but it must have been a long time since; I do not recollect any instance of money being given to me.

We should collect from your former evidence, if such a circumstance had arisen, you would have deemed it a very extraordinary one, and likely to have made an impression on your memory?—It might have made an impression upon me; I do not recollect it, but I will endeavour to recollect.

Will you swear no instance has occurred, of a present of money from a master to you?—No, I will not; but I do not recollect it at present.

Will you swear there have been no loans of money to you from masters?—No.

Will you swear there have?—Yes, there have been.

Mention them?—If you would allow me to answer generally, I would be obliged to you.

No, we wish for it in all its minuteness?—Because if there was any irregularity in it, the persons might come under censure as well as myself.

We have no line to think of but our duty; you will answer the question?—I borrowed money from the master of Farra school.

How much?—I think £.200.

When?—Some years ago.

How many years ago?—Perhaps five or six years.

What security did you give him?—My own personal security.

In what form?—In the form of bills.

Has the money been repaid?—Part of it has.

How much is still due?—I do not recollect exactly; I know I have paid over £.100.

Did you pay him interest for it?—I do not think I paid him interest for what I have paid him; but he may demand interest for the remaining part.

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How did the transaction originate; did he apply to you to accept of his money, or did you apply to him?—I applied to him.

What induced you to apply to him?—I had known him a long time, and we had been upon intimate terms.

Did he comply at once with your request?—I do not recollect.

Did he make any difficulty about lending it to you?—I cannot state that; I rather think he did not at once give it me; perhaps he was not prepared; I did not get it altogether; I got £. 100 at one period, and £. 100 at another.

Do you mean to say, upon your application to him, and in your communications with each other, there was no distinct understanding come to, whether interest was to be paid for this money or not?—I do not recollect that there was any distinct understanding upon it.

Do you think he would have lent this money to any body but yourself, without knowing whether interest was to be paid for it?—I do not know; my wife keeps a boarding school, and there was an understanding that his children were to be sent to Mrs. Stuart to school, and they were so sent; it was in that manner I repaid the money I have done.

You have not repaid him actually in cash?—No; but there was an understanding of that kind between us.

For what length were your bills drawn?—I do not recollect.

Are they due yet?—They were due long since.

Has he called upon you for payment of any of them?—Credit has been given for the sum charged for educating his daughter.

Has any account ever been stated between you?—Yes, at the period of every quarter there was an account between us.

Does his account specify the charge for the tuition of the children merely, or take any notice of the sum you were his debtor?—No, it did not take any notice of it.

Have any accounts ever been settled between you and him, taking notice of your being his debtor?—I have stated so much was allowed towards the debt.

Has the account of the debt been stated, or has there been any statement showing how much you were his debtor, at any particular time?—I do not recollect any particular statement.

Can you say there has been none?—No, I cannot; I do not recollect any at this moment.

Is it your own impression, that he is to have interest?—My own impression is, if he demands interest, I will pay him.

Do you think it probable he intends to demand interest?—I think he does intend it, but I do not know; I will pay him if he does.

Suppose he does not demand interest, what do you suppose were his particular inducements for lending you this money upon terms more disadvantageous than he could have employed it in any other manner?—He has gotten the education of his children upon better terms than I believe he could do in any other way.

Do you mean to say, he expected to make a gain to a greater extent in that way, than 12 *l.* per annum?—Yes, I should think so.

How much do you charge per annum?—We charged him 40 *l.*

How much do you charge other persons?—Taking in extras, fifty guineas.

Did you charge him nothing for extras?—We included every thing in that sum.

How many daughters had he?—Two.

At what time were they sent to Mrs. Stuart's school?—I believe, three years ago.

How long did the loan of money precede the sending of the children?—I am not quite certain as to that; it was a year before, at all events.

Had he never lent you any money preceding that?—No.

Never?—I am sure he did not, that I can recollect.

There is a circumstance in your evidence we do not quite understand. If the two daughters had been three years at your school, it would appear that the debt must have been overpaid long since?—I did not say they were three years; they have not been at the school latterly.

Where have they been?—At home, with their parents.

When did they leave the school?—Six months ago; when I say about three years, I am not sure as to the time.

Do you mean to say, they have been taken away from the school, leaving a considerable portion, about one half, remaining unpaid, without any account being settled?—The father is in expectation of sending another young girl to my house; and it is in that way, unless he makes a claim for the payment of the money, that I have expectations of repaying him.

At the time the loan was first made, was there any understanding between you and him as to this peculiar mode of repayment?—Yes, I think I did mention it.

Will you undertake to say you did?—I am not positive; I think I did.

Is it any portion of your duty to look over the accounts of the charter schools, when they are sent up?—No, it is not.

Whose is it?—Mr. Adamson's.

Do you ever, in point of fact, perform that duty?—I do not examine them as to their correctness.

Who does?—Mr. Adamson, I believe.

Does Mr. Adamson ever depute it to any other person?—He has his clerk.

Does he employ you for that purpose?—No.

[H h 4]

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Describe the whole extent of your duty, as to the accounts sent up by the masters to your office?—On board days, I extract from them the balance stated by the masters, and certified by the local committees, for or against; and all the demands for money made in the papers accompanying the half-yearly accounts. I extract the items, and place them upon paper, lot them, and lay them before the chairman; and then there is an order made, and the money is entered in the book that is laid before the committee every Wednesday; afterwards, I engross the proceedings in the committee book. I have to enter all the orders made respecting the masters, or others, to whom monies are paid.

Do you not call that examining the accounts sent by the masters?—No.

What should you call examining?—Going into the calculations of the dietary, and into every other calculation.

You do collect the results of these accounts, and lay them before the board?—I collect the amount of demands made by tradesmen, or others, certified by the local committees, and place those sums together, and shew it to the chairman of the board; and Mr. Adamson makes out the rough minutes from that, and I enter in the minute book the proceedings of every week, within the following week.

Describe particularly your duties as to the dietary?—I do not conceive I have any duty whatever to perform as to that.

Do you not submit the amount claimed on the foot of dietary to the board?—No.

Does not that include the dietary?—Yes, it does; the whole account.

In order to submit that account, is it not necessary for you to examine the account, to see what it is?—No; not for me.

How do you do it without?—I take it for granted.

[An account was shewn to the witness.]

In what way would you treat that?—If that was the balance due to the master, I would set it down as such, and add it up with the other sums claimed.

In every case, where the balance is against the master, do you decline interfering with the account?—No; because there is the catechist's salary, the medical attendant's salary, and other demands which are generally recommended in the body of the account; if so recommended, and that they appear correct, I ask Mr. Adamson's opinion, and then set them down as items to be ordered on that day, not including any sum on account of the master, when there is a balance due by him.

Who finds out whether they are correct?—The secretary.

Do not the board make the order for the payment of the money, when the money turns out to be due to the master, upon your laying the papers before them?—What I do, is under the direction of the secretary; and I take down those items, supposing them to be correct, but not having previously entered into the calculations.

Do you mean he has previously entered into the calculations when you abstract the items?—I do not know that he has done it.

You take for granted he has?—Yes.

In the account handed to you, the catechist's salary and the usher's salary is entered?—Yes.

Is it the practice of some masters of charter schools to leave out any charges upon that head?—Yes, in some cases.

Which is the correct mode of doing it?—The usual mode is to enter the catechist's salary in the abstract; but as to the medical attendant, it would not be correct, inasmuch as it requires the catechist and local committee should certify his attendance.

Are we to understand there is no distinct rule as to the mode of stating the accounts in this particular?—I do not think there is any distinct rule.

If any of the accounts should be wrong stated, is it your duty or Mr. Adamson's, to point out that circumstance to the attention of the board?—Mr. Adamson's.

Is it your duty to point it out to Mr. Adamson?—Yes, if I notice it.

Whose figures are those in red ink?—I do not know, they are not mine; I believe they are the figures of Mr. Adamson's present clerk; I am not certain.

Does Mr. Adamson consider it your duty to examine whether there are any errors in the accounts, for his information?—I should think not; if Mr. Adamson gave me an account, and said to me, examine that account, I would do it; but I do not think it my duty to examine any schoolmaster's accounts, unless Mr. Adamson asks me to do it.

Are we then to understand, that you mean that the following is the state of your respective duties; that Mr. Adamson is to examine the accounts, but not to state the result; that you are to state the result, but not to examine the accounts, and the committee are then to pay?—As I mentioned before, I abstract from the papers that accompany the accounts, any applications or demands for money; I show that statement to Mr. Adamson to see that I have put down all that is right, and it is then laid before the chairman.

Is the case supposed in the last question a true statement of your relative duties, according to your own conception, and if not, in what respect is it incorrect; is it your duty to state the items of the account, but not to examine them, and Mr. Adamson's to examine the items of the account, but not to state them?—He lays them before the board, that is stating them.

Is it Mr. Adamson that lays the items before the board?—Yes, generally; I hand them sometimes.

You have already said something about laying the accounts before the board, state what that was?—The items payable to persons in the country.

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Is it you that do that, or is it Mr. Adamson that does it, or do you both do it?—
I do it.

Do you do it without examining the accounts?—I do.

And Mr. Adamson does examine the accounts, but does not lay the items before the board?—He does not extract the items, but he lays them before the board.

What distinction do you make between extracting the items and examining the items, and laying them before the board?—From the accounts I extract the items for payment, and they are then laid before the chairman.

Do you lay them before the board?—Yes, sometimes.

Is it your duty, in point of fact, to lay the items before the board, or not?—I have been in the habit of doing so sometimes; but as to its being my duty, I have no specific charge.

Has it been the practice of the office you should do it?—Yes.

Has it also been the practice that you should extract them?—Yes.

Has it been the practice of the office that you should both extract the items and lay them before the board?—Yes, occasionally; still under the sanction of Mr. Adamson, who is beside me.

What is it guides your judgment in the extracting?—Bills for repairs and other demands, recommended by the local committees.

[An account was handed to the witness.]

Suppose the account now exhibited to you, being the account for the charter school of Ross, ending 25th December 1823, were given to you and Mr. Adamson to perform your respective parts upon before the board; describe exactly what you would do, and what Mr. Adamson would do, and what the board would do?—Mr. Adamson would read the report of the local committee, and see what recommendations were stated in it—if any monies were to be paid; if any bills accompanied this account (now there is nothing in it). I would set down the items of those bills and demands made by persons residing in the country and recommended by the local committee, or certified, as the case might be, as a bill for repairs certified by the local committee and architect.

Would you look at it?—I would open the bills, and see what the amounts were.

Look at that sealed packet now produced to you, from New Ross, did you ever open them?—No, I did not.

Reconcile your last answer with the present condition of that packet?—I think it is perfectly reconcileable.

How?—That I did not see the papers which it contains; that account has not been perhaps laid before the board.

Why did you not open it?—It never came before me, that I recollect.

The account of this school, up to the 24th of June, has not been looked at yet?—Not by me, that I recollect.

Could it be looked at by any person?—Yes, by Mr. Adamson.

Does Mr. Adamson examine the accounts before you look at them?—Sometimes he does.

Does he, generally?—I cannot tell that.

How long do the accounts generally remain before they are examined?—Sometimes six months, between half year and half year.

Look at the account of the dietary of that school at New Ross, and describe the respective duties of you and Mr. Adamson upon that page, in submitting it to the board?—Mr. Adamson ought to examine this account, and see that it is correct; I have nothing to do with it.

Not to mention the amount of it?—No.

Nor in any way to state how much was to be paid to the master upon the foot of that dietary?—No.

In what manner are the committee to ascertain what is to be paid for the dietary?—Through the secretary.

Not through you?—No, save extracting the items.

Would you extract the items of the dietary, or would you not?—I would not look at that part of the account at all; I would look at the debit side and credit side.

Does that side take any notice of the dietary?—It does.

Would you extract that notice of the dietary in laying it before the board?—No, I would not take notice of any of those items.

What would you put in?—The demands made for repairs, or other items of demand.

Are not they all below?—They should not be here.

Are they in fact?—Repairs £. 15. 7s.; it is very likely those were ordered on passing the preceding account. When any sum is ordered on passing the account, it is taken credit for in the subsequent account, and the master debits himself with the amount of the money paid.

How can this happen; these accounts come from the country, sworn to?—Yes.

And there is a place for the affidavit on the back of the account?—Yes.

They are ordered to be put in the post directly they are sworn, and also marked when they are put in, and a place left where the master states he put it in on such a day?—Yes, he should state that.

Can you explain how it should happen, that the master put a certain account into the post office at Ross, the 28th February 1824, when the affidavit, containing the verification of the account, is dated the 6th of April in the same year?—I cannot explain it.

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Are those accounts ever made up in the office, and sent down to be sworn?—Not that I know of.

Could he have any subsequent opportunity of swearing the affidavit afforded him?—Yes, if he transmitted it without the affidavit, by mistake, the secretary would probably return it for the purpose upon discovery; and it might be in the office some time before the secretary noticed that circumstance.

What circumstance?—The difference in the date.

I want to know, whether these accounts ever came up from the country, made up in the first instance without the affidavit, and then sent down to be sworn, after they have been compared in the office?—I do not recollect.

You say you state the result of the several accounts to the committee?—The items.

Do you copy all the items?—No, I mean the items applied for by the local committee for repairs, or any other demand, that may occur in the country.

The matters which are applied for by the local committee, or in respect of which sums of money are applied for, are not items of that one current account?—No.

When you say you state to the board, or to the committee of fifteen, the items of the account, do you mean that you do not state the items of the account, but that you state to them what monies are required on account, for articles to be provided for a particular school?—Exactly.

Do you examine any accounts which do not contain a requisition for money to provide particular articles?—I do not examine the master's school accounts.

Do the several committees send up, at the time the masters send up their accounts, such requisitions as may be necessary, with a view to obtain furniture, or any other matter, for the school?—Yes.

Do you mean you have examined those requisitions, and those requisitions only?—I do not mean the master's accounts, as to their correctness.

Then you do examine the master's accounts for some purpose?—No, I did not say I did; the only examination I could have of that account, would be to hear the reading of the report; and if there were any recommendations for the payment of money, to see the bills, and the applications for them, and put down the result.

Do you read the items of any of the accounts before the committee?—I do not.

Do you read them at any time?—I may have done so.

Do you make any abstract of the accounts for the committee?—I do not.

Do you look into the accounts at all?—I mentioned before, when they are passing they are always before me; the secretary reads them.

By abstracting the items, do you mean that you merely abstract the sum to be paid to the master?—Yes, the sum to be paid to the master, and to others, having demands on the Society.

Do you abstract that as you find it in the account?—Yes.

Or does Mr. Adamson check those accounts, and point out where the errors may have occurred in calculation or otherwise, so as to alter the items in the abstract of the account?—I do not recollect any case of that kind.

Do you do any more than state the amount of the balance due to or by the masters?—I think that is the first thing.

You look at the accounts, and see what balance appears due to or by the master on that account?—Yes; and if there be a balance due by him I enter it, that the secretary may see it; if there is a balance due to him, I take for granted it is right.

Do you look into the account, to ascertain whether the additions of the debits and credits are correct?—I do not.

You merely see at the foot of the account what is the sum there stated to be due to or by the master?—Yes.

You do not ascertain whether that sum is accurately stated, or not?—I do not; I consider that the secretary's business.

Having stated that you put upon paper the amount of the balance due to or by the master, will you now state what you afterwards do in respect to the accounts?—I add these sums together, and make a total of them, for the purpose of being handed by me or the secretary, to the chairman.

What sums?—The balance due to the master, and any other sums, for repairs or otherwise.

What do you mean by repairs?—Any repairs ordered to be executed at the school.

Are not the sums which are paid in respect of repairs, or for any other purpose, charged by the master in his account?—They ought not, until first ordered by the committee.

But when ordered, they are charged?—Yes.

Can they appear in the accounts until they are ordered by the committee?—They ought not to appear.

Then, when the master in the account takes credit for a sum of money paid by him for repairs, is it your business to see that there is a proper voucher for that sum?—It is not; I mentioned that it is not my duty to examine the correctness of the master's accounts.

What do you mean by saying you insert upon paper what monies are wanted for repairs?—If an estimate was ordered for 200*l.* and part of the work was done, and the contractor was anxious to get money on account, the local committee would recommend it, stating sufficient work was done to cover the sum recommended, and I would enter it for the consideration of the committee.

Then the papers you furnish to the board, shows what balance is due to the master, when

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when a balance is due to the master upon the account under consideration; and it also shows what sums are required on account, on the recommendation of the local committee?—Yes.

Is your duty confined to stating such sums?—Yes, in that instance.

Is that the whole of your duty as to the accounts?—Yes; with this one additional circumstance, that all orders made by the committee, on passing the accounts, are afterwards entered by me in the minute book.

Does the master, when he sends up his accounts, state in any letter to you, or in any letter to the board, or in any document, what sum he requires to be issued to him?—I really do not know that; he sends his accounts, and if he transmits any letter, it is to the secretary.

If it appears upon the accounts rendered by the master, there is a sum of 200 *l.* due to him, and that in addition to that sum of 200 *l.* monies are required on account; by what document would it appear that those monies were wanted upon account?—On the document of the local committee.

Not on the master's accounts?—No.

Then your duty, so far as relates to the master's accounts, is to ascertain what sum is due to him, or by him?—Yes; on those occasions.

And to add to the sum due to him, when there is any sum due to him, the amount of any monies that the local committee require to be advanced on account?—Yes.

That is the whole of your duty as to the accounts?—Yes.

Is it your practice to inquire from the secretary, before you inspect an item, whether it is correct, or not?—Yes; if I doubt its correctness.

Do you set out upon paper, that there is to be issued to the master a certain sum, as the balance appearing due upon the face of the accounts; and that there is also to be issued to him a certain sum of money in addition to that, pursuant to the recommendation of the local committee?—Yes.

In general, are the sums which it appears by your accounts ought to be issued to the masters, in point of fact, issued?—In point of fact, they are.

The document you furnish to the board, guides the board as to the amount of the sum to be given to the master?—It does; this document always being made under the eye of the secretary.

Do you ever consider at all the propriety of the recommendations of the local committee?—I have nothing to do with that.

Does the secretary?—I do not know; that rests with himself.

Has it ever occurred to you, there may be errors in the accounts furnished by the masters, that may require to be rectified?—None have appeared to me, that I now recollect.

Has it occurred to you, there might have been an error, if it was examined?—There might be errors.

Have you ever known an error in an account furnished by a master?—There have been errors.

Have there ever been errors of considerable magnitude?—I do not recollect.

Have you any recollection of instances, in which it became necessary to disallow the whole sum, on account of inaccuracy?—Not by our board; the commissioners of accounts have done it.

On what account?—The statement of the dietary appeared irregular, not explanatory enough; there was nothing wrong in the account, except the irregularity.

It was such a jumble, they could make nothing of it?—Yes, in that instance.

Do you not conceive, in that case it had been the previous duty of somebody connected with the Incorporated Society, to see that that irregularity had been rectified before the account was sent in to the commissioners of accounts?—It ought to have been done.

Whose duty was it?—Not mine.

Whose duty was it?—The secretary's.

Do you conceive it formed any part of your duty to render him any assistance?—No, unless he required it.

Have you ever known of any considerable mistake in a late account of the schoolmaster of Farra?—No, I have not, that I can recollect.

Did you ever hear of any such?—I do not recollect.

Did you ever hear of his dietary being disallowed?—I knew there was something wrong in the account before the commissioners, as to an irregularity in the statement of the dietary.

Had he been paid the amount of that demand on the foot of the dietary, before it was disallowed?—I suppose he was.

Do you suppose also, that his account had passed through your hands and Mr. Adamson's, before he obtained that payment from the Society?—I really do not recollect; it is probable that the two accounts forming the annual account sent in to the commissioners, were laid before the committee, and passed in the manner I have stated.

What was your first acquaintance with the schoolmaster at Farra?—I was acquainted with him at the time of his appointment.

What was his name?—Ring.

What was he before that appointment?—He held a situation in the Stamp Office.

Was he any relation of your's?—No.

What recommendation had he?—I do not know.

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What acquaintance had you with him?—A general acquaintance.

Did you ever see him between the period of his appointment at Farra school, and his lending you £.100?—Yes, very often.

On what occasion?—He has very often come to town, and dined with me.

Had you any more particular occasions of communication with him, between his appointment and lending you the money?—I called at his house in the country, and stopped a day.

What reason suggested him to you as an individual to apply to to lend you money?—He appeared at all times on very friendly terms, and if he was able I thought he would serve me; that was the only inducement.

Do you think he would have been equally willing to lend the money to any individual with whom he had no more acquaintance than you?—I cannot tell.

Do you mean to state, upon your oath, that you do not believe that he expected to derive some advantage, beyond the education of his children from you?—I do not know of any advantage.

And that he lent the money to you, a mere acquaintance, without any arrangement for the payment of the interest, and merely in reference to the future education of his children?—It was in reference to the future education of his children, and to oblige me.

Why should he oblige you?—Friendship.

Do you think he would have been equally willing to oblige any body else, of whom he knew as much as of you?—I cannot tell.

Have you ever borrowed money of any other master of the Incorporated Society's schools?—Yes.

Mention any other instance?—I borrowed money from the master of Castledermot school.

Lucius Harvey?—Yes.

What amount?—To the amount of £.60.

Was that all you ever borrowed?—Yes, and £.40 at another, to make it up £.100.

At what periods did you borrow those sums of money?—I do not recollect exactly the period.

How many years ago?—About three or four years ago.

What distance of time intervened between your borrowing the £.60 and £.40?—I do not know exactly.

One year, or two?—There might be a year.

Did you ever state any account with him?—No.

What security did you pass to him?—My own.

What kind of security?—Bills.

At what dates?—One year.

On each occasion?—Yes.

Were the bills paid?—No.

Either of them?—No.

Has any money been paid on account?—No.

Did you ever pay any interest?—No; but I am to pay him interest.

Had he any children to send to your school?—He had a child he did intend to send, but he did not; it was a matter partly agreed upon between us, that he would do so, when the girl was of a proper age.

Do you know the reason why he did not?—No.

Was there any understanding between you, that he should be repaid in that way?—No.

Do you mean to swear, you cannot tax your memory with the times at which you obtained those loans?—No, I cannot, now.

Could you say within five years of the time?—Yes.

Do so?—I should think it might be three or four years ago, that I borrowed the two sums.

Try again, whether you can recollect what interval of time elapsed between borrowing the two?—Perhaps six months; I am not sure.

What was your first acquaintance with Mr. Harvey?—I do not recollect; I did not know Mr. Harvey till he was appointed master of the school.

What was the nature of the opportunities of your forming an acquaintance, between the time of his appointment to the school, and lending you the money?—Only when he was in Dublin; I was in the habit of meeting him at the office.

How did the transaction of the loan of money originate; did he seek to invest it in your hands?—No, I applied to him.

Mention what you stated?—I told him I wanted so much money, and he would oblige me if he would lend it me.

Did you say any thing about paying him the interest?—Yes; I said I would.

Have you done so?—No, not yet.

Has he ever called upon you for the payment of the principal or interest?—Yes, about six months ago.

How much did he call upon you to pay him?—He did not state what sum.

Did he say whether principal or interest?—No, he did not; he had some occasion for it.

Did he state the nature of his expectations, as to the amount of the payment?—No.

Did he express any dissatisfaction at not having theretofore received payment of any of these bills, or interest on account of them?—No.

Do you think he would have been satisfied to have left his money in the hands of any other

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other person in the community upon those terms but your's?—Yes, as I was to pay him interest.

Did he make any difficulty about lending you the money?—I do not recollect.

Really?—I do not.

How much did you ask him to lend you?—Sixty pounds.

Did he lend it you immediately?—I do not know that he did immediately.

In what manner did he hand it you?—I do not recollect; it was in bank notes.

Himself?—Yes.

Did he hand you the 40*l.* himself?—Yes.

Did you ever ask him to lend you any further sum than those two loans?—No.

Do you think Mr. Harvey had any expectation of deriving any advantage whatever from this loan?—I do not know whether he had or not.

If you were in his place, what would have been your impressions as to that probability?—I cannot tell.

Should you think it a desirable thing, if you were a master of a charter school, to oblige the registrar of the Incorporated Society?—I cannot say what I should think.

Would you rather have him as a friend or an enemy?—His friendship could not be very material.

Would it be so immaterial as not worth some little sacrifice to obtain it?—No, I should think it of very little consequence.

To what do you attribute the presents you received?—Mere civility; I cannot tell what else to attribute it to; it was more on account of the two girls placed at Mrs. Stuart's school, than otherwise, on Mr. Ring's part.

Do you not think that they might imagine, that the friendship of the registrar might assist them in the passing of their accounts?—I cannot tell what they would think upon the subject.

Can you form any idea, upon your oath, as to the motive that influenced them in making those presents?—No, except civility.

Do you think that those two loans were made from civility?—Yes, and in one instance friendship. Mr. Ring has been a very sincere friend.

Is there any other instance of a loan of money from a charter school master?—I do not recollect any.

Try and tax your memory; will you swear there were none?—No, I will not.

If there had been such a loan, do you think it is a circumstance not likely to have made an impression upon your memory?—It would have made an impression on my memory.

Will you swear you are not a debtor to any other charter school master?—Yes, I recollect one more.

In what instance was that?—In the instance of the present master of Santry charter school.

When?—A year and a half ago.

Did you give him any security?—Yes.

What was it?—My bill,

What time was the note for?—Payable, I think, on demand.

Did you ever pay him?—No.

Did he ever ask you for it?—He did not.

Do you expect a demand from him on account of that note?—I do.

Try and recollect, whether you can call to mind any other?—I do not recollect.

Do you think there could have been any considerable loan from any other master, without your recollecting it?—I think not.

Will you take upon you to swear, that no other master of any charter school has lent you to the amount of 50*l.*?—Yes, as well as I can recollect.

You are quite sure of that?—Yes, so far as I can recollect.

Did Mr. Hines, the master of Sligo, never lend you any money?—Yes, he did; but he has been repaid; it is several years ago.

The question was as to the fact of lending, and not with reference to repayment?—I understood it so.

How much did he lend you?—I think £.60.

How long ago is that?—Several years ago.

How long?—I do not recollect how long exactly.

On what occasion did he lend it you?—On my applying to him for it.

Why did you select him to apply to?—He was also a friend I have known long.

What security did you give him?—My bill.

How long was his money due before you repaid him?—Indeed I do not recollect.

Did you pay him interest for it?—I think not.

Were you two, three, four or five years in his debt?—No, I do not think it was two years.

Do you think there are many persons of your acquaintance who could obtain the loans of money without interest, which you have been so fortunate as to obtain?—I do not know whether I paid Mr. Hines interest.

Do you think there is any man in the country who has borrowed money from charter school masters but yourself?—I do not know.

In what manner did you repay Mr. Hines?—I think it was by his daughter, who was placed as an apprentice with Mrs. Stuart.

To learn what?—To learn to be a governess.

How long did she continue with Mrs. Stuart?—She was some years; I forget indeed how long.

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Was she to pay an apprentice fee of £.60?—Yes.

Have you ever known of an equally large fee being paid?—Yes, frequently; Mrs. Stuart has got a hundred guineas.

Was there that understanding when you borrowed it?—No.

Did you ever pay any money in cash to him?—No.

How long was his daughter with Mrs. Stuart?—About three years; I am not exactly sure.

Is it possible you cannot recollect when Mr. Hines's daughter left Mrs. Stuart?—I do not at present.

Can you form any approximation in your mind as to the time that Miss Hines ceased to be an inmate in your house?—Three or four years ago, as well as I can recollect.

Had Mr. Hines more than one daughter with you?—No.

Was she an apprentice or a pupil?—An apprentice, to be taught the qualifications of a governess.

Did you receive any payment for her tuition, or board or lodging, beyond £.60.?—I recollect the whole fee was a hundred guineas, and to be paid the difference.

Did he pay the difference, being £.53. 15s. after Miss Hines had left you?—No; on her coming to the house.

Did he make any difficulty about lending you the £.60 before there had been any allusion to the mode of repayment?—I am not sure, whether I had mentioned the circumstance to him, or he to me, about his daughter; I recollect we had a conversation upon the subject, and the mode in which he was to be paid was, in case he sent his daughter to Mrs. Stuart.

Did you ever receive any other loan or gift, or payment of money whatever, from Mr. Hines?—No; none, that I recollect.

Did any other master ever lend you, or give you, any money, no matter whether you may have subsequently repaid it or not, the question is quite general?—I do not recollect any other.

Did you ever hear of any master lending money to any officer of the institution but yourself?—I never heard of it, and never inquired.

Not to Mr. Payne?—Not that I know of.

Did you never know of Mr. Payne borrowing money from masters?—No.

Did you ever know of his receiving presents from masters?—No.

Did you ever hear of it?—I do not recollect that I heard it.

Do you believe, or not, that the masters in the charter schools are in the habit of making presents of money to any officers of the institution?—I should think not in the habit.

Do you think it occurs, from time to time, as a Christmas-box?—I do not know that it does.

Do you believe that they make presents to any one?—Yes, I admitted to myself.

Do you know of any other?—No.

As to your belief?—Presents may have been made to Mr. Adamson; I do not recollect the circumstance.

Upon your oath, what is your belief, whether presents have been made, or not made, to Mr. Adamson?—I believe presents have been made, but I cannot take upon me to say what or when.

Did you ever hear of any specific and remarkable presents having been made to him?—No.

Never in conversation?—No.

Leaving out specific or remarkable, did you ever hear of any presents?—Yes, I have heard of it.

What kind of presents?—Such as a bowl of butter, or a couple of hams. I do not know of any thing else.

Tea or sugar?—I never heard of it.

Was not there a kind of subscription among the masters of the charter schools to supply one of the officers of the Incorporated Society upon an emergency with money?—I do not recollect it.

Will you say, you have never received a present of tea or sugar from the master of a charter school?—I really do not recollect; to say positively, I will not; but this moment, I do not recollect.

Have you any doubt of having received presents of tea?—Yes, I have very great doubt; I am positive I never did, that I can recollect.

Or your wife?—No, nor my wife, that I know of.

Coming with the hams?—No.

Do you know where the hams came from?—Yes.

From whence?—From the master of Farra school.

Do you mean, that they came from his place in the country, or that he purchased them in Dublin?—I believe he sent them from his farm in the country; they came by the common carman.

Have you any doubt whatever, that hams have been purchased in Dublin to be sent to you?—I think no such things have occurred; I cannot swear to what I do not know.

Do you know of any instances where presents have been offered and refused by any officers of the Society?—I do; in my own case, where they have been sent within the last year, and I immediately wrote to the individuals so sending, desiring that they would furnish me with a bill, and I have paid him.

Did you ever do it before the last year?—No.

What induced a change of the practice?—There was an inquiry at our board with respect to

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to Mr. Adamson; some inquiry about some person having made him a present; it was a private inquiry; I do not know the nature of it; but he told me that one of the members said to him, he should not receive from the master of a school, so much as a chicken; and when I found the committee would have been displeased at such a thing, from that I was determined I would not receive any kind of present without paying for it, and desiring the individual not to send any thing more.

Did that inquiry take place in the last year?—I think it was about a year ago.

What was the nature of the present that gave rise to the inquiry?—I do not recollect.

What was the present you refused?—Butter.

Do you know of any instance where a piece of plate has been offered by a master to any officer of the Society?—No, I do not recollect.

Who offered the butter you refused?—It was offered by a young lady who had been educated by Mrs. Stuart; she is now the wife of Mr. Kidd, of Dundalk school.

Had you any other from any other person?—Not that I recollect.

She was Miss Hines?—Yes.

Do you know Mr. Kinsley, the master of Monasterevan?—Yes.

Did you receive any present from him?—I do not recollect.

Have you the children of many masters of charter schools, at Mrs. Stuart's school?

—No.

Have you had many?—No, not many.

* * * * *

Do you remember when the contract was made for supplying the shirting, linen and shoes?—Yes.

Who obtained that contract for the shirting, in the first instance?—There was Mrs. Tyrrell and Co.

Who did the Co. mean?—I do not know.

Upon your oath, you do not know?—Upon my oath, I do not know the extent to which it went; I believe that one was Mrs. Adamson.

You mean the wife of the secretary?—Yes; the late wife.

How long did she continue to be concerned in that contract, do you know?—I do not recollect the number of years; three or four years, perhaps more.

Did you ever hear of any complaint being made of the quality of the articles supplied under that contract?—I think there was.

From whom did this complaint proceed?—I think it was from the Bishop of Ferns.

Anybody else?—I do not recollect any other.

Do you know what was done upon that complaint?—It was brought before the committee.

Do you know how they disposed of it?—I do not recollect.

Did the contract continue after that?—I believe so; it was a complaint of a pair of stockings.

Was it limited to one pair of stockings?—One pair was brought forward.

As a sample?—Yes.

Did you see it?—Yes.

Did you consider the complaint ill founded?—No, I thought it was well founded.

Describe them?—They were short stockings, adapted for trowsers; I do not know whether cotton or worsted.

Was the complaint that they were too short?—That they were badly made.

Did you examine them yourself?—No, I did not.

Had you no curiosity upon the subject?—No, I had not.

Did you ever hear of any complaint about shoes, under that contract?—No, I do not recollect any.

Or shirts?—I do not recollect any.

Did you hear of any complaint that the shoes were too small to be worn?—I did hear, in some instances they were too small, and when any report was made, others were furnished.

From what schools did this complaint proceed?—I only stated one school, I think that was Cashel.

Do you think it would be perfectly safe and prudent for any master to make complaint of goods furnished by the wife of the secretary of the Incorporated Society?—I cannot say.

Does it occur to you to be a good principle for the supply of those articles.—I cannot say.

Did you ever hear the secretary complain that the local committee had sent up an unfavourable report of the clothing?—I do not recollect.

Did you ever hear him make any statement to any master of a school, upon the subject of such a complaint?—I did not hear any such.

Do you know whether the committee of fifteen were aware that Tyrrell and Co. meant Mrs. Adamson?—I do not know that they were.

Do you mean that Mrs. Adamson was one of the Co. or the sole person?—I do not know whether she was the sole person.

Did you ever hear whether it meant anybody else?—Yes, and Mrs. Tyrrell.

Do you not believe that Mrs. Tyrrell was a mere name?—Yes, I am inclined to think so.

Co. did not include any of your family?—No; I had never any thing to do with any of the contracts.

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In what way did you hear that Tyrrell meant Mrs. Adamson; when did you hear of that?—At the period of the application being made to the committee.

Was it pretty well known in the house?—Yes.

By others, as well as you?—Yes.

Was it known to the committee of fifteen?—I do not know.

Was it known to any of them?—I do not know.

Were they the only persons in the house that did not know it?—I should think they were the only persons that did not know it.

Was the offer ever made under a different name?—Yes; the proposal was not made in Mrs. Adamson's name.

Was it ever made in any other name than Tyrrell?—I do not recollect.

Was it ever made in Mrs. Adamson's name?—I think not.

Do you think it was an object with Mr. Adamson to conceal it; or did Mr. Adamson wish the committee of fifteen to know it?—I should suppose they wished to conceal it from the committee.

Perhaps you talked to Mr. Adamson about it?—Yes.

He did not conceal it from you?—No.

Did he conceal it from the committee of fifteen?—That I cannot say.

Did he speak of it as a thing that the committee of fifteen were to know?—He did not.

Did he speak of it as a thing that was to be concealed from them?—Not to me; he never desired me to keep it secret.

Did he ever desire you to tell them?—No.

You stated you laid before the committee of fifteen, the amount of money to be advanced to the masters of charter schools, and that you stated the amount due to the masters, and the amount in requisition; have you ever known a less sum issued than what you represented ought to be?—I do not recollect.

Do you recollect Mr. Adamson pointing out any errors in your statement?—No, I do not.

Appendix, N° 121.

Further Examination of Mr. Thomas Stuart, Saturday, 22d January 1825.

22 Jan. 1825.

Mr. Stuart stated—When I got home on the last day of my examination, on speaking to Mrs. Stuart with regard to Mr. Hines's business, as to the loan I had from him, I found that the evidence given by me on a former day was not correct.

State what the facts were?—There were two questions I should wish to read from that evidence.

You may now add any thing you please, in the way of explanation; it is quite unnecessary to inspect the former evidence.—Could there be no part of the former evidence expunged; I find I was mistaken.

We will judge of that afterwards; state what you have to offer?—One question was put to me, whether I had borrowed money to the amount of 50*l.* from any other master. I said no, at the moment; and immediately I was asked, Did you not borrow from Mr. Hines £.60; I was quite unaware that those questions were taken down; it is on the face of it wrong, although I actually answered the question no; it was because I did not recollect it at the instant, till it was brought to my memory; it appears on the face of my evidence as if my testimony was given falsely.

You will offer such explanation as you please, in addition to that.—I called the next day on Mr. Pauncefote, the secretary; the commissioners did not meet that day, nor I believe for two or three days afterwards; the circumstance of the mistake made me very uneasy, particularly as it escaped my recollection, whether I had borrowed money from Mr. Hines or any body else, save those whom I mentioned.

Is the statement which was then made correct?—No, it is not; I stated that the balance between one hundred guineas and £.60 borrowed by me from Mr. Hines, was paid to Mrs. Stuart as a fee with his daughter. I find, on conversing with Mrs. Stuart, that that was not the fact, as he, Mr. Hines, had paid the whole sum of the fee, and that my bill for the £.60 in his hands, was handed to his son-in-law, Mr. Clark, the master of Kevin-street school, who is married to the daughter of Mr. Hines.

What became of the bill?—Mr. Clark got another bill in its place when it became due, and which bill remains in his hands.

You are the debtor of Mr. Clark, as well as the other person?—I am not the debtor of the other person, I am the debtor of Mr. Clark; it was on my memory that I was not a debtor to Mr. Hines; and that induced me to make the answer I did.

Have you stated in your former evidence that you are indebted to Mr. Clark?—No.

Ought you not, in your own view, to have stated you were indebted to the one or the other?—Yes, but I did not recollect the circumstances of the case.

Have you, upon your further recollection, recollected any other debt you have ever owed to any master of any charter school?—Yes.

To whom?—The late master of Clontarf school.

What was his name?—Magrath.

What did you owe him?—I think £.30; it is several years ago since I borrowed it of him.

In what manner did the debt become due?—I borrowed the money of him.

Why did you borrow it?—I was in want of it.

Why

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Why did you apply to him?—I was intimate with his family; Mrs. Stuart and his wife were on terms of intimacy.

What security did you give him?—My bill, I think; I am not sure.

Have you paid any part of it?—Yes, about half, I think.

How long is it since he made that loan to you?—Eight or nine years ago.

Has he ever asked you for the remainder?—He has not lately.

Have you paid him any interest?—No.

To what do you attribute his forbearance in not asking for it?—I do not know, except that he knew I was in distressed circumstances; I intend certainly to pay it when I can do it, whether he applies or not.

Can you account in any manner, for such a number of charter school masters as you have stated, not fewer than seven, who lent you money, without being anxious about interest, or without ever seeming, as appears to us, very solicitous for the payment of the principal?—I cannot answer for that, except from a wish on the part of those persons to serve me, knowing that for some years I have not been in as good circumstances as I formerly was.

Why should the charter schoolmasters wish to serve you?—I cannot tell, except through civility, kindness or friendship.

Do you think it was founded on a belief that you could serve them?—I do not know of any mode in which I could serve them, except in mere civility in the duties of my office.

The question is, whether they thought you could serve them?—I cannot tell what they might have thought.

Have you, since you were here last, recollected any other debt you ever incurred to the master of a charter school, except those you have stated this day and the former day?—I do not recollect any other.

Is there any thing further you wish to state?—Not any thing else.

Appendix, N° 122.

Examination of Mr. Samuel Ricky, on Oath; Thursday, 11th November 1824.

HOW old are you;—Seventy-seven years.

Are you employed by the Incorporated Society?—I am employed by the Incorporated Society; I am under them now, and have been in the situation I am in for upwards of forty years.

Mr. Samuel Ricky,
 11 Nov. 1824.

Do you do your duty now in person or by deputy?—Myself.

What is your duty?—My duty is to see that those boys and girls that we rear in the school, be bound out to Protestant families, and no others; and in the next place, if there is any complaint to be made from the masters or mistresses of the children of both kinds, they generally apply to me, and I settle the business for them.

When any boy or girl is to be provided for, how are you informed of it?—I make inquiries into the families before they are bound.

How many have you on your list now for whom you are required to provide apprenticeships?—That I cannot tell, for some are bound out, some are taken into the country, and some to England, and so forth.

How many are there now in the schools for whom you are to find apprenticeships or services?—That is a question I cannot answer.

Who sends to you from Kevin-street school, when any girl there is to be provided for?—There are certificates (I happen to have one about me) that are prepared for the purpose, for either boy or girl.

[The same was handed in.]

Do the shopkeepers apply to you for persons?—No, they apply for those papers, and get them signed by the minister and churchwardens, and then they are put into my hand to inspect, and see whether it is right or wrong; for you will observe, that this, though the minister has signed them as a proper Protestant family, the wife is a Papist, and has a boy taken out of the marine school, that is now reared a Papist.

Is it any part of your duty to look out for masters and mistresses for the children?—Not the least; it never was my duty; I only have to see that they go into Protestant families, and to strive to protect them in it as long as I can, and that only in the suburbs of Dublin; I have nothing to do with the country.

How do the certificates come into your hand?—Whoever wants to apply for a boy or a girl, is obliged to get one of those certificates signed, and leave it for me; and I have a week allowed me to examine into the business, and to find out whether they are proper Protestants or not. Before my time, they used to send children out, and give 40s.; and people used to take ten perhaps, and get 20l. and then turn them upon the town, and most of them went to friends who were Papists that did get them.

Are you supplied in the first instance with a certificate on the part of the minister of the parish, that the family applying is a Protestant family?—Just so; then it is my duty afterwards to inspect whether it is so.

Do you generally find it is so?—I often find it the contrary.

In those cases, how is the minister of the parish deceived?—I have applied to them frequently to know how they could certify; and the reason they give is, that one man, a man of great property in the parish, engaged them to be so and so, and I found them to be the contrary.

[K k]

How

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Mr. Samuel Ricky,
11 Nov. 1824.

How do you ascertain whether those people are Protestants or not?—By a thorough inquiry, and the greatest smart wit that can be, to try to find them out.

Have you any other duty than to find out, whether they are Roman Catholics or not?—Not any other.

Is it any part of your duty to find out whether they are proper people, honest people, and so on?—Yes, just the same for that, because proper, honest and Protestant people, is the same thing.

Supposing a person who applies for a girl, states she is a dress-maker, is it any part of your business to ascertain that that statement is true, and that she is a dress-maker?—Yes, certainly, or any other purpose; and I take care to see that she follows her business.

Do they ever bind girls or boys apprentices to persons who live in one room only, and have no house to live in?—They do.

They permit them to go where there is one room only?—Yes, where there is a room and a closet.

Do you remember a girl of the name of Judith Casey, being apprentice in Baggot-street?—No, because I do not in general keep a memorandum of them; there is always an account sent to the office.

Do you recollect any thing of a button-maker?—Yes.

What reason made you think that was a fit place?—The reason was, that her parents were able to get her apprenticed.

Did you think it a fit place for her?—I did; they had a tolerable decent place, and had a good business; I did think it a good business; I did take as much pains as I could to find it out, but a man may be deceived in the best shopkeepers; if there is any fault it is mine.

Do you know how long the girl was there?—Not above a month, I believe.

Do you know where she is?—No, I do not; they came and they applied to me, and I told them if they would make me a return, I would mention it to the board; the man told me I must know it very well, but I cannot recollect every thing.

Do you generally know any thing of the persons previous to their applying?—No; I know nothing in the world about them.

What do you do; how do you set about it?—I go where they live, and take my view, and put my questions; and after I have done that, I make inquiry of some friend I have perhaps in the neighbourhood, or at the church, or elsewhere—somebody who knows any thing about them; and I make my return to the Society.

Is it an easy matter to find out what religion people are of?—Yes; sometimes the reverse; we find it out in general.

Do you consider you are ever deceived?—Yes, indeed I am; I do the best I can.

How many girls and boys do you provide situations for, in the course of a year?—I do not know; from sixty to a hundred sometimes; may be not any for a week.

Out of every hundred certificates you receive, how many do you think prove to be incorrect?—Not a great many now; they are too careful; they know I am very attentive to it.

How many used there to be?—A great number.

One half?—Not quite that.

Are there five or six in every hundred?—I do not think there is.

What account do you take of the children after they have been bound apprentices?—There is a fee with them.

Do you go and see them?—I do go at times; it is not my duty to do it.

Have you any opportunity of knowing what becomes of the children, how they turn out?—Yes, by their attendance at the Society, to get their fee and their bounty.

Have you no opportunity of seeing how they go on in the situations in which they are placed?—Yes, I call sometimes at the different places; it is not in my agreement to do so; I am not required to do it; my duty is to see that they go into Protestant families.

Is it easy to find good situations for the girls?—A good many get into good situations.

Is it easy to find good situations for them?—No, not very easy.

Can you state why it is not easy?—I believe the parents of them or friends belonging to them are too apt to strive to get hold of them and spoil their ideas, and stop them from paying what attention they ought to do, or seeing where they live, and are in proper families.

Are you in the habit of waiting upon the committee of fifteen?—Every Wednesday.

You see them every Wednesday?—Yes; I have one or two of these papers generally.

You make your report in person?—Yes.

Have you made a report of every child that has been apprenticed in and about Dublin?—Yes, I have.

Are your reports in general more or less full than the one you have now shown us?—My report is upon the subject of the Protestants.

Are they more or less full than the one you have shown us?—They are all in the same situation; I do not know what you mean by full; I may be in a wrong conception.

Do you express yourself more at length?—No, every one alike, as far as I can; every one put into my hands I am equally attentive to.

What is your salary?—Thirty pounds a year.

Enumerate to us exactly what business you have performed in the last week?—Oh, nothing; only the certificates that go through my hands; I cannot say anything more.

How many certificates did you give in during the last week?—Only two.

How many inquiries have you made in the last week about the character of the persons applying for apprentices?—None, but the two that applied; whenever they apply, I go immediately and make my inquiries.

Is it your habit to make written reports upon the cases of children, after they have been apprenticed?—No, not at all.

Do you do so?—I have done some odd things of the sort.

When did you pay a visit, for the purpose of inquiring how a child was going on that had been apprenticed?—About a fortnight ago.

Where did you see one before that?—I do not know; it may be two or three weeks, and when a master or mistress comes and tells me the girl is going astray, I go and look into it.

You do not make this visit without such applications being made to you?—None, none.

Who makes those applications?—Either the boy or the girl apprenticed, or the master and mistress; if they complain against the apprentice, I go and endeavour to bring the girl to account.

You do not pay such visit unless there has been a complaint?—No.

What was the subject of the last complaint that induced your visit?—The last complaint was what the girl has mentioned.

State a little of the nature of the last complaint?—I only know that the girl said, that the button-maker had run away, and gone abroad; and I told her, if she would give me a memorandum, that I would make my inquiry of it, and make my report to the board; and she said, no; she would speak to the gentlemen herself.

Did you make an inquiry?—No, I had no return.

Where did you see her?—At the board, 55, Aungier-street.

She was at the board?—Yes.

And she told you, the button-maker had run away?—Yes; and some relation was with her that attended to the management of it, I suppose.

Why did not you go to find out the button-maker?—It was the board day, I could not go.

You have said, that was the last inquiry you made?—Yes, I call it inquiry; I was inquiring the best I could; as to other inquiries I cannot say.

Had you visited that button-maker before she was bound to him?—Yes.

Where did he live?—That I cannot tell; my memory is very short.

Can you recollect whether the name was Smith?—No.

Do you recollect how long she had been there?—She said, two months; my memory is very short. I am almost eighty years of age.

Do you recollect the nature of the complaint?—No.

State the particulars of any inquiry you have made since the 1st of January last?—I made particular inquiries of Mrs. Black, at Rathmines, when she had a boy; he wanted to go away from her.

Who complained upon that occasion?—Mrs. Black.

Where is that complaint?—I believe I have a letter of it at home at my place.

To whom is the complaint made?—It was a complaint to me, begging me to call.

To whom is the complaint addressed?—To me.

To you personally?—Yes.

Was it addressed to you, at the Society's house?—Yes.

Does Mr. Adamson receive those complaints?—No, the complaints are left for me. I have desired the masters and mistresses to leave a note for me, and I always examine into it, which is seldom the case.

To whom are those complaints delivered at the Society's house?—I have a box there, and they are dropped into the box.

Whose duty is it to receive them, and put them into the box?—The messenger or the clerks.

How many of such complaints have been made since the first of January last?—Not more than four or five.

Have you not had more than four or five since the first of January last?—No, not more.

About how many children may have been apprenticed in and about Dublin, since the 1st of January last?—About one hundred.

Did you actually make an inquiry, and report upon every one of those instances?—Certainly.

Did you ascertain, in each of those instances, that the persons applying really carried on the trades they described themselves as carrying on?—Yes, certainly I did.

Was there any instance of an application this year, from a person professing to carry on a trade, which you found in reality they did not carry on?—Yes.

Mention any such instances you can recollect?—No, I cannot recollect.

Do you remember Judith Casey?—No, I do not.

Do you remember binding her to Mrs. Wright?—Yes.

Do you remember her?—Yes.

What was she?—A straw bonnet maker.

Did she ever make a straw bonnet?—Yes, I have seen her make them, and her mother before her.

Do you know what is become of that girl now?—No, I do not; I wanted the girl to continue, and she told me she positively would not.

Who made the complaint to you?—The mistress came and brought her to the board, and I proposed for the girl to go back, and I would call.

What did the mistress complain of?—That she would not do any thing for her.

Did she tell the board she had not made any straw bonnets for two months?—Many of them will tell very good stories; they may say that.

Do you believe it to be true or false?—I believe it to be false.

Examination of
Mr. Samuel Ricky,
11 Nov. 1824.

Have you been at the house since?—Yes, I have.

Was she making straw bonnets then?—Yes.

Why was the girl taken away?—She would not stop.

Did not the girl complain that her mistress would not teach her any trade?—No; the mistress complained that the girl would go out in the evening and stay till eleven or twelve o'clock, standing at the door talking to youths.

Did the board believe her?—I do not know.

Did not the board take her from the place and put her to the asylum in Charlemont-street?—Yes, they did.

Have you any thing to do with Charlemont-street?—Yes, the same thing.

You hunt for Charlemont-street?—Yes all the schools.

Do you do as well for all the girls as Judith Casey?—Yes, the boys at Santry and all.

What was Mrs. Wright's husband?—I believe he is a clerk; I am not certain.

Is he a bookbinder?—I believe he is.

Does he carry on his bookbinding business at home?—No.

At some other person's workshop?—Yes.

You state she was making bonnets when you went to see her?—Yes.

How long ago?—About six weeks, or two months.

How came you to go there?—There was a complaint.

Did not the girl tell you she had never been put to make a bonnet?—She never said a word about it.

Mind what you say; did the girl never say that she had not been taught to make a bonnet?—I am not doubting but she might; I did not hear it.

What reason had the committee of fifteen to send this girl to Charlemont-street, she had nothing to complain of, according to your account?—I cannot tell what her complaint was, I heard no more than I have told you.

Do you attend at the board on board days?—Yes.

Are you always in the room?—No; only when I am called in.

Did Mrs. Wright keep any shop?—I do not know; but she might sell to shops.

Did she keep any shop herself?—No.

She lived in one room?—Yes.

How high up?—Up two pair of stairs.

Where did the girl sleep?—They had a closet.

Did the girl sleep upon a bed?—So I understand.

Did you see it?—No, I did not see her in bed.

Was it in the same room with her master and mistress she slept?—I believe not; I do not know.

Why have you more reason for believing one way than the other, if you do not know any thing at all about it; did you report to the committee what sort of a bed the girl had?—I reported to the committee that I thought it a very proper place for the girl, and I think so to this moment.

After you had made your report, did any body else go to see this room?—Not that I know of.

Do you not know that Mr. Adamson went?—I do not doubt it.

Does he always go after you?—No.

Did you hear he had been sent to see this room?—I do not recollect.

Did the girl make any complaint of her mistress to you?—The girl and the mistress came together, and I listened to both their complaints, and I thought in my mind the girl had very little to complain of.

What did she complain of?—That she did not like her, and would not live with her; she had not strictly any want of any thing.

Did she tell you her mistress was not employed in straw-platting?—No, she said no such thing.

Had the mistress applied to you to get her an apprentice from the charter school?—She brought one of those papers; and upon the inspection of the business, I thought her a very proper person.

Had she applied to you before she went to the board?—No.

You had known her some time?—I knew her before, and her mother, I did not know her husband.

Do people ever apply to you to get them apprentices?—Yes, they do, but I am always careful they should not go to anybody but proper people; it is always my wish and desire to do it.

Do you ever get any thing from people for getting them apprentices?—No, never was a black in my nail for any thing I got, nor would I take it if they offered it me; if they offered it I would not take it, I should think it a very great crime.

Do parents take children away after they are apprenticed?—They do; they decoy them away.

Has this happened frequently?—Very often.

Are they Roman Catholic parents that do this?—Yes, generally.

Do Protestant parents ever do it?—Very rarely; I never met but with one man that did it, in the course of my forty years.

Do you find Roman Catholic parents tampering with the children on the subject of religion?—I have often found it out to be so, I did not hear it; they wish to get back the children,

children, so that people are loth to take them on that account under their roofs, they have so much trouble.

Do the children, after they are so decoyed, relapse into the church of Rome?—Always.

What inquiries do you make, prior to reporting to the board?—All I wish to know is, is this person, or not, a proper Protestant; do they follow such a business as they propose to do.

Do you go to their dwellings?—I always do.

Do you see whether the place be a decent place or not?—I do; I frequently see whether they have a proper bed for the apprentice to lie in.

In the case of Judith Casey, did you make any inquiry as to the bed?—I always do; I suppose it was the case.

Have you any recollection upon the subject?—I must recollect it; such a thing I must have seen, or I would not let the girl go to them; but some of them show clothes and such things, for them, but they do not belong to them; they may deceive me in that manner.

Do you make your reports to the board in person, or in writing?—In writing.

Are they preserved?—No; the children are bound out, and the reports are left in the office; the report is at the end of every certificate, in the same way as the one that I produced.

Has that child been bound out?—No.

Why was not that report given to the board yesterday?—It was, and they wrote "rejected," on it.

Then it becomes your property?—No; I keep it to see that they do not apply again.

How came you to have this; why was not it left with Mr. Adamson?—Those are put into my hands when rejected, that I may give an answer to such people as apply for it.

How did you know she was a Roman Catholic?—By inquiry; for the parent told me he got his child baptised in St. Peter's, and in short his wife went to church, and all that; and I turned about and saw one of the Catholic prayer books, and I took it up, and I says, "This is a good Protestant prayer book for you to read;" then I thought it was full time for me to look into the business, and I went and made a further inquiry.

And the fact came out?—Yes; and they took a boy out of the marine school, and the woman takes him to the chapel ever since.

You did not inquire of the clergyman of the parish?—No, I did not; because I often found that the clergymen signed these things, and I have been obliged to go and reprove them.

You have gone and reproved the clergyman of the parish?—I go and speak to him, you may not call it reproving of the people being Papists, and he told me then, that one of his parishioners came first and begged of him to sign it; that every thing was fair and right, and he did not know any thing to the contrary.

Do you think that the clergymen consider it a mere matter of form?—Yes, just so.

Did you speak to Mr. Lewis about this certificate?—No, I did not; I have frequently found it was of no use to complain to any of them about it.

Did you ever know a member of the committee of fifteen sign a paper of that nature, where the person was not a Protestant?—Yes, but they were mistaken in the same way; they were imposed upon by the parishioners.

The fact is, they took their representations only, and made no inquiry themselves?—Yes, just so.

You did not yourself pay any regard to their certificates?—Oh, I cannot; it is my duty to look into what they have certified.—You do not rely upon it?—No, not the least; I should say I often found them wrong.

Have you any thing else but the 30*l.*?—No.

Do you follow any business?—No, not now; I did formerly, I am not able now, I am seventy-seven years of age.

What business did you follow?—A shoemaker.

When did you cease being in trade?—I am out of it now, these fourteen years; I live up at Rathmines, I have a house there, a house for lodgers; and between that and what I get, it keeps me.

Appendix, N° 123.

Examinations taken at the Asylum in Charlemont-street, Monday, 8th November 1824.

Mrs. Hannah Vickers called in; and having been sworn, was Examined.

HOW long have you been at the head of this establishment?—I think nearly six years, over the boys and girls.

When you first came here, how many boys were placed in the establishment?—Really I think we had twenty-eight.

How many girls had you at the same time?—We had no girls when we had the boys.

How long did the boys continue?—Between three and four years.

Were the boys all gone before the girls came?—No, I believe we had three or four, there were some large boys, they did not draft away; I think three to the best of my knowledge; and they went to Stradbally, I believe.

Examinations
 at the Asylum
 Charlemont-street,
 8 Nov. 1824.

Mrs
Hannah Vickers.

Examinations
at the Asylum,
Charlemont street,
8 Nov. 1824.

Mrs.
Hannah Vickers.

Can you recollect in what year it was you admitted the young women?—It is about two years, I think, since we had the first.

What instructions had you from the Incorporated Society, or the committee of fifteen, as to the management of this establishment?—The Archdeacon and all the members sent the girls up here, and I was to provide situations for them as fast as possible; that was all the instructions I got, and to keep them at constant employment.

Were you told what you were to employ them upon?—The work of the house and plain work.

How are they provided with clothing?—I provide them when they want it; when they do not want it I do not give it them; sometimes they come in very badly off, and no gentleman will take a girl without clothing; we do not give them the school clothing; the first thing a lady asks is, has she good clothing, if she has not they will not take them; there is no one but respectable people come here.

What wages do they generally get?—The lowest we send them out at is 3*l.* and then they go up to 7*l.* and seven guineas; that is excellent wages, and I wonder some of them get it. I very seldom have to take one back, unless they are ill.

Have you often to take them back?—No.

You consider this generally a sort of home for them?—Yes, it is generally considered so; but if a girl is not considered deserving she will not be admitted; we never admit them without the order of the board, and generally those who part with them, will come and tell the reason to the board; they are not admitted without good recommendation.

Do many girls make applications here?—No, I never see them till they are admitted by the board, they never come here at all till then.

Have any of the girls that have ever come here, gone to chapel in the mean time?—No.

They have continued Protestants all the time?—Yes.

Do you ever ask the question?—Yes, indeed I do. I have one or two, I am not sure which, but I have one girl; her father would not keep her because she would not turn Roman Catholic; her father is a butcher; her name is Katherine M^cGrath; he would not keep her at all, and she would not see him, and she applied to the board, and the board took her back.

Were any girls from the Foundling Hospital sent here before they were distributed in the country?—Yes.

In what state were their eyes when they came?—Very bad.

Did they appear to have been labouring under ophthalmia?—Yes, some of their eyes appeared to have had it only a few days; the children told me some of them caught it when they came to town with the change of air; their eyes were the worst I ever saw.

Can you say whether a large proportion of the girls had it?—Yes, most of them had it; my own child died of the measles, which she caught of one of the charter children; and there was something the matter with all the children that were admitted into the charter schools; all the foundling children came here first, and I saw them, and I think among them all there was something the matter with them; I think they had a great trial with them when they got them to the schools.

[It appeared on examining the book of admissions, that from the 4th of July 1822, to the 3d of November 1824, seventy-four girls had been admitted to this asylum, of whom twenty-nine remained on this day. It also appeared that several of the girls had been sent out as servants to three, four, and five different places, and returned again as being unfit from illness, or other causes, not including misconduct, the names of the master and mistress being in every case entered in the book.]

Have most of the girls admitted into this asylum served as apprentices?—They have all been bound, and many of them served their times, or the master has gone away and left them; one was admitted last week; her master and mistress had gone away to England, and left her in the street; she was very badly off, she was bound to a pin-header, and that was a very bad business.

What sort of stuff is it that is bought for the girls gowns; is it linsey-woolsey?—No; it is welbore stuff; they would not take them as servants, if they had that sort of stuff on; the other servants do not like the girls from the charter schools.

How do you account for that; why is that?—Because they have no wages.

Do you know who it is that answers the applications made for admissions, or who decides whether the girls are fit to come?—I think the Archdeacon of Dublin generally sends them; he attends the board more constantly, and Dr. Orpen. I think Dr. Orpen and Mr. Pomeroy, and the Archdeacon.

What is the superintendence of Miss Keating?—She inspects the house and the girls, and sees that they are properly taken care of.

Is there any reference made to her of the applications?—Yes; she generally goes to try to know the reasons of those girls being admitted, and she finds some of them get very bad places, or their masters and mistresses are very poor, and that she tells the board, and the board tries what they can do with them.

Do you think that the girls reared in these charter schools are for the most part healthy?—Indeed, I think they all appear very healthy.

What time do the girls rise in the morning?—Between six and seven, as soon as we can see; it is six in the summer.

What time do they go to bed?—Between eight and nine.

What do you employ them upon?—Plain work and the house work.

What

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Mrs.
Hannah Vickers.

What description of plain work?—Shirts, quilting, and every thing in that way, that we can get to do.

Do they work for their own benefit?—No, I have the benefit of it; indeed I think, that is the only profit I have from the work. I do not think I could make any thing by it, unless for that; the allowance of ten-pence a day is very trifling. The expence of house, and coals and candles is very great.

Is there any profit upon the clothing?—No, never; I never made sixpence upon the clothing.

Do you get work enough?—Yes, indeed; we improve the girls very much; we have girls here that could not mend their stockings, and now they can make a shirt.

Do you mean you have had girls that have gone through a charter school, and could not mend their own stockings?—Yes.

Do you speak seriously?—Yes; many of the factory girls cannot hem a handkerchief; but I do not say it was the fault of the girls; they went so young to the factories, they could not even wash a room; but they are very good girls and willing to take instruction.

Can they read and write?—They all can read, and some can write pretty well; but they all go out here for servants, and they do not want it; they have prayers night and morning, and they read their Bible and Prayer-book.

How many Bibles have you in the house?—All the girls have their own Bibles—unless they have lost them in their lodgings where they have been, they have them.

When you take a girl to a situation, do you take any thing in the nature of a fee?—No, nothing of the kind; I never received any thing of the kind.

Frances Coyle, called in; and having been sworn, was Examined.

HOW old are you now?—The mistress of the school told the master I was bound out to, I was seventeen and a half.

How long ago is that?—About eight months.

What charter school were you reared in?—Kevin-street.

How many years were you there?—I do not remember; I was but a small child then.

When did you leave Kevin-street?—On St. Patrick's day, I was drafted by the board.

From where?—I was put into the charter school at Ballycastle, and then drafted up to Kevin-street again.

How long were you at Ballycastle?—I do not remember; I think about six years.

Where were you born, do you know?—I think my mother lived on Ormond Quay; she was a lady's maid.

Your father you never heard of?—No; he was dead before I was put to school, and my mother is dead now.

You cannot remember much of either of them?—No, I do not recollect my father; I do not think I ever saw him.

Have you any brother or sister?—I have a brother in Stradbally.

Of the same name as you?—Yes; Henry Coyle.

When were you bound apprentice?—Last St. Patrick's day; the last Wednesday I was at the board, and a fortnight ago last Wednesday, my mistress went to England, and left me in the street, and then a gentleman took me and kept me till the Wednesday; I had no place to go to.

Were you bound from Kevin-street?—Yes, to a button-maker.

To learn the trade of button-making?—Yes, to learn the art and mystery of making buttons, and the trade got very bad; she was not able to support herself and her children, and she went to England; the trade was better there.

And did not take you with her?—No; I did not know she was going till the day before she went.

What was the name of your mistress?—Smith.

Were they Protestants?—Methodists.

What money did they receive with you, do you know?—They never got any money; it was not until March they were to get the money.

What did they teach you?—I did not learn the trade through that.

Did you work as a servant?—I used to do the work of all the house; besides learning the trade, I used to do all the washing, and clean the house.

What gentleman was it took you?—The employer of my mistress.

What is his name?—Mr. Park, down in Bishop-street.

You would have been quite desolate, if it had not been for him?—Yes,

Did you go to him?—I was going to the board, and he saw me, and I told him I had no place to go to, and he took me in and kept me till the Wednesday.

You had no money?—No.

Have you received any clothing since you have been here?—No; I have just got a gown to make.

Can you work at your needle pretty well?—Yes.

Can you read and write?—I was just learning to write a little bit, when I came from the school; I could read. There was a new governess come over the school a little before I came off, and she gave me a copy when she came; before that I did not learn.

How long had you been in Kevin-street school?—Seven years; I was a child when I came there.

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Frances Coyle.

How long were you at Ballycastle?—I do not know.
You came last from Kevin-street?—Yes.
And you never learnt to write till the last little bit, at the beginning of this year, before March?—No.
Did you learn to work much?—Yes, I used always to be at slavish work.
Household work?—Yes.
And knitting too?—Yes.
Had you any part of the profits?—No.
Where were you best treated?—Kevin-street. It is better now than they were a while ago; there is a new mistress, and she treats them a good deal better than the other did.
In what way were the girls punished, if they did wrong at Kevin-street, before the present mistress came?—She used to beat them very severely.
With what?—A cane.
Where?—In the hand.
The girls are never stript to be punished?—Once they did. The Provost ordered one of the girls to be beaten, to get a horse-whip; she was a very bad girl, and she was stript and beat. She was to be sent to the Penitentiary.
That was as an example to the whole school?—Yes.
What was her name?—Ellen Costello.
Do you know what became of her?—She was got a very good girl, and Mr. Adamson got her out of it again, and she got a place.
Were the girls so beaten as to be materially hurt by it?—Yes; they are not beat now, for whatever misconduct they do, is put on a bit of paper, and put upon them.
Describe this sort of beating; you say they were struck with a cane upon the hand; were they struck repeatedly?—Yes, very severely; and on the shoulders.
How many blows have you ever seen inflicted upon a girl at once?—Six, when they have been beaten on the hand; they could not get more than six on each hand.
Have you ever seen a girl wounded by beating?—I have seen a girl that her back was black from the beating.
Were the girls properly supplied with food?—Yes.
Were they so at Ballycastle as well as at Kevin-street?—Yes.
Were the girls properly supplied with clothes?—Yes.
Had you the clothes supplied to you, according to the regulations of the school?—Yes.
Had you bonnets?—Yes, and a cloak.
How many pair of shoes and stockings in a year?—In Ballycastle we had three pair of stockings and three pair of shoes, and a mended pair.
And at Kevin-street?—The same, and three chemises.
Have you practised reading much since you left school?—Not very much.
Just read that chapter?

[The New Testament was handed to the witness, and she read part of a chapter.]

You get a good suit of clothes when you go out as an apprentice?—Yes.
Have you most of those clothes?—I have only got this gown I have on.
Your master and mistress were bound to clothe you?—Yes, but I never got clothes of them.
What have you got for dinner to day?—Bread and broth.
What is the broth made of?—Of sheep's heads.
You are cook to day?—Yes.
How many sheep's heads have you got to-day?—Half a dozen.
When was it put on?—To-day.
What do you put in besides?—Meal.
A good allowance?—Yes.
Any vegetables?—They are not in yet.
Are they to go in?—I have never seen any broth made but in this house.
Have you got any vegetables ready to put in?—No.
Then there will be none?—I do not know.

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Frances × Coyle,
mark.

Judith Casey called in; and having been sworn, was Examined.

Judith Casey.

IN what school were you brought up?—In Baggot-street.
When did you leave Baggot-street?—About ten months ago.
To whom were you bound apprentice?—Mrs. Wright.
Why did you leave?—She was not able to keep me; she took me for a bonnet-maker, and she never put me to the business; she kept only one room, and they would not let me stay with her; a gentleman went to see the room.
How long were you there?—Ten months, and she never put a needle in my hand.
Who recommended you to be apprenticed to her?—The governess over Baggot-street.
Was any examination made into the premises the woman inhabited before you were bound?—No.
Was any examination made to ascertain whether she was a respectable person before you went?—No, not at all, she was not able to keep a girl at any rate.
How did she get her own livelihood?—By her husband, he was a bookbinder, and he earned £.1. 15s. a week.

Did

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Judith Casey.

Did that maintain them both?—Yes.

Did she work at all?—Yes, in summer, but in winter she could get very little; she kept no shop, and it would be very hard to get any thing to do.

She and her husband and you, were in one room?—Yes.

What did they employ you in?—In cleaning up the room, and taking care of the child.

Were you well fed?—I was.

Did she give you any clothing?—No.

Any money?—No.

Had you a decent bed?—No.

How did you manage for that?—When I went first, she had no bed at all for me, then afterwards she got a sofa, and I used to lie on the sofa.

In your clothes?—With no sheet, with only a blanket.

Was it in the same room with them?—They slept in a closet, and I slept in the room; Mr. Adamson went to see it.

Did you make any application to be removed from that place?—I did.

Whom did you apply to?—I applied to Mr. Adamson and Miss Keating.

Did you know her before you went there?—Yes, I knew her in Kevin-street; I was drafted from Baggot-street to Kevin-street; she knew me very well; I always used to be very sickly in the infirmary.

Did you seek out Miss Keating?—Yes.

You went to her?—Yes, Mr. Adamson sent me to her.

Did you complain to him?—I did.

Did you complain in writing, or go to him?—I went to him at the board, and to the Archdeacon.

And Mr. Adamson went to look at the place?—Yes, he said it was no fit place for me to go to, and he told me to bring my indentures, and not to bring the mistress with me, and then the board sent me here.

What work do you do here?—Shirts, or any thing that is given me to do.

Do you take your turn in the kitchen, and so on?—Yes; and in the dormitories, the same as the other girls.

How long were you at Kevin-street?—About a year.

Where were you before you went there?—In the country, at Charleville.

How long were you there?—About four years.

Where were you before that?—With my mother.

You went from your mother to Charleville?—Yes.

Where did your mother live?—In the next town.

Is your mother living or dead?—Living.

Is she a Roman Catholic?—I believe she is; I was too young to know when I left her.

Does she make any inquiries after you?—No.

Or you after her?—I wrote to her and got no answer; she used to come to see me before I was drafted so far.

Is your father living?—No; dead.

Have you any brother or sister?—Yes.

Can you write?—Yes, a little.

Can you write well?—No.

Can you write small hand?—I was learning to write small hand.

[A book was handed to the witness, and she was requested to write in it.]

How old are you?—Fifteen and ten months,

Catherine Carthy called in; and having been sworn, was Examined.

HOW old are you?—I do not know.

Do you know when you went into a charter school?—No.

What charter school were you first admitted into?—Charlemont-street.

How long did you stay there?—I do not know; I was very small; I do not know how long; I recollect then that I went into Ballycastle.

How long did you stay there?—Five or six years.

Do you know where your parents live?—No; I have no one alive belonging to me but a sister.

Where is she?—In Duncannon school she was.

Where is she now?—Out, earning for herself.

Where were you bound apprentice from Ballycastle?—To Mr. Wilson's factory.

Were many girls bound with you?—Yes, fifteen.

How long is it since you were bound?—Eight years; I went very small, and served seven years there.

How long have you been here?—A year and three months.

You suppose yourself to be near 20 years old?—No, I do not think I am that.

Are you not about nineteen?—I suppose I am.

How were you treated at Ballycastle?—I got very good usage.

Did many girls elope from Ballycastle?—Not one eloped while I was there, except one that her mother took away.

Had you been taught to read and write before you left Ballycastle?—Not very well.

Can you write now?—Very indifferently; not more than my name.

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Catherine Carthy.

Examinations
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Catherine Carthy.

Can you read?—I am a very middling reader.

[The witness read part of a chapter.]

Have you any books?—Yes.

What?—The Bible and the Lecture, and a Prayer-book.

Were those given to you when you left the school?—Yes.

And you have kept them ever since?—Yes.

What were you taught at the factory?—Nothing but the manufactory work, weaving, spinning and hackling.

Is that knowledge of any use to you now?—No, not in the least; I did not know how to make my own cap.

Have you been taught needle-work since?—I work a little now.

Do you improve?—Yes.

You have been working chiefly since you have been here?—Yes.

Were you well taken care of at the factory; were you well fed and clothed?—No.

Were you hardly used?—Yes.

How were you fed; what did you live upon?—Stirabout for breakfast, potatoes and broth for dinner, and stirabout for supper.

Every day?—Yes.

No meat?—No.

Were there many girls in the place?—One hundred and thirty.

Were they all apprentices?—Yes.

How many of those were charter school girls?—About 50 of them.

Were many of them from the Foundling Hospital?—I do not know.

Does the work go on now?—There are no charter school girls in it now; but there are from the Foundling, and girls from the Hibernian schools.

Where is it?—In the county Donegal.

What is the name of the place?—Buncrana.

Why did you leave?—I served my time out, and did not wish to stay there.

Did you get a premium for serving your apprenticeship well?—Yes.

How much was it?—Three guineas.

What happened to you then?—I paid my passage up to Dublin, and gave my money into Mrs. Vickers's care, and she bought what she thought I wanted.

How much had you left?—Two pounds.

Where were you paid the money?—There, at the factory.

How happened it that you came here?—I did not know of this institution till I went to the board.

Is it the custom for girls to go there after their apprenticeship is out?—Yes, if they have nobody alive belonging to them.

The local committee sent you there?—Yes.

How far is Ballycastle from Buncrana?—About sixty miles.

Who paid you your money?—Mr. Wilson.

Did you all come up together from this place to the Society?—Yes; two of them died.

On the road?—No, in the factory.

Were they over-worked?—It was a decline.

How many hours were you worked in the factory in a day?—Sometimes we began at four in the morning, and sometimes five, and worked till twelve or one at night, in winter; and till nine, in summer.

Did you only sleep from twelve to four in the morning?—Yes; we used to sit up all night in the winter.

And you went to bed in the morning?—Yes, till breakfast, and then we went to work again after breakfast.

Had you two sets of workers?—Yes.

Did you work in the day, when you worked in the night?—I laid in bed till nine o'clock, and then went down to my work again.

Did you all sleep together, how did you do for your beds?—We all slept in one room.

A good many beds?—Yes.

Two in a bed?—Yes.

Were you better off at Ballycastle, or this manufactory?—At Ballycastle.

Better fed and taken care of?—Yes.

How did your master clothe you?—Very well.

How many of you came up?—Seven of us came together.

How did you come?—We paid a carman to bring us up.

What is become of the rest of the girls?—The other girls who had any body belonging to them went to their friends.

You come here, having no friends?—Yes.

Mary Ann Hawkins called in; and having been sworn, was Examined.

Mary Ann Hawkins.

HOW old are you?—I do not know my own age; it is in the books.

Were you bound at the same time with Catherine Carthy?—Yes.

Did you go at the same time?—Yes.

Are

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at the Asylum,
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Mary Ann Hawkins.

Are you about the same age?—I think I was about eleven when I was bound to serve my time.

How long did you stay there?—Seven years.

And you have been away a year?—Yes.

Then you are above nineteen?—I do not know.

What school were you first admitted into?—Charlemont-street.

How long did you stay there?—A fortnight.

Were you then sent to Ballycastle?—Yes.

How long did you stay there?—Four years.

What were you taught.—To read.

And to write?—No, I was only going to learn a little to write, before I came out.

Were you well treated at Ballycastle?—Yes, part of the time, when I was under Mr. O'Neil; Mr. Wallace was very severe.

In what way was he severe?—He beat us too severely for trifles, that there would not be any occasion to beat us for.

Did he beat you with a stick?—Yes; a rattan.

Where?—On my hands.

He made you hold out your hands?—Yes.

Where is Mr. Wallace now?—He is over the boys school, at Stradbally.

Had you the regular allowance of clothing there?—Yes.

And of food?—Yes.

Were you taught to work at the needle?—No.

Were any of the girls taught to work?—No, nothing but to spin.

What hours used you to rise at in the morning?—Six in the morning in the summer.

Did you go regularly to church?—Yes.

How many girls were there?—Sixty-four.

Did the catechist attend regularly?—Yes.

Did the usher take much pains with you?—I cannot say for any of them, unless one. I was under three, one of them took great care of us, and paid great attention to our learning.

What was her name?—Harriet Whitcroft.

Do you know where she is now?—She keeps a day school down in the country.

Her own concern?—Yes.

Are there many of the girls who were with you at the school, whom you know any thing of now?—No; there was one set went before us to the linen factory, and I never heard any thing of them.

Where is that factory?—In Donegal, 10 miles beyond Derry.

What did you learn in the factory?—To hackle.

Were you taught any thing by which you could get your livelihood?—No, we could not follow that business at all, for one of the girls who served her time to it, was trying to get into a factory at Celbridge, but it was of no use at all, hackling is of no use to a female.

Susan Davis called in; and having been sworn, was Examined.

WHERE were you bound apprentice?—In Clontarf.

From what school?—Celbridge school.

Were you in any other school?—I was three months in Baggot-street school.

To whom were you bound apprentice?—Mrs. Radcliffe.

What was the cause of your leaving her?—I caught the fever, and was not able for the work, and I went to the hospital.

You were not able to do the work?—No.

And you came here?—Yes.

How long have you been here?—Twelve months, the mistress says I have.

What clothing have you?—I was clothed twice here.

Was that gown furnished you here that you have on now?—Yes, when I came here first of all I was clothed.

And then again this last September?—Yes.

What is the reason you have not been provided with a place?—I was not well when I came here, till lately.

How long were you at Celbridge?—Ten years.

Do you know how old you are?—No.

Do you know any thing of your parents?—No.

Did you never hear of them?—No.

Were you first admitted into the Celbridge school?—Yes.

Have you any brother or sister?—No.

You never heard of any you had?—No.

Did you ever see your father or mother?—I saw my mother two or three times.

Where did she live?—In Drumcondra.

Have you heard of her lately?—No, not these eight years.

Does she bear the same name that you do?—Yes.

Is she a Roman Catholic or Protestant?—A Protestant.

Were you well taught at Celbridge?—Yes.

And well taken care of?—Yes, I do not think there was ever a better master or mistress than Mr. and Mrs. Boyle; I was treated very well the ten years I was there.

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Susan Davis.

Were you well taught?—Yes, needle-work and every thing else.
Can you read?—Yes.
Do you take much pleasure in reading?—Yes.
Can you write pretty well?—Yes.
With ease to yourself?—Yes.
And sum a little?—Yes.
Is your mistress very good to you here?—Yes, very good.

Mary M'Gill called in; and Examined.

Mary M'Gill.

YOU have been here longer than any girl in the house?—I have.
Were you bound out an apprentice from school?—Yes.
From what school?—Kevin-street.
What sort of a place did you go to?—My master came and told me my mistress carried on the dress-making business, and when I went to her she was very sick, and the neighbours told me she never did any dress-making.
How long were you in Kevin-street?—I was six weeks there.
What school were you at before that?—Dundalk, Mr. Thackeray's school.
Were you educated there?—Yes, I was.
How many years were you there?—To my recollection, I think twelve and a half.
You were taught to read, write and work?—Yes.
Well?—Yes.
Mrs. Thackeray was always looking after you?—Yes.
Can you write?—I can write, but my hand shivers so; I can read very well, and answer the Scriptures.

her
Mary × M'Gill,
mark.

Appendix, N° 124.

Examination of *Mr. William Moffett*, on Oath, Monday, 6th December 1824.

Examination of
Mr.
William Moffett,
6 Dec. 1824.

WHERE do you reside?—At Morgan's school, near Castleknock.
Is your brother, the master of Clontarf charter school now?—Yes, one of my brothers.
Were you ever in a charter school yourself?—Yes, at Clontarf I was usher.
Before or after you were in the other school?—Before I was in the parish school.
Had you been in any other charter school before that?—Yes, I was at Castledermot charter school before Clontarf.
How long were you there?—About a year.
Did you commence your career in the charter school at Castledermot?—No, I did not; I commenced at Sligo, in the charter school.
As usher?—Yes.
Under Mr. Hines?—Yes.
How long ago would that be?—I think that I was appointed to Sligo the 14th February 1810.
How long did you stay there?—Some years; I was altogether about seven years in charter schools, as usher.
When you were at Sligo, did the local committee meet frequently?—They met, I believe, at the regular times that they ought to meet.
Quarterly or half-yearly?—Half-yearly sometimes.
Did they often come to the school at other times, one or two of them?—I cannot exactly say to that; they might call on business at the school.
Not for regular formal inspection?—No, but they might do both together, without my knowledge; they might have made many inquiries without my knowledge.
At the time you were at Sligo, as usher, what was Mr. Hines's general conduct to the boys; was it temperate and calm, or hasty and passionate?—What others might count very hasty, perhaps I would not. I think he kept them in fear of himself, while I was there.
Do you think he was too strict with them?—I did not consider he was too strict with them, in some respects.
Do you recollect, whether he had any particular ways of punishing the boys?—Yes, I recollect he punished them very well.
By what means, by the regular mode, the rod?—Yes, with a rod, or rods tied together.
Had he no other means of punishment besides the rod?—I never saw him, to the best of my knowledge, use any other; he might use his hands, if he had not a rod.
Did you see him use a whip?—Yes, I have.
That is not a rod?—He did not generally use it. If a boy offended him when he had a riding whip, he might strike him; he might meet boys in the yard when he was going out or coming in.
Do you mean you never saw him use a whip designedly to flog a boy with it?—I do not think I ever did; some years have elapsed since that.
Did you ever see him take a boy by the throat?—I have frequently seen him take a boy by the clothes, about the throat, and shake him well, but not so as to injure him.
Not so as to throttle him?—No; but I admit that a boy might have been injured in this way, and that the example was bad.

Was

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Mr.
William Moffett,
6 Dec. 1824.

Was the weaving shop in existence at the time you were there?—Yes.

The boys were regularly employed in weaving?—They were.

Do you think the children in the school you now conduct are of a different temper and disposition, and happier, than the children you have seen in charter schools?—I do.

Can you assign any reason for it?—I am the master and usher in this case, and I am always, in fact, with them, except that I have to come into town once a month or so, or oftener, as business may bring me.

Is that the only reason?—There are a number of reasons.

Mention one or two?—I have not land attached to the school; if I had land with the school, the boys would be out working, and I could not be always present with them; and they would be in company with labourers and persons, who would give them bad habits and bad words.

Do you think it a defect in the charter school system, that the masters should have land to occupy?—Yes, if he have too much land; I always thought so.

Do you think it must always, more or less, interfere with his right management of the school?—I think it must certainly, if he has too much land.

Did the masters, at the charter schools you were at, interfere in the management of the children; did they teach in the school?—Not in all the schools; in some they did.

Did Mr. Hines teach in the school?—He did.

How often?—I cannot take it upon me to say how often.

Do you think once a week, upon the average?—Some weeks he might be there two or three times, at other weeks he might just pass through it and give orders, or sit on business, such as writing a letter.

And other weeks he might not pass through it at all?—Yes, he must pass through it, because the school was in the house.

Did he take a part in it?—Yes, he did; in the general management of the school.

Did he, in the reading and writing?—Yes, he did, generally.

What was the practice at Castledermot?—I was only about a year there.

How many times might the master be in the school, during the time you were there?—He generally came into the school.

Every week or every day?—I cannot say every day; but he came in occasionally to the school.

Did he act the part of an efficient man in teaching the school in your time?—I think he acted very well in my time.

Did he ever teach a boy to read?—He heard boys reading in their class like other schoolmasters; I do not say he began to teach a boy to read from his spelling-book.

Did he hear a boy his lessons as a master would do?—He would stand or sit before a class, and hear the class read round.

How long did he remain in the school every day, occupied in teaching?—He did not come in every day; on Sunday morning he generally remained there an hour or so during the time of reading prayers, and also Sunday evening.

Did he occupy much land that did not belong to the school?—In my time I believe he did not.

Who was the catechist during the time you were there?—A Mr. Mawe.

Who were you under at Clontarf?—A Mr. M'Grath.

Was he dismissed afterwards?—He was, after I left the school.

Were you held completely under the masters controul at the different schools you were at?—Yes, in any thing reasonable, any reasonable orders; not to do every thing the master or mistress might desire.

Do you think the children of charter schools generally were in considerable terror of the master?—I think at some schools they were.

Of those three you have been speaking, at which do you consider the master was the most dreaded?—I think they were less afraid of Mr. M'Grath than any other man.

Were they afraid of Mr. Harvey?—They were.

And afraid of Mr. Hines?—They were; that sort of fear that boys are generally in of any schoolmaster.

Not exceeding that, do you think the boys of your school have the same dread of you that the boys of the charter school had of Mr. Hines and Mr. Harvey?—I do not.

Do you attribute that to different treatment on your part?—Boys, in some cases, may be more afraid of an occasional master than the constant one; I believe it is the same in the army. I may be partial to my own mode; you will make allowance for that; but I do not think the boys are as much afraid of me, as they were of those two masters.

Have you turned your mind particularly to the charter school system as opposed to the system of other schools; can you form any opinion of that mode of instruction and bringing up children, compared with any other mode?—I have frequently spoken of it in my own society, among friends of my own.

Mention the opinion you have formed?—I think the system has different effects upon them; some children of the charter schools are good children.

Speaking of it as a general system, what do you think of the system in the charter schools; do you see any objection to the system, or do you think it is one to be approved of?—I have often heard it remarked, and have made the remark myself, that the boys that are appointed ushers from the charter schools are generally severe, and I think it may arise from the severity of treatment they have experienced themselves.

Examination of
Mr.
William Moffett,
6 Dec. 1824.

Do you think, generally speaking, the boys in charter schools were as well taught as they ought to be, for the time and pains bestowed upon them?—I do not.

What do you attribute that to?—There are various causes that I did not think of until this moment; there is a great deal of work to be done about charter schools.

Which you think interferes with the master's attention and the boys time?—Yes, I think it does.

Does any other reason occur to you to give?—The boys I think in charter schools are admitted too much to the company of the lower orders of people, out at farming and weaving, &c.; I think so from my own experience of the school I am at now, which consists of the better class of children.

And not permitted to associate with the labourers?—Yes, and I often thought that the taking of Roman Catholic children into the schools did not suit the system; it often appeared to me so, that it would be better to take only Protestants than to take Roman Catholics; they make them Protestants for a few years, and then let them go back to be Roman Catholics again.

You think that is the fate of the children generally in those schools?—Yes, some of them, those that have parents and relations near Dublin.

Do you think the boys in the schools you have gone through were moral boys, or addicted to any vice; how were they as to telling the truth, for instance?—In the schools I have been at, the boys in general have gone on pretty well.

How were they for telling the truth?—I think the boys of Castledermot were much better behaved than at Sligo.

Do you mean better with respect to truth-telling?—Yes, I think they were, and of a more innocent cast that way than the other boys, in all respects.

Can you assign any reason for it?—Yes, I can; the boys of Sligo were more given up to weaving in the weaving shop; they had nothing of that at Castledermot; they were more immediately under my controul than the boys were at Sligo, on account of being taken away to the weaving, and under very improper hands.

Do you mean they were withdrawn so much more from school?—No, I do not say that; the weaving prevented the school; I think the boys at Sligo were as well taught as other children.

Then why should it have that effect?—They generally rose early in the morning, and in other schools there was only an usher to attend the class, and at Sligo, an hour in the school did more than two hours elsewhere; some of them that attended in the school were very competent to do it, and were made to do it, but the master and the boys were altogether in the school at Sligo; the hours in Sligo school were more actively employed than in other schools.

Did they get up earlier?—They did.

Did they get up before the rules required?—I never saw the rule at that time; when I was in Sligo I was not curious enough to see them; I might see the dietary, but not the book of rules.

What time did the boys get up in the morning?—I believe sooner than the rules of the Society required.

Do you remember their getting up as soon as five o'clock in the summer?—Yes, I dare say they might at times, in the hurry of business, or going to bathe in salt water.

You mean to get the weaving done?—The harvest business and spring business, weaving, and so on.

Did they always receive their full allowance of time for play?—No, they did not; I don't mean to say that they never played, but I mean formal play hours.

How can you answer that, if you do not know the rules?—After I left Sligo, I was more acquainted with the rules.

Then you had not read the rules during the time you were at Sligo?—No, except the dietary; indeed I am not sure I did read that, but I think there might be such a thing in the school.

You were there three years?—Yes, about that time.

Did you receive a copy of the rules on your entering into the school, to which you went afterwards?—I did not.

Did you ever receive a copy of the rules in any charter school in which you were?—Never.

Did you ever inquire for a copy of them?—Never.

Were you aware, that certain rules were prescribed by the Incorporated Society, to be observed in all their schools?—I was.

Did it not occur to you to know what those rules were?—It did, but as I was only sent there as an assistant, I did not think it my business to inquire after them.

Do you think it probable, if you had applied to the master for information, he would have refused to give it you?—I think if I had applied to the master, it might have caused anger between the master and me; that the master might think I was prying, in order to injure his establishment; I thought it better not to say any thing about it.

How did you know there might not be a great violation of the rules, if you did not know them?—From seeing the rules afterwards, I knew it.

Of course, that did not occur to you as a reason, at the time you were at Sligo?—I often thought in my own mind, that there could be no great violation of the rules, except as to the school hours; and I thought it as good for me as if I had assisted in more regular hours.

Did you consider what effect it might have as to the children?—I did.

Then

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Mr.
William Moffett,
6 Dec. 1824.

Then you considered the rules with respect to the management of the children in the school that were appointed by the Society, might not be so good as those that the master had appointed?—I considered that the master might make several very useful amendments in the rules; but the Society's rules are only general.

Do you conceive it is in the option of the master to observe or not observe the rules of the Society?—I think he may vary them very much, without doing much harm to the boys, or the Society.

Do you consider he is to judge of that?—I consider he is the more immediate judge; the Society may appoint a play hour every day, and it might for a week be wet that day, and he might keep them to work during that hour.

And not to give them any time for play on other days?—Yes, to give it them on other days; that is what I do myself.

Were there many elopements from Sligo, or Castledermot, in your time?—There were some attempts to elope, and I believe one successful one from Sligo; I do not recollect any from Castledermot.

Do you know whether those boys who were apprenticed out from Sligo, generally turned out well?—Indeed, I fear that they have not.

Having had seven years experience in charter schools, do you know whether, generally speaking, the boys who have been bound have turned out well, or not?—Some have, and some have not.

In the majority of cases, do you generally reckon the charter school boys to turn out well when they have been apprenticed, or not?—I suspect the majority turn out well; for I consider a person, though poor, if honest, turns out well; but I am not acquainted with all of them.

* * * * *

Do you know whether Mr. Stuart was indebted to Mr. Hines of Sligo, in any sum of money?—Yes, I do; Mr. Hines told me he was.

To what amount?—I think he said to the amount of 150*l.*; and that if he did not pay him he would let Mr. Barclay slip (or some such word) at him.

Who was Mr. Barclay?—An attorney.

Was Mr. Stuart in confinement for debt, at any time?—He was; I heard so.

After this conversation with Mr. Hines?—Yes, after, I believe.

Do you know how the debt to Mr. Hines arose?—I dare say it might be for linen, or other property, Mr. Hines being in the linen way.

How long ago is it?—I dare say seven years; he spoke to me when I was walking through the streets of Dublin with him. I was not with him as usher at the time.

Do you remember a daughter of Mr. Hines being bound apprentice to Mrs. Stuart?—That was after I left Sligo.

Does Mrs. Stuart keep a boarding school?—I understand so.

Has Miss Hines married since?—Yes, to the master of Dundalk school; Mr. Hines mentioned at the time to me, that Mr. Adamson and Mr. Stuart treated him ill.

Did he say in what respect?—He said that Mr. Adamson endeavoured to have him dismissed, and that Mr. Stuart made the most of the matter; that he made Mr. Hines believe he was in great danger when he was not; but he seemed to have a good deal of animosity to Mr. Adamson at the time.

Did he state the ground upon which his chance of dismissal rested?—He told me, and I knew of an occurrence there between Mr. Hines and the usher after me; the usher wrote to the Society several complaints of Mr. Hines; he said Mr. Adamson was too forward to hear these complaints, and gave the usher more than fair play, and was too willing to assemble boards, and to have it investigated; that they were both willing he should lose the place.

And on that account he was determined to have his money from Mr. Stuart?—Yes.

Was this about seven years ago?—Yes, it was; Mr. Hines, and an usher of the name of Finucane, quarrelled, and that Mr. Adamson was willing to hear the usher's complaint, and he spoke as if he had no confidence whatever in Mr. Adamson, and thought that Mr. Stuart treated him ill.

Do you know the grounds of the quarrel between Finucane and Hines, from Mr. Hines himself?—Yes; he told me, generally, that Mr. Finucane endeavoured to get him out of the school.

Do you know the grounds?—No; he did not mention the grounds to me himself.

Did you hear from other quarters what they were?—I did; they were partly, I believe, by anonymous letters; something to the board he mentioned; I think Mr. Hines's son told me of a boy that died there; that he said Mr. Hines killed this boy. This was one of the charges made against him; but Mr. Hines himself did not tell me this.

Do you recollect any other charge?—No.

But he said there had been boards held and discussions upon his conduct?—Yes, and meetings of the local committee held.

Did you ever know that Mr. Payne, who was clerk to Mr. Adamson, was in confinement for debt?—I did.

Do you know whether he was in debt to any charter school masters?—I think he was.

What makes you think so?—I believe that gentlemen in such offices as that are commonly intimate; I do not know their affairs; it is those who are practical in them that know it.

Have you any reason to believe that he was?—Yes, I have from my own opinion, that he might be indebted to some of them.

Examination of
Mr.
William Moffett,
6 Dec. 1824.

What reason have you to form that opinion?—I know the masters that are not intimate with them, are not so well treated as others.

Do you mean by intimate, the masters that do not lend them money, are not so well treated?—Yes, I do.

On what occasion have you had reason to know that any master has lent money to any of the officers of the Society?—That occasion of Mr. Hines himself.

Any other?—It was a thing I generally understood in my own mind, and I concluded it to be the case; I did not wish to know it.

Do you mean, you concluded it in your own mind, without having any specific reason for doing so?—I think they did; it was through Mrs. M'Grath I heard it; she said she stood for a child of Mrs. Stuart's, and gave the child a present, a sum of money and other trifling things, of that kind, I have heard of, and I concluded from that, that others might take place.

What other trifling things have you heard of?—Not thinking of the subject before I came here, I cannot recollect them; but I have heard of some things of that nature.

Do you mean things of the nature of loans or presents made by the masters or mistresses of charter schools to the officers of the Incorporated Society?—Yes.

Can you recollect any particular master except those you have mentioned, by whom money was either lent or given?—I do not know any of the masters; but I believe it was; and I have generally understood, that the masters who were not able to do those things, that they were held out as objects of degradation in the Society's office; that the common civilities of office were not done for them; if there was any thing going forward, any complaint, they would not hear of it from those officers; I have heard of means of that sort.

Do you know of any presents made by anybody to Mr. Adamson?—I heard that Mr. M'Grath made a present of a silver cup for one thing. I believe there were a great many others to Mrs. Adamson, and that as soon as Mr. Adamson heard of it he made it be returned.

All the presents, or only the cup?—Not all of them, but this silver cup, not the trifling things.

Do you know of any thing sent up from Castledermot?—I believe there was money sent to a Mr. Payne; and I believe there might be a sack of oats, sent up by the master there; whether he was paid for it, I cannot say.

* * * * *

Do you think the boys get much impression of religion in the charter school education?—I do think they get much in some of the schools only.

Are they generally impressed with religious ideas?—They do not show it much if they are; some may, and others may not be. They are taught as much of the Scriptures as will please the visitor or catechist; but when they see this only a matter of form, when they are teaching them the Scriptures; I am afraid it has not a good effect when they see any dissimulation in the person teaching them.

Have you observed, whether the boys pay more or less respect to those ushers who have been educated in charter schools?—I think the boys that are educated there, are very severe, and more ignorant of the world, than persons that are educated in the country.

Do you think the boys respect them equally?—This depends on the respect paid to the usher by the master and mistress.

Do you think the charter school boys when in the school, are disposed to feel ashamed of their state, or do they take a pride in it?—I never knew them ashamed of it.

Do you think they are proud of the circumstance of being charter school boys?—Many of them were in bad circumstances before they got in, naked and hungry; I do not think that other boys are.

Do you happen to know whether, when they go out to apprenticeships, it is considered by their masters and fellow servants as a disgrace, that they should have been in a charter school, or that it is considered an honour?—I think the boys deny it when they can, as ignorant fellow servants might reproach them.

What induces them to do so?—They think it rather a reproach that they have been there.

Do they begin to feel that, when they go out of the school, or when they are in it?—I think when they leave the school they feel a pride that they ought not to feel; I mean some of them.

Appendix, N° 125.

Examination of Mr. Thomas Moffett, on Oath, on Thursday, 9th December 1824.

Mr.
Thomas Moffett,
9 Dec. 1824.

YOU are master of the school at Swords?—Yes.

When were you appointed?—In March 1818, I believe.

What is the number of children?—About 150 boys, and 180 or 190 girls; I can tell the exact number on the list.

Do so?—One hundred and eighty-nine females, and one hundred and fifty-six males.

Do the children of all the different persuasions read the Testament alike?—They do.

What version is used in the school?—The common authorized version; the same as we use in churches.

Has the school been much opposed by the Roman Catholic priests, on account of the Scriptures being read in it?—I do not know that it has; I heard that it was opposed before I went.

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Examination of
Mr.
Thomas Moffett,
9 Dec. 1824.

I went there, but I cannot say whether it was or no. I saw a letter from Mr. Cary the priest, some years ago, disapproving of the Testament.

Have you ever heard the children say, their parents had been directed to prevent their attending the school?—No.

Have you ever had any reason to believe, that any attempts had been made to clear the school?—No, I cannot say there have been any attempts; there may have been threats, but I believe no direct attempt to take the children away. The priest held out some threats some time ago.

Do you ever find that the attendance of the school varies from time to time, on account of any interference?—Not on account of any religious interference.

State how much the Testament is read by the higher classes?—The whole.

Do they read all through it?—Yes, all through it; they read one column each boy.

Do they read in class?—Yes.

Verse by verse, or column by column?—Column by column in the higher classes; the reading in the other classes is varied, according as the children are qualified; some read one verse, others three, and others five.

Do you explain it to them?—Not farther than a literal explanation.

By literal, do you mean you explain the grammatical construction and meaning of the word?—Yes.

You do not give scriptural instruction?—No.

You do not interpret the religious meaning of any phrases?—None; I have nothing to do with it. I have received directions from Dr. Elrington not to interpret any.

Do the children learn the catechism?—At twelve, on Saturday, the scholars are dismissed; the Roman Catholics go to their chapel, I am told, to be instructed by their priest, and the Protestant clergyman instructs the Protestant children, either in the school or the church, as he finds it convenient.

Does he attend regularly for that purpose?—In general he does.

Is he paid for it?—No.

Who is it?—Sometimes the vicar and sometimes the curate.

Which attends most frequently?—When there is a regular curate it is his duty to attend, and he attends frequently.

Is there an attendance, either of the rector or curate, on every Saturday?—In general on every Saturday; but he may be absent sometimes. In general, they are catechised every Saturday.

When you say, in general, explain how you mean?—I mean, that any time that the vicar has not a curate, he may be absent himself from the place on that day; he may be in town here; but they are always examined in the church on the Sunday morning following; and he will sometimes request the superintendant to examine them on Saturday in his place.

Have you ever known two weeks go together without the rector or the curate attending?—I cannot say I have, without somebody examining them; either the vicar, curate or superintendant, or myself.

How long does the religious instruction last on the Saturday?—Sometimes two hours.

What is the shortest period it ever lasts?—It cannot be well done in less than an hour.

Is it ever done in less?—I think not; it would be impossible to go through four classes in less time.

Is it confined to their catechetical examination?—No, they examine into the scriptural meaning.

Is that of the passages read in the week?—They are prepared in a chapter of the Testament during the week; on this Saturday, there is a chapter pointed out for the next Saturday.

Is that the chapter read in the way you describe?—No.

What catechisms are taught in the school every Saturday?—Mann's catechism, the Church catechism; the Church catechism broken into short questions, and Crossman's catechism.

Are there four catechisms taught?—Yes.

Are there any more?—No.

Stopford's?—Stopford's was.

Is Stopford's no longer taught in the school?—It is not taught at present; sometimes a class will get through all those catechisms, and when they are considered sufficiently well grounded in it, they teach some other catechism.

Upon the whole, is most time and pains consumed in teaching them the catechism, or in explaining to them the Scriptures?—I really cannot say.

Will you take it upon you to say, as much as two hours a week, upon the average, are given up to the religious instruction of the Protestant children who attend your school, by the vicar or his curate?—Yes, I should think more; if Sunday morning is included, it will be more.

Do you consider, that that extent of attention to religious instruction is found practically sufficient to make the children sufficiently acquainted with the religion of the church of England?—I do not doubt but it would.

Are you usually present at their religious instruction, on Saturday?—In general, I am.

Do the children appear to you to be sufficiently instructed in the truths of religion?—If closely followed up by an active examiner, I would consider it would be sufficient.

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Are there any rival schools to yours?—None.

Are there any schools kept by Roman Catholics?—Yes; there is one kept by a Roman Catholic, but the attendance is very trifling.

Are the children taught gratuitously in that school?—I think not.

Are there any children in Swords that go to no school at all?—No; I believe they go as soon as they can be sent to it.

Do you consider your school as popular, or otherwise, with the inhabitants of Swords?—I think, popular.

Is it so among the Roman Catholic population?—It is.

Is the Roman Catholic clergyman of Swords friendly to it?—I cannot exactly say; he objects to the books.

Does he not forbid the children to go to the school?—He recommends the children to the school; it is requisite he should recommend them.

Does he object to any other book than the Testament?—Yes; he objected to the Dublin spelling book; he told me they were all equally bad.

Did he mention any particular objection to the Dublin spelling book?—No.

Did he object to the Dublin reading book?—I believe he has not seen it.

Have you ever obtained a grant of a lending library from the Kildare Place Society?—Never; we purchased one from them.

Is it made use of in the school?—Yes.

What books does it consist of; are there forty or fifty different books?—Fifty, I think.

When did you make that purchase?—Three months ago.

Are you aware they would have given it you for nothing, if you had asked for it?—Yes.

Why did you choose to purchase?—Because we considered we were able to purchase it; and we considered it would be taking so much money from Government.

Do you find the children fond of reading those books?—They are fond of it.

Do you keep a book in which is entered when a child takes a book?—Yes.

And when it is returned?—Yes.

Are they all in use among the children?—Yes; I am sometimes without one of them.

Which do you find most popular?—They all take a turn; some will ask for one, and some for others.

Are you aware, that in one of them there are considerable extracts from the Old Testament, the History of the Creation?—I barely know the name of the History of the Creation.

Can you say whether that book is popular, or otherwise, among the children?—I cannot say.

Do you consider yourself, that it is improving and beneficial to the children, to have access to a lending library of that kind?—I consider it is.

Do you know whether the Roman Catholic clergyman objects to those books?—I do not know.

Is he aware of the fact of such a lending library being in that school?—I do not know.

Do the children take those books home to their parents?—They do.

Do you find them much abused and injured by the children taking them home?—They must be soiled by taking them to the smoky cabins; and that is made allowance for.

Do you find, that any children who can read fluently are indifferent to those books?—No; the children best qualified to read, are most eager to get them.

Have any applications ever been made from the Roman Catholic priest, to permit the Roman Catholic catechism to be taught in the school?—No.

Have the parents of the children ever expressed a wish they should be so taught?—No.

Have any of the children ever brought the Roman Catholic catechism with them, in order to learn it?—I saw the Roman Catholic catechism in the school once.

Did you object to it?—I did; I told the boy it was not a place for it.

Had you instructions for that purpose?—No particular instructions; but I conceived all catechisms should be excluded from the school.

All alike?—Yes.

Have you any Presbyterian children in the school?—I know of none.

Have you any children who are known to belong to the Methodist connexion?—I do not know; I should think very few, if any.

Where were you educated yourself?—At Killashee near Longford.

Had you ever been master or usher in any school before you were in this?—Never master; I was usher.

Where?—At Castledermot.

In the charter school there?—Yes.

How long were you there?—I believe seven or eight years.

Who was the master during that time?—There were three masters, Mr. Connolly, Mr. M'Grath, and Mr. Harvey.

When did you leave it?—In 1818.

During the time you were usher of that charter school, were you acquainted with the rules and regulations of the school?—I was, at least in the latter part of my time.

Are not a part of the rules hung up in the eating hall; the dietary of the children for instance?—Yes.

Are not the rules read from time to time aloud to the children?—I never heard them.

Is there any direction to that effect among the rules of the charter schools?—I believe not during my time; I do not know what may have been introduced since.

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Can you undertake to say, positively, that they were never read publicly, during the time you were at Castledermot?—I certainly never heard them.

If they had been must you have heard them?—I think I must.

Who was catechist during the time you were at Castledermot?—There were three catechists during that period.

Was the duty of the catechist regularly performed?—I cannot exactly say.

Did the catechist attend regularly?—He in general attended often enough at the school.

What do you call often enough?—As often as required by the rules of the Society.

How often do you believe that to be?—I do not know.

What leads you to say often enough?—I have some impression in my mind it is twice a week.

Do you think he attended as often as that?—I think he did.

When he came, did he catechise the children?—Yes; not always.

Used he to examine them in the meaning of the Scriptures you read?—He used.

And give them instruction?—Yes.

How long did it occupy him?—I cannot exactly say, sometimes more and sometimes less; perhaps an hour or half an hour; sometimes two hours, according as the business was.

Did he more frequently execute the duty, or go away without executing it?—In general there was a report to be made, and I believe the reports were made, and that the catechist did the duties which he stated.

But the report does not necessarily mention more than the fact of his having been there; the question is, whether he did more frequently catechise the children, or go away after having merely visited the place; but without having examined the children?—He often went to the school without examining the children; he often walked through the school.

Which did he more frequently content himself with, that species of visit, or actually go through the labour of examining the children?—I cannot exactly say.

Were you sufficiently acquainted with the children, so as to be able to say whether the instruction received from the catechist was productive of much impression upon their mind?—I believe the best instruction the children receive, is from their master or usher of the place. There may be many instances in which a catechist will exert himself, and in such cases the children improve.

The question applies to the case of Castledermot, whether you think the children did derive much knowledge of the meaning of the Scriptures from the instruction of the catechist?—The catechist that was there during my day, I did not consider well qualified.

You have said that three were there?—Yes.

Were they all unqualified?—No; one out of three.

Was it the last of the three?—Yes.

Did it appear to you that the children were seriously impressed with the importance of religious truths, so as to be likely to have their conduct influenced by them, or did they merely learn by rote?—I really did not see many of them, that their conduct in life was much improved by it.

Which do you conceive, upon the average, are the best instructed in religion—those children or the children at Swords?—I cannot well answer that.

Did Mr. Harvey use to spend much time in instructing them in school?—Latterly he did.

How much?—I cannot say how much; I know I have seen him very often in it during the latter period I was there.

Did you ever know six months together, during which he did not instruct in the school?—No, I do not think I did.

Did you ever know three?—Indeed, I believe not; during Mr. Harvey's time, I was out of the school a considerable time.

What do you mean by out of it?—I was not usher of it.

But he was there while you were there?—Yes; and during the latter part of my time he was more constant in the school than he was before.

What do you mean by constant; was he ever in the school during a week for example?—He did regularly attend every week.

Every day in the week?—A part of every day, an hour before breakfast.

And instruct the children?—Yes.

Have you seen him instruct the children in some part of every day?—I cannot swear to every day, but during the latter part of my time I saw him more regularly in the school.

That is consistent with his being very little in the school during either period—how frequently have you seen him attend in the course of a week?—During that time I speak of, I believe I may say he was in every morning during the week.

For what purpose?—For instructing the children.

And he actually instructed them?—He actually had a class round him.

Do you mean to say he did not throw the burden of the instruction almost entirely upon yourself?—Yes, I believe it was thrown in general upon myself.

Can you recollect whether there was ever a month together during which you had no assistance from Mr. Harvey in instructing the children?—I dare say there was.

Did you consider him a well tempered man?—No, I did not.

Did you consider his wife a well tempered woman?—Not the best.

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Which did you conceive had the best temper?—I declare I cannot say.

Did you ever know either of them to beat a child unnecessarily?—I knew them to beat the children.

Did you ever observe them beating the children for causes that did not appear to yourself to justify the beating?—There was an instance once; but I was not at home, I was in Carlow at the time; I understood the correction was greater than the crime justified.

State what came to your knowledge about it?—Shortly after that occasion, a Mr. Thackeray visited the school, and the boys made a complaint to him of the ill treatment they suffered; the local committee investigated into it, and I was examined upon the subject; I gave the same evidence that I give now, that I was not at home, but that I understood the punishment was beyond the offence.

Do you recollect what was the offence?—No.

Were the rules as to the dietary observed by Mr. and Mrs. Harvey during your time?—Not strictly.

Were there any remarkable deviations from it?—They might substitute one food for another.

Did they give enough food of one kind or another to the children?—Some children would make use of more food than they received.

Do you conceive, upon a fair average, they gave a sufficient allowance of food to the children?—The children complained they did not get enough.

Were they ever flogged for making such complaint?—I really do not recollect.

Were there many elopements took place during your time?—I believe not, I cannot say positively.

Were the children properly supplied with clothing during the time you were there?—They seemed to me to be very well clad.

Do you know the quantity of clothes that ought to be supplied to them according to the rules of the Society?—I did know at that time.

You have forgotten?—I have, I believe there have been alterations made.

Was the quantity supplied at that time to the children, what it ought to have been according to the then existing rules?—I believe the quantity was always produced on the examination day, but that the savings of one year might be thrown into the next.

Who had the benefit of the savings?—The master, during the time he had the clothing of the children.

About what number of pairs of shoes used to be delivered to the boys each year?—Three were the number of pairs allowed, whether they had the whole number I do not know.

Have you reason to believe they did not wear that number?—Some did not, and some perhaps more.

Was it known to you what clothing was delivered to them during the time you were there, or was it kept secret?—It was partly known to me, but I did not seek to know it.

Did you avoid knowing things you might think would be disagreeable to the master?—I cannot say I particularly avoided it.

Was the interference of the master such as to be extremely irksome to the usher?—Sometimes it was.

Do such ushers exist in a very disagreeable state?—Yes, sometimes, heretofore.

What is it puts the master and the usher on a bad footing?—I cannot say, there are different causes.

Do you feel that the ushers in charter schools, stand in a more disagreeable situation towards the master than in other schools?—In other schools the masters have the appointment of the ushers; in the charter schools it is the reverse.

Does that occasion the disagreeable situation in which they stand as to each other?—I do not know that it does.

Do you think it does?—The master in a private school can dismiss his usher at once.

Does the master in a charter school appear to you to have any inducement to treat the boys under his care less well, than is usually the case with other masters in other schools?—Some of the charter schools are more insulated, and probably less examined into than private schools; for that reason the master may make something by keeping back clothing or in the dietary.

Do you think that was the case at Castledermot?—I cannot say.

Did it ever occur to you, at Castledermot, that the master made considerable profit by his contract for supplying the boys with food?—I cannot say he did, for the supply of food was a thing I had no concern in, and never made any enquiries about.

Were you satisfied he did supply the boys with as much food, as according to the rules of the school they should have had?—At all times I think they were not supplied with as much food as they ought to have had.

Was that one of the grounds of complaint the boys made to Mr. Thackeray?—It was.

You were examined upon that point?—I was.

Was Mr. Thackeray satisfied the boys had not justice done them in that respect?—I believe he was, but I do not know.

Do you recollect what instances there were of undue severity practised upon the children which were proved before Mr. Thackeray at his investigation of the school?—I believe there was only one instance proved before him; the instance that occurred in my absence.

Did you ever know such an infringement upon the rules of the Society in the conduct of the school at Castledermot, as to induce you to complain to the local committee, or the catechist?—No, I believe not; I do not recollect.

If

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If you ever had seen any important breach of the rules, would you have ventured to speak to the catechist or the local committee?—I would not; I conceived it was the catechist's own duty to see it, and not mine.

Did you conceive it was not any part of your duty to see that the children were properly treated, or that the rules were complied with?—I conceived it was not my duty to see after the master's business; the diet was his business, and I did not conceive it to be my duty to look after it; but I was told afterwards I had a right to complain of it; I was told so by Mr. Green, one of the local committee.

If you had complained, do you think the master would have had it in his power to make your situation very uncomfortable?—I do.

Should you have apprehended his vengeance, if you had complained?—I always considered it would not serve me.

Did you at that time look to a provision in the charter schools?—I did.

Did you wish to become a master?—I did.

Did you think if you complained you should be less likely to obtain an appointment?—I thought quarrelling would not be of service to me.

Had you any reason to suppose if you made a just complaint of any misconduct in the charter school, that it would be unacceptable among those persons who could promote your views in giving you a school?—I had reason to believe, that the evidence I gave before Mr. Thackeray was rather injurious to me.

What reason had you for thinking so?—I understood, through a complaint of the master, Mr. Harvey—there was a brother of mine, master of Stradbally charter school; he wrote to him and complained and told him I was the only person that injured him, and this story was repeated here and there, where the master would have an opportunity of doing it.

Did you leave just afterwards?—I did.

Was it in consequence of that examination you left it?—It was not.

Did you leave it of your own accord?—I had left then; I was disappointed in getting a charter school; after that I was appointed in a temporary manner to Kilkenny charter school; I was in it only one day, and I received a letter I believe from the clerk in the office at 55, Aungier-street, stating that Dr. Elrington wished to know whether I declined my application for Swords school or not; I immediately set out for Dublin, and my friends advised me to accept of Swords, and in a few days afterwards I was appointed at the Chancellor's, and left Kilkenny.

Is the appointment at Swords less advantageous than the appointment to a charter school?—Yes, but I thought it more certain, considering the manner in which I was appointed to Kilkenny.

Was there any other ground of complaint made at the time by the boys—for instance, that they were deprived of the hours allotted for play?—There was such a complaint.

Do you remember whether it was substantiated?—I believe it was.

What work were the boys employed on at Castledermot?—Farming.

Did the master occupy land not belonging to the Society?—About the time I left it, he was about taking some ground.

Were the boys employed in the cultivation of land in a manner, and to an extent, not conformable to the rules of the Society?—They were; the hours were infringed upon.

Was that fact ever made known to the local committee, or the catechist?—I believe not, till that period.

Had the master any apprentices at the time you were there?—He had.

Were they charter school apprentices?—They were, many of them.

Was his treatment of those apprentices such as to please Mr. Thackeray?—I believe they complained of his treatment.

Was he reprimanded by the committee of fifteen for his conduct towards those apprentices?—I do not know that; I never saw it.

Do you remember, whether the children were obliged to wash their own stockings or not?—I believe they assisted.

Did they not do it entirely?—I do not exactly know.

Was there any complaint made of the quality of the clothing in your time, supplied to the boys?—I do not recollect.

Do you recollect any complaint being made, that the boys were all story-tellers, during the time Mr. Thackeray was there?—I believe there was such a complaint by the master and mistress.

Have you any reason to believe, that the subordinate officers in the establishment of the Incorporated Society have much influence in obtaining the appointments of the masters?—I do not know; I believe they would wish to make the candidates believe that they had.

In point of fact, do you know that the persons looking forward to obtain those appointments are extremely assiduous in their attempts to please those individuals?—I am inclined to think that some of them were.

From the experience you have had, can you say, whether you think the instruction in the charter schools has a good effect upon the children educated in them?—I believe it has not made many proselytes.

By that do you mean, you have reason to believe that many children have become Roman Catholics again?—Yes.

Have many instances come to your own knowledge?—Some instances have.

Do you believe, that many of the children remain Roman Catholics in their hearts, during the

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the time they are in the charter schools?—I cannot say as to that; but the influence of the parents, after they leave the charter schools, produces that effect.

Without reference to any particular religious persuasion, or proselytism, do you think the education is such as to produce a good effect upon the children?—I believe there is more money expended on the whole system than is absolutely necessary, and that the children might be educated for a less sum, and probably as well.

Do you think the children are benefitted by the education they receive?—My experience of the children, after they leave the school, does not warrant me in answering that question.

What is that experience?—I have not seen many of them turn out better, or much better, than other children.

Do they generally turn out as well?—If they turn out as well, they are seldom better.

Do you mean by that, to convey to us that they generally turn out less well?—They turn out in general less well than is expected.

Would you naturally expect them to turn out quite as well as children who do not receive a charter school education?—I should expect them to turn out better.

Then we are to collect, that you do not find them to turn out better?—My experience is not much with respect to the children after being apprenticed.

You have necessarily had opportunities of seeing boys in the charter schools, and the boys at Swords, and boys educated at other schools, do you think that the dispositions, habits and knowledge of the boys educated in the charter schools, are better or worse, than boys of the same condition of life, and the same age, in other situations, in which you must necessarily have seen them?—I would prefer the dispositions of the boys at Swords.

That is in a day school?—Yes.

Are the children in day schools more happy than those in the charter schools?—I believe them more happy.

Are they more lively than in charter schools?—I think they are.

Have they higher spirits than in the charter schools?—I believe they have.

Have they any nobler views; do they stand higher with regard to honesty, integrity and truth, than in charter schools?—I should think so.

How do you account for all that?—In Swords there is a stricter eye kept over those children; and the misconduct of either themselves or their parents, may deprive the parents of the advantage of coals, and so on.

Do you conceive the superior strictness of eye in Swords can possibly render the children more lively?—I would expect more activity from children that are not so much confined.

Do you attribute any of those effects to the circumstance of the children being entirely separated from their friends and relations, and being perpetually pent up within the walls of the charter schools?—I think it would be better for the children to be among their friends and relations.

Have you observed the children to be fond of the masters and mistresses in charter schools?—No, I cannot say I have.

Do you think there is any strong attachment in the children towards each other?—I cannot say there is.

Is there any quarter or direction in which the charter school children can exercise their social affections?—I think not; not to my knowledge.

That is not the case with respect to children in day schools?—No.

Do you not conceive the exercise of social affections makes a valuable part of education?—I do.

That may account, in some degree, for the superior liveliness, as well as superior regard for honesty and truth, that you have attributed to children in day schools?—It may.

What should you say generally, as to the moral conduct of the children in the schools?—Some are inclined, I think, to be liars.

Is there not something in the situation in which they are placed, that exposes them to that?—That may be the case.

Have not the masters very strong inducements to represent the boys as capable of telling a falsehood, in order to invalidate the complaints the boys may make against them?—Yes, I should apprehend so, in case of a complaint.

Appendix, N° 126.

Extract from the further Examination of Mr. Thomas Moffet,
Friday 24th December, 1824.

Mr.
Thomas Moffett,
24 Dec. 1824.

DO you know of any person who ever carried any money, or presents of any kind, from the master of a charter school in the country, to the secretary Mr. Adamson?—I know that Mr. Harvey's apprentice boy came up with presents.

Of what nature?—I believe turkeys and oats; and I should think, hams.

How often have you known that to be done?—I do not know how often; I can speak of once, for I saw the things packed up myself.

Was it one particular apprentice boy, or more than one, that used to come?—He had only one.

What was the boy's name?—Dennis Murphy.

Do you remember, at the time you speak of, whether the turkeys, hams and oats came, or only a portion of them?—I would not swear to all of them.

Appendix, N° 127.

Examination of Mr. *James Moffett*, on Oath, Wednesday, 5th of January 1825.

HOW long have you been the master of a charter school?—About fifteen years.

Where were you educated yourself?—In the county of Longford.

In what school?—The greater part of the time in a school at a place called Killashee, and a part of the time at Longford.

Was it in a charity school or a day school?—It was a day school.

Were you ever an usher at a charter school?—Yes.

What school?—I was at Strangford and New Ross.

At what period were you at Strangford?—I went there in 1801, and stopped there till the latter end of 1803, and from that till the latter end of 1809, at New Ross, in the county of Wexford; I was then promoted to be a master.

Have you had, during the time you have been master, many different ushers under you?—No, not many; only two.

Do you happen to know where those ushers were educated?—The last young man was educated in the county of Wicklow with his parents, and the former man was a charter school boy at Clontarf.

Speaking generally, which do you think would make the best ushers for charter schools, persons who have been educated out of any charity school, or persons who have been all their time educated in charter schools?—From the like experience I have had of the two I have mentioned, I think the last was far superior to the former, he seemed to be superior in his manner—not so forward as the other; and I think he was more tender.

Do you prefer an usher educated out of a charter school?—In this instance the one educated out was superior; whether it would be the case in a general way, I do not find myself competent to say.

You say this man was more tender?—Yes, decidedly so, superior in every way for his situation, but then he was of respectable parents.

Have you no general opinion upon the subject?—I would be inclined to prefer respectable lads educated with their own parents, but I am certainly not a competent judge; for my own part I would give my preference to such if I had my choice.

Should you doubt, if you were told to choose an usher, either from among charter school boys or the public at large, from which class of persons you should make the choice?—I would take from the public at large, if I could find a respectable family; I would prefer a charter school boy to taking one from the very lowest order.

Should you expect, that an usher educated in a charter school would probably be more severe to the boys than one who had received a general education?—Indeed experience has proved, that they are in general more severe.

Can you account for that?—Probably they may have seen so much severity that they unfortunately are severe when in power; they are very apt to fall into the same bad plan, from having seen so much of it; perhaps they might be more teased by the boys knowing they came out of a charter school; they might not shew them the same respect, and in that case they might be provoked to forget themselves and inflict more punishment than they ought, in consequence of receiving impertinence from them.

Have you observed, upon the whole, that the boys treat ushers who have been educated in charter schools, with less respect than others?—Decidedly so.

Is it generally an object to conceal from the boys that the usher has been educated in a charter school?—No, the thing is so well known that they have generally come from the seminary called Santry, it would be of no use; it would answer no purpose to endeavour to conceal it—it would be known; they used formerly to have them from Clontarf.

Before the institution at Santry, was it endeavoured to conceal it?—No, I believe not; they were then taken from Clontarf; I think it was at all times in vain.

Do you think that the boys in the charter schools have a disposition to be more dissatisfied than the boys in other schools?—Certainly not, if treated according to the Incorporated Society's rules.

Do you not find that they are always watching their treatment with a view to ascertain whether they are strictly treated according to the rule, and that they have a constant disposition to complain and be discontented, if they think the rules are broken?—If the thing be done openly in the presence of the children, I do not; and then if the food be weighed in their presence, and they are brought to assist in it, they are then confident they are treated according to the rules; I do not see that there is any disposition in them to complain; not the slightest.

If those precautions are not taken, do you entertain any doubt they do become dissatisfied?—Decidedly, and very justly, if it is done in the dark; if they got more than the allowed them, they would be dissatisfied, in my opinion.

Does not that dissatisfaction engendered in the minds of the boys, produce a disposition on the part of the master to check them by severe treatment?—It is natural to think so, in the view I take of it; it is natural to think it would be the case.

Do you entertain any doubt, taking the charter schools altogether, that the boys in them are treated with rather more severity than in other schools?—I do not doubt that upon the whole they would do better with less correction than they have been in the habit of seeing; I have not seen any of this, I only give it from hearsay; I think they would do decidedly with less punishment, and that the boys would be better in every way with little correction;

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I have no hesitation in saying, that very little correction need be used if the master be constantly present, because they never will receive from any usher (no matter of what description) chastisement, not even necessary chastisement, the same as they will from the master of the school; the master being constantly present, it will reduce the punishment considerably.

Where were you before you came to Clontarf?—At Stradbally.

How many years were you there?—About ten years.

When did you cease to be master of Stradbally?—The beginning of 1820.

How long have you been master of Clontarf?—About five years.

Is the clothing supplied to Clontarf school by contract?—Yes, by a contractor here in town.

Who are the contractors?—A Mr. Peile, of Westmoreland-street, and Mr. Ewings.

Have they been the contractors from the first period of the Society?—No, they have had others; Mr. Peile supplies the coats, waistcoats and trowsers, and caps, and Miss Tyrrell the shirts, and Mr. Ewings the shoes.

Are the present contractors connected by relationship, or otherwise, with any individuals, officers of the Incorporated Society?—Yes, Miss Tyrrell; she is related to the secretary, or his wife; I do not know what the relationship is, I fancy it is by marriage.

Has Miss Tyrrell had the contract for the shirts from the beginning?—I believe it was in her name; it was said, that Mrs Adamson was the contractor for it originally; but however, it was in that way. I believe it was in Miss Tyrrell's name. It was generally believed that Mrs. Adamson was the contractor, when alive; she has been dead some time.

How long ago?—Upwards of twelve months.

Does the contract go on now in the same manner as during her life time?—No; I believe she had the supplying of the shoes, during her life time.

Was the contract made in her name?—No; I always undertood it to be made in Miss Tyrrell's name also, but not latterly, another person has it now. I do not speak of this positively.

Has the local committee of Clontarf always been satisfied with the quality of the clothing delivered by contract?—I have not heard of any complaints, except that Mr. Mulloy objects to the trowsers, he thinks corderoy would be better; it is impossible to keep them clean, except by constant washing.

Who supplies the stockings?—The master of Dundalk and the master of Monastereven.

Do the children make them?—Yes.

Were the stockings good, generally?—This season there are some of them not good, generally; some of them are.

Are they all knit by hand?—Yes, no doubt they are.

Who is understood to be the real contractor now?—The people whose names I have given.

Do you suppose Miss Tyrrell to be the real contractor?—I do.

If I understand you right, in Mrs. Adamson's life time, whatever benefit might arise, she had it in the contracts for the shirts and shoes?—Yes, so I understood; she might have given it to them.

When you were at Stradbally, were the clothes supplied by the contractor?—Yes, part of the time.

Did the local committee object to the quality of the clothes furnished at any time?—Yes, and made a report* at the very first time the new clothing arrived; the committee met soon after to examine the master's accounts previous to sending them up to the board, and they mentioned it.

Were you present when they examined the clothes at your school?—Yes, I was.

What opinion respecting the clothing, did the local committee report; was it favourable, or unfavourable?—Unfavourable.

Did any thing pass afterwards in Dublin, between Mr. Adamson and yourself, upon the subject of the report of the local committee, and the observations of the committee of fifteen thereupon?—Yes; I had a conversation with Mr. Adamson, I think, previous to the passing of the accounts.

After

* Extracts from the Reports of the Local Committee of Stradbally Charter School, respecting the Clothing of the Children.

1815:

April 24.—No observation respecting clothing.

Nov. 10.—“ With respect to the new clothing, we think it our duty to state, that we have carefully examined
“ the materials and workmanship of the coats, waistcoats, cloth, breeches and stockings, and
“ found them of inferior quality and bad workmanship, not calculated to last the time intended,
“ being in many instances ripped, and buttons lost already. Without repeated repairing, for
“ which *the master has no allowance*, and which would be attended with great expense, we do
“ not think the boys, in a few weeks, will be able to go in a decent state to attend their duty at
“ church, and the clothing has only been in use *ten* days. We consider the hats, shoes, shirts
“ and linen trowsers, to be good of their kind.”

The above report was read in committee of fifteen, 29th November 1815, and the following order made thereon:—

“ The committee of fifteen do not think it necessary to make any observations to *the master* on that
“ part of the report of the local committee respecting the clothing of the children lately sent
“ from Dublin, in consequence of the explanation given by him in his letter read this day.”

* N.B. To every school under the Society, an allowance was made for fitting and repairing the clothing.

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After he had seen the opinion of the local committee?—Yes.

What did he say to you?—I recollect he called in Mrs. Adamson to the board room, and the impression of Mr. Adamson seemed to be, that I was the cause of this bad report; I assured him that the local committee were composed of such characters, that I could not, and did not presume to interfere with them, and that the report was not mine; that I had nothing, *pro* or *con*, to do with it.

Did he seem to think you were in fault, because the clothing was complained of?—That was the impression on my mind, but it might have been erroneous.

If the clothing had been defective, and it had been your duty to express an opinion upon it, should you have felt, under all the circumstances of your situation, more doubt and hesitation as to reporting your bad opinion of the clothing, if Mrs. Adamson was the contractor who supplied it, than if it had been supplied by an individual wholly unconnected with the Incorporated Society?—I should speak more freely, if she had not been connected with it.

Was Mr. Adamson finding fault with you at that time; did it appear to you he was interested in the clothing being praised rather than complained of?—Indeed it did; I did not think he had acted a very honourable part with me.

Did he appear to charge you with having made this complaint, because the contract for the clothing had been taken from the master in the country and transferred to the Dublin contractor?—Indeed, I should think so; he came down stairs and told me the committee were going to dismiss me.

For making such a report of the clothing?—Yes; he told me at the foot of the stairs, that the committee were going to dismiss me; and I said, “for what?” he said, about the clothing or the report, and he desired me to walk up, that they had some of the clothes examining; and when I entered the room, the late Dean Keating asked me, what was this report I had made; I said I had made no report. He said, your local committee. I said, “I hope you will not hold me accountable for any report of the local committee;” he said, “Certainly not.” I said, I would do what I could to repair them; I have bought cloth, I will enlarge the seats of the breeches, as I stated in my letter I had written to the secretary, that morning. Dean Keating asked the secretary where the letter was. He fumbled about, and at last produced it, and handed it to the Dean; and after he had seen it, he desired him to strike out some things. I suppose they were resolutions they had passed.

In your judgment were the things complained of, complained of without reason?—No, very justly.

Were the committee of fifteen convinced that they were justly complained of?—No, they did not seem convinced; they were examining the sewing of them, the local committee complained of the sewing, for many of the buttons dropped off in a few days; the committee in Dublin seemed convinced that the breeches were too small in the seats.

Did Mr. Adamson seem angry with you on account of the report?—I cannot say; I think he was not well pleased.

Was there at any time an officer about the Incorporated Society, of the name of Payne?—Yes, there was.

Did you ever hear of his receiving money?—Yes.

From whom?—I think I gave him some money myself.

On what occasion, and what for?—It was understood to be customary to give a trifle to him; he had a very small salary, and it was customary to give a trifle in that way; what is called a Christmas-box.

What office did he hold?—What is called private clerk to Mr. Adamson, but he was paid by the board; there were 50*l.* allowed to Mr. Adamson to pay him.

What was the amount of the money you gave to Payne?—I fancy not more than 30*s.*

Was the 30*s.* annually repeated, or was it only once?—There was no regular way of doing it.

Did not the money that Payne received from you, amount to 10*l.*?—Indeed, I should think not.

Above 30*s.*?—It might be a couple times repeated, perhaps.

What was the immediate object for which this was given?—No object upon earth; I had no object in it.

Merely to conciliate his good will?—Yes.

Did you understand it was usual among the masters to make him these sort of presents?

—It was so understood, but I never saw any instance of it.

Did you think by doing so, you did what other masters of the charter schools did?—Yes, something in that way; but not given from any bad motive in the way of a bribe.

You understood it was a customary compliment from the other masters?—Yes, at that time he had a very small salary.

It was to make his situation more comfortable?—Yes, it would do no harm.

He is master of New Ross now?—Yes.

Did you ever give any money besides that alluded to, to Mr. Payne, to Mr. Adamson, Mr. Stuart, Mr. Vickers, or any other person belonging to the establishment?—I might have given a trifle to Mr. Vickers, as a pound or a guinea.

As a Christmas-box?—When I came to Dublin once or twice a year.

Was it usual for other masters to do the same?—I cannot exactly say.

Did you do the same when you were at Stradbally?—Not since I came to Clontarf, only at Stradbally.

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Mr.
James Moffett,
5 Jan. 1825.

What put it into your head to make any presents to any of those officers?—I cannot say; it was a suggestion of my own.

Had any body put it into your head that it would be desirable to do it?—There might, I cannot say.

Did the officers ever ask for it?—No, certainly not.

Did they appear surprised when you offered it them?—Not very.

Did they make any difficulty in accepting it?—Not much.

Did you make use of any particular arguments to overcome their reluctance, such as it was?—There was not much argument wanted.

At New Ross, in which you were usher, do you know whether the master there used to do the same thing as you did after you came to Stradbally?—I believe he used to do the same little things, but very trifling, I believe.

Did he use to send any presents up from the country?—I do not immediately recollect.

Do you know any thing of a set of Waterford glass being presented to Mr. Adamson by any body?—I have heard of it.

Who was said to be the giver?—Mr. Palmer, the master of the school there.

How long ago is that?—When I was at Stradbally.

Do you know of any other master making presents to Mr. Vickers?—No, I do not; Mr. Vickers was not very long in office, and I have known nothing of the office, nor any thing connected with it for these five years back, except in quite an official way.

Do you know any thing about a farm rented by Mr. Palmer at Waterford?—I have heard he got a large farm for his son.

At a good rent?—I do not know the rent; I heard he got it for the value.

Not too cheap?—Not too dear; it might not be very cheap; but such as he could live upon.

Appendix, N° 128.

Extract from the further Examination of Mr. James Moffett;
Saturday, 8th January 1825.

Mr.
James Moffett,
8 Jan. 1825.

IS there any addition you wish to make to the evidence you gave the other day?—No addition, only to correct some points.

You stated you had given no presents to any officer of the Incorporated Society, since you came to Clontarf; is that correct?—No, it is not; neither the man, nor the money occurred to me at the time of giving evidence. I did give to Mr. Marshall, who was clerk to Mr. Adamson, money two or three times.

Who fills that office now?—I see a clerk now there, they call Pearce.

Is he private clerk to Mr. Adamson?—I suppose so.

For what purpose was the money give by you to — Marshall?—I cannot say I had any particular object in view; he gave me some little information about annual accounts.

What was the amount?—It might be 3*l*. I gave him money twice or three times; I am certain I gave it twice if not three times.

Three pounds each time?—No; 1*l*. each time.

Do you know whether Marshall was in the habit of receiving other or similar gratuities from other masters?—I am certain if they offered he would take it.

Did you give it because you understood it was usual for persons in your situation to make presents?—I cannot say whether it be a general thing or not; I certainly understood that they got something this way.

How did it occur to you to think of giving money to any officer of the Society; were you told by any body, was it suggested by any one?—I do not recollect that it was suggested by any person.

What was your object in doing it?—That they might be more friendly to me.

Do you know whether Mr. Adamson was aware of his clerk receiving those presents?—Certainly not.

Do you know whether the person who now fills the office of clerk, is in the habit of receiving presents?—I do not know.

Did you ever make him any?—No I never offered him any.

Appendix, N° 129.

Examination of Thomas Moyle, on Oath, Saturday, 30th October 1824.

Thomas Moyle,
30 Oct. 1824.

HOW old are you?—Eighteen years of age.

Where were you first admitted into a charter school?—Ross, county of Wexford.

Are you a child of Catholic parents?—My father was a Protestant, and my mother a Catholic.

Are they both living or dead?—My mother is alive, I do not know whether my father is or not; he is in England.

In what year were you admitted into Ross school?—The year 1813.

How long did you continue there?—About eight or nine years.

To what school were you removed from Ross?—To Santry.

How long have you been at Santry?—Two years last August.

Are

Are you in the class of candidate teachers?—Yes.

Are you acquainted with the rules and regulations for the management of the charter schools; do you know what the dietary is?—Yes.

When you were at Ross, were you properly fed, according to the dietary?—No.

State in what way you were fed, and in what the difference consisted?—We did not get the allowance of bread or milk; they never got new milk for the breakfast when I was there.

What used they to have instead?—Butter milk.

In any other respect was the diet different from what the rules prescribed?—Yes, they gave veal instead of beef, very often.

Anything else?—No, I do not know any thing else.

Is it a school in which the boys had much work to do; do they weave?—No, they work on the farm.

What land had the master at Ross?—A hundred acres; thirty from the board, and he took seventy a little after he went there.

Used the boys to do much work upon that land?—Yes, as much as on the other.

Do you know what hours the boys were required to be employed at labour, and what in the school?—Yes.

Were those regulations conformed to?—Yes, most part of the year, except four or five times in the year; in harvest time and in spring he would keep the boys out of school entirely.

And that for many days together?—Yes, a fortnight or a month; and sometimes the large boys were out all the year round nearly, leading horses and the like.

He employed them upon the farm as servants?—Yes.

Could those boys that were employed upon the farm, read and write properly?—Yes.

Had they been sufficiently instructed in arithmetic?—Some of them were not very far advanced in it.

Used those boys to come to school at all?—Yes, the master would often send them in to write a copy; no more than that.

Did the boys use to go regularly to church on Sundays, or write copies?—No, they used to read the Scriptures.

And go to church?—Yes.

Were the boys frequently punished in the school?—I would tell the truth, that the man is a very great tyrant; Mr. Payne.

What ushers were there?—Since Mr. Payne went there, there were three ushers.

One at a time; three different men?—Yes.

Did the ushers punish the boys?—Yes they used.

What were the punishments for chiefly, for neglect of work?—Yes, and their tasks.

Which were the most frequent?—The master generally beat them about the work, and the usher about the tasks.

What used they to punish the boys with?—The master generally with a horsewhip, and the usher would keep a cane or a rod.

What was the rod?—A switch of hazel or birch.

Were the boys punished severely?—Yes, very often they were.

Which used to punish them most severely?—The master.

When it was a question of work, the punishment was most severe?—I think it was on the part of the tasks in the schools; but he would not beat them so hard as the master.

Have you ever seen any particular instances of severe punishment; do you remember any?—Indeed I have; I saw one boy beaten for speaking about his milk being watered, the master beat him in a terrible manner, with a thick cat-o'-nine-tails.

Who was the boy?—James Brooks.

What became of him?—He is out of school now; he came up to Santry, and was apprenticed out.

How long is that ago?—About a year ago since he was sent out.

To whom did he complain?—It was not a complaint; he was telling one of the men, that was generally about the house, that the master that was there before Mr. Paine, treated them better; and the man told Mr. Payne of it.

To what man did he mention it?—The "Nurse tender's" son; the nurse's name was Haydon.

And this boy, James Brooks, stated to the son of the nurse, that the former master had given them better food?—Yes.

What happened in consequence?—He was beat very severely in consequence.

Did you see the beating?—Yes.

Where did it take place?—In the school room, before the boys.

What did he do to him?—He made him take off his coat and waistcoat and shirt, and beat him with a cat, till he left his flesh nearly raw.

You mean on the shoulders and back?—Yes.

Did he take his breeches down?—No.

Was that the usual mode of punishing in the school?—No; being in a hurry, he would beat them across the back with a horsewhip.

What was the common practice in the school?—He used to bare their backs, and sometimes on the breech.

How old was this boy at the time?—Seventeen or eighteen.

How many stripes do you think he gave him?—About three dozen or better than that.

Examination of
Thomas Moyle,
30 Oct. 1824.

Did the master mention to the boys the cause?—Yes; the reason he assigned was, that he should not carry stories to any of the neighbour's houses, concerning him. The master would not suffer any boy to make a complaint, without first telling him; and the boy would be afraid to go up to him to make a complaint, and he would over-rule him if he did. One boy did make a complaint; I was not there at the time; but I was told by a boy, who has left it about a month; he went to the minister and complained of the manner in which he was beaten; he was simple, and went to make a complaint; and the master beat him very much, and put him to hard work.

What is the name of the boy?—Edward Knight.

Who was the boy who told you?—William Lewis.

Did James Brooks suffer severely from the punishment of the cat-o'-nine-tails?—His back was very sore; he could not stir.

Did it bleed?—I cannot say it bled; but it was raw, and there were great lumps on his back.

Did the surgeon attend him?—No.

Was the boy able to come to school?—Yes.

Was the instrument with which he was flogged, the instrument commonly used or made on purpose?—I never saw it before; it was a large cat.

What do you mean by "a large cat"?—Nine pieces of cords with knots upon it and a short handle.

Actually nine?—Yes, just from the name; I think there were nine; I did not count them.

Did you ever see such an instrument employed on any other occasion than that?—No; I did not.

Did you ever see any other boy as severely beaten as Brooks?—No, I did not.

Did you ever see the master strike any boy with the fist?—No; but I saw him kick one of them.

When he was standing up, or when he was on the ground?—The boy was standing.

Did he kick him in such a way as to injure him?—The kick was not severe; but it might have injured him, I cannot say.

Did you ever know a boy whipped often on the same day?—I have seen them beaten three times in a day.

Upon a common beating, what number of blows would they get?—Half a dozen or nine.

Did you ever see any boy so beaten as to receive much injury by it?—No, not to my recollection.

Did you ever see any boy so beaten as to make it necessary for the surgeon to attend him?—No, I did not; I saw a boy with a cut eye, by a blow of a switch, and the surgeon attended him.

Who was the boy?—I think it was Irwin; but I cannot say he was the boy.

Were the boys employed in weaving at all?—No, they were not.

How were the boys treated when they were unwell?—The mistress treated them very well.

Were the dormitories clean?—Yes.

Had you a proper number of sheets?—Yes.

Two on each bed?—Yes.

Were you supplied with a regular quantity of clothes, coats, waistcoats, trowsers and shoes?—Yes; three pair of shoes, three pair of stockings, coat, waistcoat, two trowsers and three shirts.

Were they regularly supplied?—Yes, from Dublin.

Who was the catechist?—Mr. James Stubbs, who was the curate of the parish.

How frequently did he attend?—Sometimes once a week, sometimes twice, and sometimes less.

How long used he to stay, when he came?—Sometimes about five minutes, I think; sometimes he would catechise the boys.

How frequently did he catechise the boys?—It was the church catechism.

How frequently?—About once a month or five weeks.

Are you sure he used to catechise them as often as that?—Sometimes he might not do it as often; but generally he did.

Were the boys in general healthy there, or did they suffer from illness?—They were in general, healthy.

How many boys eloped during the time you were there?—I think I may say about fifty, in all; I remember counting them up once; I think thirty had eloped at that time, and I think a great many since.

How many boys were in the school at any time?—Sixty is the number; but there are seldom more than thirty or forty.

Were the boys generally dissatisfied with their treatment; were they unhappy?—Yes, they were, generally.

Were they kept in a state of fear and alarm?—Yes, in a state of fear every moment; they were afraid to make their complaints.

Did any individuals of the committee ever ask the boys questions as to the mode in which they were treated, apart from the master?—Yes, often.

What used the boys to say?—They were afraid to speak; they used to say they were well treated; if he made a complaint, he would never have a peaceable moment afterwards; the master would have an eye to him.

What would be the consequence of having an eye to him?—He would watch him, and send him to harder work.

What

What sort of work were the boys sent to?—Sometimes to pick stones, or to carry dung on box barrows.

On their backs?—No; two boys or four boys to a barrow, what they generally call a hand-barrow, made up of four sides.

What other labour used the boys to perform?—To dig, and make hay, and glean after the reapers, and pick the potatoes, at the time of getting them in.

How far used they to carry dung on the box barrows?—Sometimes fifty yards, and then put it on the ground and go for another.

For wheat, or potatoes?—Generally for cabbage.

Used the boys to be able to hold the plough?—No, I never saw any of them ploughing; but I saw them driving the horses.

Did you ever see any boy so severely worked as to suffer in his health by it?—No, not in my recollection.

Have you any occasion to know, whether the boys who have been in the school continued Roman Catholics, or whether any of them relapsed?—I know two or three who turned Catholics.

Do you know their names?—One of the name of Mark Thomas.

Was he apprenticed?—No, he was drafted up to Dublin; then he left Clontarf, and I think he eloped, and came down to Ross afterwards, and he is about there now, and keeps a Catholic school.

Have you had any occasion to make any complaint of the treatment you have received since you have been at Santry?—Yes.

What did you complain of?—The beef was very bad, and bad milk often in the winter time.

Was your complaint attended to?—No, we never heard any thing of it afterwards.

To whom was it made?—To Dean Ponsonby, I believe.

Were the boys punished who made it?—No, they were not.

Have you ever known any difference made in the feeding of the boys, in consequence of any conduct of theirs; or were they all fed alike?—Yes; I have seen gruel given, instead of milk, with potatoes.

With a view to punish the boy?—No; the master gave it while I was at Ross, to all of them in the winter, and sugar with the stirabout, instead of milk; sometimes treacle.

Was any difference made in the diet as a punishment; was a less quantity given to one boy than the rest?—Sometimes a boy would be punished by the usher keeping that boy from his supper till he got his task off; but I never saw any thing extended beyond that.

Appendix, N° 130.

Further Examination of *Thomas Moyle*; Tuesday, 2d November 1824.

HAVE you had any occasion to make any complaint of the manner in which you have been treated at Santry since you have been in that school?—Yes.

Thomas Moyle,
2 Nov. 1824.

In what manner did you complain?—It was not of Santry I complained, but I wished to make my complaint when I was in the country school, but it was not in my power, and there were boys at Santry from all the charter schools in Ireland, and the other boys were of the same opinion, and yet they had not the power to complain, because the clerk intercepted the complaint, and did not lay them before the board.

What description of complaint did you prepare?—The whole nearly is here (*referring to a paper.*)

Describe what you prepared, what sort of a document it was?—Respecting the treatment of the children in the country schools, the labour and the food.

Was it in the form of a letter or memorial?—Four or five sheets stitched together, and I sent it in to the board.

To whom was it addressed?—The Incorporated Society.

What did you do with it?—I gave it to one of the clerks, and Mr. Vickers read it over also.

Did they both read it?—Yes.

Did you see them read it?—Yes.

By whom was it prepared?—By myself and the candidate. Teachers gave their consent to it, and said it was very proper it should be done, to represent the state of the country schools to the Charter Society, as the children had not the means of making the complaint.

Did it refer to more schools than one?—Yes, to the general schools, taking them altogether.

Did it contain specific circumstances of grievance, or only general observation?—General observations and grievances.

Did it state the authority upon which you knew those grievances to exist?—Yes, just on the evidence that the boys at Santry could give of the complaint.

Did you give the names of the boys that could support a particular allegation?—No.

Did you sign your own name?—Yes, I did.

Have you a copy?—No, I gave it to the clerk at the board, and instead of that, he wrote to all the masters concerning the complaints that were made against them, and so the masters had a great aversion to the Santry boys on that account.

Examination of
Thomas Moyle,
2 Nov. 1824.

Do you know which clerk it was who wrote to the masters?—I cannot say perfectly, but all the masters were acquainted with it.

How do you know that?—Two of them came to me, one from Ross, and the other from Waterford, and abused me very much—it was Mr. Payne and Mr. Palmer.

What did you complain of?—Thomas Oates is below, his complaint was of the allowance of food, and they were not able to make the complaint at the school.

Who is Mr. Payne?—The master of Ross.

Did you mention particular instances?—I did.

And the names of the boys?—No; the treatment they received in general in the schools, and the boys being afraid to make a complaint.

Was any thing done in consequence of your complaint?—No, I never heard any thing concerning it.

Was any notice of it taken to you, were you sent for and examined?—No, I do not think it was laid before the board.

Have you any reason to believe it was laid before the board?—No, I have not.

Did they complain of the master at Santry?—It did not particularize any of the masters at all, but we expected the paper would be investigated, and that then we could make our complaint good.

At what period was this letter presented?—About the 23d of June last.

Had you named the masters of Ross and Waterford upon your paper?—No, I did not name any of them at all.

Did you point out any particular schools as being worse managed than others?—No, I did not.

In your statement, did you mention any circumstances that occurred at the school at which you had been?—Yes, I represented the way in which James Brooks was beaten for making a complaint, and a whole string of them.

Were there any particulars stated of what you considered improper conduct in other places?—Yes, I pursued the same course, with very few exceptions.

That is that as to any particular facts you thought wrong at other schools, those facts were mentioned?—Yes.

And the names of the schools?—No, they were not mentioned.

In the statement you sent in to the Incorporated Society, did you specify particular instances of improper conduct at particular schools?—No, it was all about the way the children were treated, as if they were in one school; there are candidates from every school at Santry, and they knew the punishment of the boys in their schools.

Did you state particular misconduct in particular schools?—Not in particular schools, but particular offences.

And you desired to be called upon in that letter to confirm and give evidence of the truth of the statement—did you tender yourself to be examined?—Yes.

Was the name of the boy here to day, mentioned in that letter, the Killoteran boy?—No, it was not.

Appendix, N° 131.

Further Examination of *Thomas Moyle*; Monday 8th November 1824.

Thomas Moyle,
8 Nov. 1824.

CAN you call to mind accurately, what passed between you and Mr. Vickers, when you presented to him the memorial, that you wished to have delivered to the committee of fifteen?—I went to the door first, and it was Mr. Stuart I met; I went into the office and gave it to Mr. Vickers, and requested him to lay it before the board.

What did Mr. Vickers say?—Then Mr. Vickers said they had not time to look at it.

That the board had not?—Yes.

Did he say any thing else?—He put it down there, and he asked me, might I not consult Mr. Devine before I sent it in; I said I did not think it right to consult him about it, because there was nothing but truth in it, and Mr. Devine would endeavour to persuade me to keep it away. Then Mr. Stuart came to know of it; I think Mr. Vickers told him; then Mr. Stuart desired me to attend the next Wednesday, and he would lay it before the board; that they had not time to look at it then; and the next Wednesday, I asked Mr. Devine's leave to go into the town, and he would not give me leave. He said if the gentlemen had any thing to say to me, they would send to me.

Did Mr. Stuart tell you to come on the following Wednesday?—He did.

Can you recollect, distinctly, the reason he gave for your coming again the following Wednesday?—No; he did not give any reason.

Did he lead you to believe he would lay the paper before the board?—I think he did; he desired me to attend the next Wednesday, that was all.

Did you understand from him, that he would give you that paper back again on the next Wednesday?—No; I thought it would have been laid before the board.

Did you tell him yourself, you would call for that paper any other time?—No; he just desired me to attend, and I said I would.

Did Mr. Vickers tell you he thought you had better not present that paper?—He seemed not to like laying it before the board; he desired me to consult Mr. Devine about it.

Did he tell you he thought you would injure yourself by presenting it?—No; Mr. Devine told me, that he asked me the nature of it, and I told him it was a complaint.

When

When did you talk to Mr. Devine about it?—The Wednesday after; and then Mr. Devine told me I might injure myself, as Mr. Payne was a relation of Mr. Adamson.

Is that the Mr. Payne the schoolmaster at Ross?—Yes.

Do you not say in your memorial that you know three of the masters who are related to one another?—Yes.

Who are they?—Mr. Kidd, Mr. Hines, and Mr. Clarke.

What school is Mr. Kidd master of?—A girl's school at Dundalk.

Where is Mr. Clarke master?—Kevin-street girl's school.

Now is he?—Yes.

Has Mr. Payne any relations among the masters?—No; I do not think he has.

Do you know how Mr. Payne is related to Mr. Adamson?—I do not know; but I believe he married Mr. Adamson's niece.

Did you understand from Mr. Vickers that he refused to present this memorial of your's?—I know he was unwilling to do it, because I brought the complaint before any of the members of the board attended.

Did you speak to Mr. Devine about it first, or did he speak to you first?—When I asked him leave to go into the town, he asked me what I wanted to go for; then I told him about this paper; so I spoke to him first.

Did you then collect from him that he had heard of the paper?—No, I did not.

Why did you not ensure its coming before the board, by delivering it into the hands of one of the members?—It is generally to the clerks they deliver the complaints and letters; whatever is to be laid before the board.

Have you known of any other boys having delivered any other complaints to the clerks?—No, I have not; but one of the boys sent in a letter by me at the same time; but it was not laid before the board.

What was that about?—With respect to a piano to teach the boys to sing; the letter was to be sent in to Colonel Blacker; I think I heard the boy say he got the letter again.

When did you first know that your complaint had not been delivered to the board?—I knew from the first, that Mr. Stuart did not like to lay it before the board; I was certain I should be called before the board if it had reached them.

Did the catechist teach you religion often at Ross?—He just heard the boys the church catechism, generally about once a month or six weeks.

Did he examine you in the expositions of the church catechism?—He did.

Did he merely ask the questions, or did he endeavour to explain the meaning to you?—In a few instances he would explain the meaning by asking us questions.

Did the boys talk or think much of religion when they were out of school?—No, they did not.

Did they ever discuss the difference between the Protestant and Roman Catholic religion, when among themselves?—No, they did not; but they generally had a hatred to the Roman Catholic religion; some of them when they are put in after ten years of age, generally turn Roman Catholics.

Those very boys who afterwards turn Roman Catholics after they get out of the school, what do they think of the Roman Catholic and Protestant religion when in it?—I think they always had an aversion to the Protestant religion.

Do you mean, they retain their hatred to the Protestant religion while in the charter school?—I think they do.

Do the boys ever talk among themselves upon the subject?—Indeed some of the wisest of them do.

Did Mr. Payne ever give you any religious instruction himself?—He did, he often read a sermon in the school room when the boys did not go to church.

Did he use to examine you in the catechism himself?—No.

Did he use to be present when the usher examined you?—No, he used not to attend the school, except when there was not an usher.

Had Mr. Payne the character of being a religious man among the boys?—No, he had not.

Had he any particular character upon that subject among the boys?—We did not consider him a moral man.

Did they consider him immoral?—No, they did not; it was between the two.

Can you state upon what grounds they did not consider him a very moral man; had they any particular reason for it?—On Sunday morning the house would be in a terrible confusion, he would be running about like a madman with a horse whip in his hand, beating the boys for not being ready for church, and he would not give them the means in the week of getting ready.

Was he in a greater passion that morning than other mornings in the week?—Yes, he was.

Did he punish the boys more on Sunday than other days in the week?—Yes, he did.

What sort of punishment?—He would beat them on the back with a horse whip.

Do you mean he did that for any other offences than not being ready for church?—No, I never saw it for any other.

Appendix, N^o 132.

Copy of a Letter from *Thomas Moyle*, of the Santry Institution, to the Incorporated Society.

To the Right Honourable, Honourable, and Reverend, the Guardians of the Charter Schools of Ireland.

Copy of a Letter
from Thomas
Moyle, of the Santry
Institution, to the
Incorporated
Society.

THE following account of the Charter Schools of Ireland, is most humbly presented to the members of this honourable and benevolent Board, with the warmest hopes that it will meet with a favourable and willing reception; and as I think it is just and proper to give a full detail of the fraud and cruelty which are practised in the said schools, I shall, as far my knowledge extends, give a full detail of all things which I know to be contrary to your laws and orders. Neither shall I, in one instance, exaggerate those crimes which I am about to relate. As for the greater part, I have experienced them myself: and, gentlemen, as this account will, from its length, take up more than ordinary of your time, I can only beg pardon for thus infringing on it. But, as the honourable Board may think this action to be a laudable one, I humbly hope it may prove an excuse. And, gentlemen, as it is the sincere and humble wish of all charter school boys to have this account brought before your honourable Board, they can only beg of you to read the account, and they are sure of redress.

Now, gentlemen, seeing the total deficiency of the most acute inspector to find out the fraud and injustice which are practised in the said schools, I take it on me to give you a full detail of the whole; thinking myself fully competent, from the number of years I have been in the said schools, from the manner in which I have seen inspectors deceived, and catechists, who much more frequently visit the said schools, imposed on; and I'll go much farther, even to say, not only imposed on, but also knowing many things which they plainly see are not right, but think they are too trivial to inform this honourable Board of. But, gentlemen, perhaps you may think that I am too bold, in thus imputing deficiency to the inspectors, appointed by you to examine the state of the charter schools of Ireland; but in talking of such deficiency, I may truly say, every man thus commissioned is deficient; for it is utterly out of the power of the most acute inspectors, as I said before, to give a true account of the state of the said schools, without they really disguised themselves, and formed an acquaintance with one of those masters, and then come and sup and dine with him—they would see the wretched manner in which the children are treated. For at first, when an inspector is sent by your honourable Board, to examine the state of the charter schools of Ireland, the first master he goes to may be turned out of doors, or perhaps one or two more, that expected not such a sudden visit, or that have no acquaintance with the other masters. But after that, according as he takes his circuit, all is well; all the charter schools seem to be mansions of peace and plenty and comfort. But what is the reason of this? How can it be accounted for? It is this: the moment the inspector leaves the first school he visited, the master takes, without any further delay, and writes to his friend the next master, without any anxiety for himself being turned out, so as he can prepare another master; that master writes to another, and so on, writing to each other, informing him that there is an inspector, taking his round to examine the state of the schools. Thus before the inspector has examined one-fourth of the charter schools, circular letters are sent with the greatest dispatch through all parts of Ireland, where those schools are; and in this manner they frustrate all means which are used to find out their injustice. Another peculiar thing, which I am not well acquainted with, although I may have a glimpse of it is, that before the inspector takes his round, a few of the masters know very well what time he is to visit the schools, even before he sets out. This is how inspectors are deceived; for how is it possible that they could find fault with either schools or masters, when they are so closely connected; for instance, I know three charter school masters who are all relatives, and of course mutually assist each other with information, at all times, that is necessary. In the next place, gentlemen, as the inspector enters the school, the first child he meets he generally interrogates him with regard to the treatment he has received in all cases. The poor child, filled with terror, equally behind his back as before his face, cannot answer until a few moments, wavering between two things—truth and falsehood. But at last he gives his answer; and shocking to say, in the latter, viz. falsehood. Thus the child is forced to lie, from the fear of being ever after hated, and perhaps punished, for having the boldness to utter any thing against his master; and it generally happens, that the words of all are the same. But sometimes it may happen, that all will not agree; some may tell truth, and some lies. But woe to him that speaks against his master; from that moment till he leaves the school, his life is a burthen; the poor child has no one to comfort him—no place can he find rest in. These are the men whom ye, no doubt, believed to be men of exemplary characters, hating falsehood and covetousness. But it is quite the reverse. Do they perform their duty, by training up the children in the way of truth, and in the fear of the Lord? The answer is plain. But this is not the half of their injustice and cruelty. I shall now relate a fact which I have experienced myself. A master, on leaving one of the charter schools, was succeeded by another, only remarkable for his cruelty. One of the children not liking the change, as it was for the worse, told a neighbour, a man who was frequently about the school (his mother being nurse tender in the same), that the milk given by the present master was not so good as that given by the former; and that I know to be truth. This, however, coming to the master's ears, he immediately prepared to exercise his savage hand and heart with revenge; and then taking a cat and nine tails,

large

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Copy of a Letter
from Tho^s Moyle,
of the Santry
Institution, to the
Incorporated
Society.

large and severe enough for to chastise a criminal, he stripped the boy naked, and beat him unmercifully, until his back was raw and covered with frightful lumps; so that it was a sight which would make one shudder. All this for saying nothing but the truth, and telling the manner in which he was wronged. Is not this cruelty, monstrous injustice? Such inhumanity and injustice must, undoubtedly, force consideration upon the most cruel heart. All this, gentlemen, may appear strange and terrible, but I am sure ye were never informed of it; for the poor children would greatly fear to inform the committee, or catechist of their school, of such things. But at the same time they know very well, that if it were in their power to inform this honourable Board of the manner in which they are treated, they would soon meet with redress. But that is not in their power, they being distant from Dublin, and having neither ways nor means whereby to convey their complaints. In this manner do the masters use the children, without your knowledge. They invite company, and feast in the richest manner themselves, without ever considering the fare of the children, whether it is bad or good, comfortable or not; and still worse than all, they never consider whether the children get enough of it. It is a great crime, and highly offending to the masters, if the children complain of their diet, or the small quantity which they get, even when it is evident that they do not get enough. I have seen the children beat for complaining of the small quantity of food which was given them. The master's reply was, how dare you complain at all; you have no right to do so. Thus the children are afraid to complain, while at the same time they are famishing. They will then eat any trash that they can lay hold on; and in the end, are sure to be punished most rigorously for doing so, if it come to the master's hearing.

In the next place, gentlemen, I shall give you an account of the manner in which you are deceived by the reports from different charter schools. A short time before the master sends up the reports for the half year, a committee is assembled to examine the state of the school; but before the gentlemen are assembled, there are extraordinary preparations. The house is cleaned better than usual, the children are dressed in their Sunday clothes, and a very good and comfortable dinner is served out for the children. The committee examine all the house, and find it clean. They next go to see the children's food; and consider it is very good, which is true. The manner in which the children are served, and the state of the house being acknowledged by the gentlemen to be very good, all concur to produce a favourable report which is sent up to this honourable Board; therefore there is every reason for the members of this honourable Board to believe that the children are treated well, and that they live in comfort. But let them go to the school unexpectedly on another day, and they will find all things wearing a new appearance: The children's diet small, uncomfortable and bad; and the children, as it very often happens, out at hard labour in the field, and beat by the usher (another petty tyrant) if their backs are not stooped the whole day to their work; and more cruel still, often beat unmercifully for leaving a small weed unpulled. These are the men, who being thought men of excellent characters, are set over children to act as fathers to them, and to comfort them, but it is far otherwise; they are tyrants, ruling like petty despots, who must have every thing at their will, contrary to your orders. In many other ways, gentlemen, are the children defrauded; a few instances of which I shall give you: By your appointment, the children are allowed new milk at least four or five times a week, which they do not get once a year. Butter milk very often is given to the children, which is more than forty-eight hours churned, and that rendered insipid by the infusion of a great quantity of water. How then can these men verify by affidavit, sent up with each half yearly report, that during the said time they have not infused a greater quantity of water than is appointed by this honourable Board. How can it be done without perjuring themselves. The children are allowed twice a week good beef or mutton weighed raw, exclusive of bone. But the master is quite satisfied with giving them the cheapest he can find, whether bad or good. The flesh of a calf no more than a day old, dressed in the most wretched manner, and a small allowance of it, is very different from your appointment, viz. good beef or mutton. Now, gentlemen, speaking in a fair manner, do the catechists of such schools mind their business?—but when they visit the school and receive their salary, they are satisfied as having done their duty. All these things fall heavily on the children, nor can they even take their food with comfort without being disturbed by the master, if his temper is ruffled by any accident; in he flies to wreak his vengeance on the poor children, and satiate his passion by punishing them. But gentlemen, I'll delay you too much by entering into a minute detail of all the fraud which is used in these schools. Suffice it to say, that the children are used wretchedly, without your knowledge, while the masters live in the most splendid manner. They have done enough, they think, when they have hoarded up a fortune for all their sons and daughters; and a few can send their sons to the college to receive a good education. But if the children were used properly, very few of them could thus live as they do; for by defrauding the children they are able to make a fortune for each of their children. The children have a fixed aversion to the Holy Scriptures, because they are severely punished for not getting by heart large portions of the gospels, epistles, &c.; they then elope from the school, and a great number of them turn to the Catholic religion; and so become a burthen to their country, instead of a blessing. Now, gentlemen, I humbly hope that I have not offended by presenting this account to this benevolent Board, which, from its length, must take up more than ordinary of your time.

These things call the members of this honourable Board, who are distinguished for humanity, to reform those schools, and settle the children in comfort. And now, I hope,

that the members of this honourable Board, incorporated for such laudable and ben evolen purposes, will not take offence at my boldness in presenting this account.

(signed)

Thomas Moyle

Santry Institution.

Appendix, N° 133.

Institutions for Teachers of both sexes ; more particularly for Parish Clerks and Schoolmasters.

Institutions for
Teachers of both
Sexes, at Santry and
Kevin-street
Schools.

THE Committee of Fifteen of the Incorporated Society, in pursuance of a a resolution of the general board, at their annual meeting, on Wednesday last, the 3d of February, having taken into consideration the plan submitted to the Society by the Reverend Elias Thackeray, " for the further advancing the usefulness of the Charter School Institution, " by applying it directly to the wants of the country in forming teachers of both sexes " and parish clerks, and schoolmasters," beg leave to propose and recommend to the Society, that the following resolutions be adopted and carried into execution :—

I. That two of the houses belonging to the Society be forthwith set apart as Institutions, for forming teachers.

II. That each Institution be capable of containing at least 120 persons.*

III. That one be appropriated to males, and the other to females.

IV. That, in order that the said establishments may be under the immediate superintendence and controul of the Society and committee of fifteen, and be convenient to such persons as may have occasion to apply to them in search of teachers, it is expedient, the charter house of Santry, be assigned to the male pupils, and the charter house of Kevin-street to the female pupils.

V. That these separate Institutions be supplied with pupils, candidate teachers, by selections from the various schools of the Society.

VI. That an examination take place previous to selection, before each local committee and catechist ; and that superior ability and application, united with superior moral conduct, be the sole points on which the selection shall be decided, provided the pupils have arrived at the age of fourteen.

VII. That the selection in this, and in every future year, be in the course of the first week in March.

VIII. That the number returned, be in the proportion of one in twenty, of the full establishment of each school, specifying the age, proficiency in learning, and other qualifications of each individual ; and that the returns be made so as to be received at the Society's house, on or before the second Wednesday in March.

IX. That these Institutions be in full operation by the 25th day of March next, at the farthest.

X. That none of the candidate teachers be continued in these seminaries after they have attained the age of twenty years.

XI. That superannuated candidate teachers receive from the Society 10*l.* upon their removal, to enable them to establish a school at their own cost, and by their own efforts.

XII. That candidate teachers be eligible to vacant usherships under the Society, and at liberty to accept any situation that may be approved of by the committee of fifteen.

XIII. That no person be admitted on the roll of candidate teachers, who has not been four years *trained* and educated under the Society, and regularly elected from the school to which he or she may belong.

XIV. That to give equal encouragement to each school, the vacancies occurring among the candidate teachers, be supplied, in an uninterrupted rotation, by the several schools taken in alphabetical order.

XV. That if any, sent up under this rule, be, upon examination, found not qualified, they be rejected, and the vacancy filled up by the next in rotation.

XVI. That pupils, though admitted into the Institution for teachers, be removeable for bad temper, bad conduct, negligence, or any other cause, from which it shall appear that they are not qualified to promote the object for which these Institutions are established.

XVII. That in case any school be not able to supply its quota, or, supplying it, send forward to the Institution candidates evidently disqualified *by neglect in instruction* ; all officers connected with such school, who receive premium for faithful conduct, lose for that year such premium ; and should they fail in sending forward efficient candidates a second year, *from the same cause*, they forfeit double the premium ; and if a third, their appointment.

XVIII. That it be the duty of the committee of fifteen, to select from among the present teachers employed by the Society, fit persons to be placed at the head of these important establishments.

XIX. That the candidate teachers be instructed in Reading, English, Grammar, History, Geography, Arithmetic in all its branches ; Writing in every hand that can be considered useful ; in Psalmody, and above all, in sound Scripture knowledge, and in the doctrines and liturgy of the United Church of England and Ireland, as connected with it.

XX. That

* To make teachers, there must be scholars ; in the male Institution the number of candidate teachers will be forty, in the female twenty.

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Institutions for
Teachers of both
Sexes, at Santry
and Kevin-street
Schools.

XX. That in the Institution set apart for female candidate teachers, instructions be given in addition, in all sorts of needle work that can be useful to that class of scholars, of which hereafter they may be expected to become the teachers; and also in all the inferior, though not not less necessary knowledge of knitting, carding, spinning, &c.

XXI. That an half-yearly examination of these Institutions for teachers take place, *before appointed visitors*, accompanied by such members of the Incorporated Society, and their friends, as can make it convenient to attend.

XXII. That at these examinations, the most minute inquiries be made, not only into the progress of the candidate teachers, as to those points which qualify them for instructors merely, but into those also, which may make them useful, moral and religious examples, in the country where they may reside. That every circumstance connected with these inquiries be entered in a book kept for this sole purpose, to which reference shall be had at each future examination; and that the recommendation of candidates to situations as they offer, shall be regulated by an impartial reference to this record of the conduct, application and abilities of each teacher.

AT an extraordinary general meeting of the Incorporated Society, held on the 6th of February 1819, for the purpose of receiving the report of the committee of fifteen, on the plan submitted to them by the Reverend Elias Thackeray, for the establishment of two separate Institutions for the instruction of teachers of both sexes, and of parish clerks, and schoolmasters; the same was unanimously approved of; And it was resolved, That it would be most beneficial to the country, that the said plan should be adopted, and the purposes of it carried into immediate execution.

Signed, by order,

J. Adamson, Secretary.

Appendix, N° 134.

SANTRY INSTITUTION.

A LIST of the Names and Ages of all the Boys admitted into the Teacher's Class from its first formation; also the Dates of Admission into said Class, with the manner in which they have been disposed of, and the Dates.

No.	NAMES.	Date of Admission into Teacher's Class.	Ages at said Period.	Schools last from.	How disposed of.	Dates of their leaving this Institution.
1.	Edward Lawler -	4 May - 1819	15 $\frac{3}{4}$	Castledermot	Sent as assistant master to the Foundling Hospital.	2 Feb. - 1824.
2.	William Smyth -	" - -	15 $\frac{3}{4}$	D° - -	To Shannon Grove, as usher.	10 Sept, - 1821
3.	James Ward -	5 D° - —	16	Monastereven	Transplanted to Castle-dermot school.	29 January 1820.
4.	Thomas Fleming -	" - -	14	D° - -	Remains in the institution,	
5.	John Wadeson -	" - -	15	D° - -	To Ballynascannon, as schoolmaster.	6 July - 1822.
6.	William Spear -	6 D° - —	15 $\frac{1}{2}$	Ardbraccan -	To Castledermot, as usher.	10 June - 1822.
7.	John Phillips -	" - -	15 $\frac{1}{4}$	D° - -	Remains in the institution.	
8.	Samuel Connolly -	" - -	14 $\frac{1}{4}$	D° - -	D°.	
9.	Patrick Galvan -	" - -	16 $\frac{3}{4}$	Clonmel -	To Cashel, as usher -	5 Feb. - 1824.
10.	John Gorman -	" - -	16	D° - -	To Longford, as usher	7 May - 1823.
11.	Benjamin Glover -	" - -	16	D° - -	Given to his parents -	6 Sept. - 1822.
12.	Thomas Keely -	" - -	15 $\frac{1}{2}$	Sligo - -	To Thomastown, Kilkenny, as schoolmaster.	15 October 1821.
13.	Robert Robinson -	" - -	15 $\frac{3}{4}$	D° - -	In the hospital at Clontarf school.	
14.	Michael Nelligan -	" - -	15	D° - -	Eloped - - -	4 June - 1819.
15.	Richard Smyth -	" - -	15	Farra - -	D° - - -	6 August 1821.
16.	Bartholomew Cooper -	" - -	16	D° - -	D° - - -	8 August 1819.
17.	Michael Doyle -	" - -	15	D° - -	D° - - -	5 June - 1819.
18.	Patrick Leonard -	7 D° - —	15 $\frac{3}{4}$	Strangford -	Remains in the institution.	
19.	James Coffey -	" - -	16	D° - -	Eloped - - -	21 June - 1821.
20.	Robert Allen -	10 D° - —	16 $\frac{1}{2}$	Shannon Grove	Dismissed at his request.	12 Jan. - 1821.

No.	NAMES.	Date of Admission into Teacher's Class.	Ages at said Period.	Schools last from.	How disposed of.	Dates of their leaving this Institution.
21.	William M'Kinley	10 May - 1819	16 $\frac{3}{4}$	Shannon Grove	To Ross C. school, as usher (Newtown Ards.) Re-admitted 5 Jan. 1822; sent as P. C. and S. M. to Grey-abbey.	15 Oct. - 1821. 15 May - 1824.
22.	Michael Keely	" - -	16 $\frac{1}{4}$	D° - -	Remains in the institution.	
23.	Robert Maddan	" - -	15 $\frac{3}{4}$	Longford -	To Ardnorcher, as parish clerk and school-master.	26 Sept. - 1824.
24.	Johnson Browne	" - -	16	D° - -	Eloped - - -	5 June - 1819.
25.	Patrick Gallagher	12 D° - -	15	Waterford -	D° - - -	22 August 1821.
26.	James Walsh	" - -	15 $\frac{3}{4}$	D° - -	Remains in the institution.	
27.	George Gordon	" - -	16	Stradbally -	To Sligo, as usher -	7 May - 1823.
28.	Giles Sullivan	" - -	16	D° - -	Died of consumption	4 Dec. - 1821.
29.	Gerald Kennedy	" - -	14 $\frac{3}{4}$	Stradbally -	In the hospital at Clontarf school.	
30.	George Cooper	13 D° - -	15	Cashel - -	Usher, school department in the institution.	12 May - 1824.
31.	Patrick Benson	17 D° - -	16	Dunmanway -	To Innishannon, as usher.	9 July - 1822.
32.	Charles Kelly	" - -	14	D° - -	Eloped - - -	7 June - 1819.
33.	James Halcro	25 D° - -	15	Ballykelly -	To Ardee, as school-master.	2 Oct. - 1822.
34.	John Brisland	25 D° - -	15	D° - -	Expelled for disobedience, &c.	3 Dec. - 1819.
35.	Hugh Anderson	26 D° - -	16	Ray - -	To Clontarf, as assistant usher.	8 Feb. - 1822.
36.	Daniel Mackey	" - -	17	D° - -	Expelled for absenting himself several times without leave.	30 May - 1821.
37.	Christopher Maddan	27 D° - -	18	Clontarf -	To Stradone, near Cavan, as schoolmaster	5 April - 1821.
38.	Henry Leonard	" - -	15 $\frac{1}{4}$	D° - -	Usher of candidate teacher's class.	12 May - 1824.
39.	John Cashill	" - -	16	D° - -	Eloped - - -	23 July - 1821.
40.	Patrick M'Namara	12 June - -	16	D° - -	To Castlebellingham, as schoolmaster.	15 Sept. - 1821.
41.	James Hall	" - -	16	D° - -	Given to his mother -	2 Nov. - 1819.
42.	Richard Pheris	23 July - -	16 $\frac{3}{4}$	Ross - -	To the Foundling Hospital, as assistant master.	10 May - 1824.
43.	William Rooney	" - -	14 $\frac{1}{2}$	D° - -	Given to his mother -	7 May - 1823.
44.	John Bradburne	4 October 1820	17	Ardbraccan -	Returned to Ardbraccan	18 Oct. - 1820.
45.	James Brookes	18 D° - -	16	Ross - -	Eloped - - -	2 August 1821.
46.	John Laihy	8 Nov. - -	19	Castlemartyr -	To Loughrea, as school-master.	19 Dec. - 1821.
47.	John White	" - -	12 $\frac{3}{4}$	Waterford -	Remains in the institution.	
48.	James Leonard	9 D° - -	14 $\frac{3}{4}$	Clontarf -	Eloped and enlisted -	17 June - 1824.
49.	Robert Butler	11 D° - -	15	Dunmanway -	Eloped - - -	6 Jan. - 1822.
50.	William Doyle	6 Dec. - -	14 $\frac{3}{4}$	Innishannon -	D° - - -	2 July - 1821.
51.	Joseph Jenkins	7 Feb. - 1821	14	Castledermot -	Given to his friends -	2 Feb. - 1824.
52.	Matthew Reily	10 March -	14	Cashel - -	Expelled for stabbing a boy	7 Feb. - 1822.
53.	Dudley Adams	10 October -	15	Santry - -	Eloped - - -	26 Nov. - 1823.
54.	William Mullen	" - -	15 $\frac{1}{2}$	D° - -	D° - - -	4 May - 1823.
55.	Henry M'Cleland	20 D° - -	14	Longford -	D° - - -	24 Feb. - 1822.
56.	Edward Cochrane	24 D° - -	15	Shannon Grove	Remains in the institution.	
57.	John Connolly	24 D° - -	14	Sligo - -	D°.	
58.	Henry Griffith	7 Nov. - -	14	Dunmanway -	To Foundling Hospital, as assistant master.	11 Sept. - 1824.

No.	NAMES.	Date of Admission into Teacher's Class.	Ages at said Period	Schools last from.	How disposed of.	Dates of their leaving this Institution.
59.	Richard Griffith	7 Nov. - 1821	14	Waterford	Remains in the institution.	
60.	John Burke	" - -	16	Castlemartyr	Eloped and enlisted	30 Dec. - 1823.
61.	John M'Cahey	14 D° - -	14	Stradbally	Remains in the institution.	
62.	Francis Purcell	30 D° - -	15	Farra	D°.	
63.	Joseph M'Namara	" - -	15	Clontarf	To Inniskeen, as parish clerk and schoolmaster.	25 Sept. - 1824.
64.	John Mahor	5 Dec. - -	14	Innishannon	Eloped - - -	17 June - 1824.
65.	William Healy	29 Dec. - -	16	Ardbraccan	Remains in the institution.	
66.	John Browne	11 Feb. - 1822	17	Castledermot	To Dundalk, as schoolmaster	9 Sept. - 1824.
67.	Patrick Grinden	26 July - -	15	Farra	Remains in the institution.	
68.	John Ryan	29 D° - -	15 $\frac{1}{2}$	Innishannon	Eloped - - -	29 Dec. - 1822.
69.	Thomas Moyle	31 D° - -	14 $\frac{1}{2}$	Ross	Remains in the institution.	
70.	Thomas Hurst	1 August - -	14	Longford	D°.	
71.	John Cosgrave	12 D° - -	14	Clontarf	D°.	
72.	Thomas Oates	2 Sept. - -	15	Waterford	D°.	
73.	Michael Donohoe	29 D° - -	15	Castledermot	Apprenticed to John Robinson, Fisher's-lane, carpenter, 7 years.	12 Sept. - 1823.
74.	John Doyle	1 Nov. - -	15 $\frac{1}{2}$	Sligo	Remains in the institution.	
75.	James Stuart	18 D° - -	19	D°	To Gores Bridge, as schoolmaster.	13 Sept. - 1823.
76.	Thomas Cuzzins	29 August 1823	16	Santry	Remains in the institution.	
77.	John Weldon	2 Oct. - -	16	Dunmanway	D°	
78.	William Bartley	5 Feb. - 1824	18	Shannon Grove	D°.	
79.	Edward Warren	7 June - -	16	Farra	D°.	
80.	James Kearney	19 July - -	18	Ross	D°.	
81.	William Lewis	" - -	14	D°	D°.	
82.	Patrick Carroll	29 D° - -	17 $\frac{1}{2}$	Stradbally	D°.	
83.	Matthew M'Donough	" - -	16 $\frac{1}{2}$	D°	D°.	
84.	Thomas Balance	" - -	14	Clontarf	D°.	
85.	Richard Spear	10 August - -	17 $\frac{1}{4}$	Ardbraccan	D°.	
86.	William Delany	" - -	16	D°	D°.	
87.	Michael Hoare	14 D° - -	15	Farra	D°.	
88.	Richard Jessop	20 D° - -	15	Castledermot	D°.	
89.	William M'Nabb	" - -	15	D°	D°.	
90.	John Myers	8 Sept. - -	18	Cashel	D°.	
91.	Samuel Myers	" - -	17	D°	D°.	
92.	William Rea	12 D° - -	15 $\frac{1}{2}$	Innishannon	D°.	
93.	Henry Rea	" - -	14 $\frac{1}{2}$	D°	D°.	
94.	Charles Byrne	5 Nov. - -	16	Longford	D°.	
95.	Henry D'Arcey	" - -	16 $\frac{1}{2}$	D°	D°.	

I certify this Return to be correct and true,

(Signed) Ja' Adamson, Sec.

ABSTRACT of the above List of Children admitted into the Teacher's Class.

Number admitted in each Year.				How disposed of.			
Admitted in 1819	-	-	43	Eloped	-	-	19
— 1820	-	-	7	Sent out as masters to schools	-	-	12
— 1821	-	-	15	— as parish clerk and schoolmaster	-	-	2
— 1822	-	-	10	— as ushers to charter schools	-	-	8
— 1823	-	-	2	— as ushers in this institution	-	-	2
— 1824	-	-	18	Given up to parents	-	-	5
				Apprenticed	-	-	1
				Died	-	-	1
				Expelled	-	-	3
				In hospital at Clontarf	-	-	2
				Remaining in institution	-	-	40
Total - - 95				Total - - 95			

Appendix, N° 135.

Examination of the Honourable Colonel Gore, on Oath; Thursday, 20th January 1825.

Examination of
The
Hon. Colonel Gore,
20 Jan. 1825.

YOU lived for some time near Santry?—Yes; and am a member of the Incorporated Society.

Were you one of the committee of fifteen?—No.

You lived near the charter school at Santry?—Yes.

Did you ever take any particular interest in the manner in which that institution was conducted?—Yes, I wished to change the mode of pronunciation of the Irish, and I went to the school to instruct the children in pronouncing with the English accent.

Had you in that way an opportunity of seeing how that institution was conducted?—Yes, I had.

For what period of time were you in the habit of paying visits to that institution?—As well as I recollect, I was there 90 or 100 times.

In what years?—I cannot remember, some years ago, perhaps two or three years ago.

Were you personally acquainted with any of the boys during the course of those visits?—I knew all the boys under my particular instruction, there were fourteen.

Did any of them ever become servants in your family?—Yes.

What number?—One of them, I do not think he turned out well.

Were you obliged to part with him?—The one I had robbed me.

Was there any one before that you were obliged to part with?—I do not think I had any from the charter school at Santry as a servant, but one.

Had you from any other schools?—I had, but not from the charter schools.

Do you know from what schools they came?—I had not any other from the charter schools, but from the school for educating soldiers children.

Did he turn out well?—No, he was not a pleasant boy to have, and I got rid of him as soon as his time was out.

What was the nature of his unpleasantness?—They are generally careless of their master's interest, and not inclined to do what they might.

Had you ever any other children educated in a charity boarding school?—I have one at present educated at Santry, and he behaves very well.

Are you acquainted with any persons who have or have had servants educated in charter schools?—The Bishop of Kildare had a servant from the foundling hospital, but he did not turn out well. Not from the charter school.

The Bishop of Kildare is a near relative of yours?—He is my brother in law.

Had he more than one from the charter schools?—Yes; but I do not know of any more than that one that behaved ill.

What was the nature of his ill behaviour?—He robbed him.

Are you acquainted with any other instances, in which charter school boys have become servants?—I have heard complaints about them, but cannot particularize them.

Have you any general opinion in your mind, whether the tendency of the education in the charter schools is likely to render the boys valuable members of society?—I wished to introduce a system of my own, into the school at Santry, and to have bred them up as good agriculturists and horticulturists, and to give them some opportunity of learning handicrafts; and I gave to the committee a plan of that scheme, with a minute detail of the expenses. I thought we should have produced a better set of people to have gone into society, than those that were sent in; I disapproved also of locking them up in the charter schools, as those that happened not to be made apprentices, were thrown into society without knowing any body, except their schoolfellows, and consequently were, in all probability, preyed on by somebody who robbed them of the 5*l.* granted them by the Society, at their departure.

Did you find that the charter school servants, in your opinion, were more ignorant when they came to you, than you think boys of the same age, educated in any other manner were?—They are any thing but ignorant; they are admirably well educated, particularly in the Scriptures, as you see by the testimony of the Rev. Lewis Way, recorded in the books of the Santry school. They are very tolerable arithmeticians, and a few draughts-men; and perhaps better instructed in the Scriptures than the generality of boys you meet with.

How then do you account for it, that the boys instructed so well in the great fundamentals of religion, should have turned out so ill?—We cannot account for that; I never heard anybody that could; you might as well account for the cause of the ill conduct of boys educated at Harrow, Westminster or Eton, or why evil exists in the world.

Do you not think there are some predisposing causes?—I could never find them out; I had access to the school at Santry, and totally managed it, and directed it as I pleased; and built a wall to have the horticultural experiment tried; but the reason it was not adopted was, that it was contrary to the charter, otherwise the committee would have adopted it.

Can you say in what manner it was contrary to the charter?—They told me it was; I never read the charter; I do not understand why the charter should stand in the way of improvement.

Do the boys who become servants, so far as your observation has extended, agree well with their fellow servants?—In my experience, I think they agree very well with the Roman Catholic servants; they used to read the Scriptures to the Roman Catholic cook, and other servants of that persuasion; and I thought *that* one of the most important uses they could be of in a family.

Do you think they were held in as much estimation by their fellow servants as other servants?—No, nor any charity child; it lowers them in the estimation of their fellow servants.

Can you account for it in any way?—No, except that it is because the Roman Catholics are desirous of throwing a slur on them, for having been educated in a religion contrary to their own.

Was Mr. Devine the master at that time?—Yes.

Did he appear attentive to his duties?—Perfectly; he is an honest conscientious man; if you examine him, you will find he will give you valuable information; he was partly educated under them.

Upon the whole we collect your impression is, that the charter school system does tend to form good moral habits?—Yes, no doubt; I cannot account for the charter schools not producing general moral habits every where, because I think, I never saw boys so conversant in the Scriptures; and I do not know what can produce such habits better than the Scriptures.

Do you allude to charter schools generally?—Yes; Dr. Murray of the Foundling Hospital, one of the best men in the country, and most learned divine, attends a yearly catechetical examination, held by direction of the Association for Discountenancing Vice, and he reports highly of the answers the pupils give.

Do you recollect who was catechist at Santry at the time you were in the habit of visiting it?—I think the Rev. Mr. Long.

Was he attentive to his duties?—I found him there very often; almost always.

Do you think the acquaintance of the children with the Scriptures goes beyond mere head knowledge of the Scriptures?—Yes; as the system adopted in their instruction, is that of conversational interrogatory, the intellectual faculties are developed, and a sound knowledge thereby acquired.

What was the age of the boy you dismissed?—Fifteen.

Do you include him in the description you give of the religious knowledge of the children?—He was a very heavy stupid boy.

Was he well acquainted with the Scriptures?—Yes, they all are.

Could you mention to us the names of any boys who have turned out well, who have been educated in a charter school?—Yes; the boy I had to take down the words that were mispronounced, William M'Kinley, I got him appointed to some school as usher.

How long is it since you had him appointed usher?—About two years.

Are you acquainted with the institution for the training of candidate teachers at the Santry school?—These were the persons I instructed.

You are speaking of the candidate teachers?—Yes; they are very conversant with the Scriptures.

Had those two persons who became servants in your family been candidate teachers?—One of them was; the man that is with me now was not.

Was the candidate teacher the person who turned out so ill?—Yes; but he was a very stupid fellow.

Can you say what induced a person, who had been destined for a candidate teacher, to accept the situation of a menial servant?—Because his intellectual qualifications were not sufficient.

Is it not understood that those persons selected, are the best in the charter schools?—Yes; but persons may be careless in the selection.

What is your opinion as to the merits of that particular part of the charter school system we are now speaking of; the school for training candidate teachers?—I thought the theory admirable.

Do you know how they have turned out?—No.

Do they not consider it a promotion to be admitted into that institution?—Yes, certainly.

Did you ever hear of any elopements of candidate teachers from the institution?—No, never.

Should you think it possible?—It may be possible, but I think improbable.

Why so?—Because they look forward to higher situations in life; they are taught the mathematics and higher branches of literature, and drawing of maps.

We would wish to apprize you, in point of fact, that in the last six years, no fewer than nineteen candidate teachers have eloped from Santry; we should beg to know, whether you can in any way account for that which is obviously a very improbable result, and one we have great difficulty to understand?—With respect to the boys elopements, I should be inclined to put it down to bad treatment and bad clothing; but from my experience, I do not think there was any thing of that kind.

We are speaking of elopements from the institution of candidate teachers?—That is under Mr. Devine.

Nineteen of those teachers have eloped, and three have been expelled in the time specified?—I cannot account for it.

Should you suppose that any system of administration that would induce twenty-two in six years to be disposed of in the manner now suggested, can be such a system as would produce a beneficial effect upon those who did not elope?—It appears to me not; certainly that is too great a proportion to have turned out ill.

Have you had any opportunity of observing how far charter school children are addicted to truth or falsehood; whether more or less than other children; whether their knowledge

Examination of
The
Hon. Colonel Gore.
20 Jan. 1825.

of the Scriptures induces an adherence to truth?—I fancy they are the same as others. The unfortunate fellow that robbed me would also lie.

Was the servant who robbed the Bishop of Kildare, a candidate teacher?—I rather think not.

Can you mention the name of any other individual besides the one you have mentioned, who became an usher, who has turned out well in life, and who was educated at a charter school?—I think there was one I sent to the East Indies; I cannot say, exactly, how he has turned out since.

In what capacity?—As a private soldier.

What induced you to take that step?—I thought him a very fine fellow; and I thought it the best course I could adopt, as he was unemployed.

How old was he?—Seventeen or eighteen.

Was he a candidate teacher?—I cannot recollect; I am certain he was.

Appendix, N° 136.

Examination of Mr. Andrew M'Ghee, on Oath; Friday, 3d December 1824.

Mr.
Andrew M'Ghee,
3 Dec. 1824.

DID you ever fill the situation of usher in any of the charter schools?—In Santry I did.

Were you ever in any other school than Santry?—Never.

How long were you there?—Four years, and a little more.

When did you leave it?—The latter end of April last.

What persons held the situation of masters of Santry school, during the period you were usher there?—Only one, Mr. Devine.

Was the same person catechist during the time you were there?—Yes, Mr. Long.

Were you acquainted with the rules for the management of the charter schools?—In part I was. The fact was, I had not a copy of the rules (though I applied to Mr. Devine for them), until latterly. I was well aware of the substance of the rules; they may not be all accurately impressed on my memory.

Did you leave the school voluntarily, or were you dismissed?—No, voluntarily.

Do you keep a school now?—Yes, a parish school; St. Peter's parochial school.

Were the rules for the management of the charter schools correctly followed in the school at Santry when you were there?—They were not.

In what respect were they deviated from?—The master did not conform to the rules.

In what respect did he not conform to them?—Absence from his school, and neglect of the education of the boys.

Was he ever absent for a long time together from the institution?—Not when I was there; he has been absent at different times two or three days together, but then I believe he attended fairs to purchase cattle.

Had he leave to be absent from the committee of fifteen, when he was so?—I do not know.

Do you mean, he did not attend regularly in the school to instruct the boys?—Yes, that is what I mean.

What attendance used he to give in the school to instruct the boys?—None whatever, with the exception of half a dozen times, I believe, in the course of four years.

By whom were the candidate teachers instructed?—They were instructed by me when there; at present I do not know by whom they are instructed.

Was there any other usher than yourself?—At first there was another, for a short time.

Can one usher instruct the boys and the candidate teachers?—The candidate teachers are employed as teachers or monitors for the juvenile classes.

Was it the form of the school that the usher taught the candidate teachers, and the candidate teachers the boys?—Yes.

Were the rules deviated from in any other respect than the non-attendance of the master in the school?—There might be a deviation in the dietary.

Can you remember that there was?—Yes, I do, in the article of broth; it was supplied at supper, when it should, I believe, have been given at dinner.

Was that constant?—Latterly, it was. At first it was not uniform and constant; latterly it was.

In the dieting of the boys, did they deviate from the rules of the dietary in any other respect than that?—I do not know exactly, except in the article of milk; they might supply butter-milk when new milk was required.

Did they deliver the proper quantity of clothing to the boys?—Yes.

Is the usher in a charter school in a situation, that makes it dangerous for him to state it to the master, if he sees any thing going decidedly wrong?—Very dangerous to himself; as long as he remains he will have a miserable life. It is a most wretched occupation if he does not always act conformably to the will of the master in every instance, if he is not his slave.

Is a complaint, either from the usher or any servant, or any of the boys, looked upon by the master as an unpardonable offence in a charter school?—In the eye of the master it is; he will remember it, and he will load the person making the complaint with as much oppression as he possibly can.

Who

Who punished the boys when they committed faults; were they punished by you or the master?—By both; I have corrected them, and the master.

Was there any undue severity of punishment in the school on the part of the master?—There might be occasionally, but not excessive.

You have said, that the ushers of charter schools are in a very painful situation, I would ask you, whether you think the boys are also?—They feel so; and from the number of elopements, I should think it is the case.

What are the peculiarities which, in your mind, distinguish the charter school education from that of other schools?—The system is very good, I think, but it is abused; it is owing to the very great abuse. I think it was a well conceived thing at first, but the boys are constantly in dread of severe punishment being inflicted from the master.

Why in charter schools do they dread severe punishment by the master more than in common schools?—Because the master has the complete ascendancy and controul over the boys. There is no person to look after them and intercede for them; he may use what cruelty he pleases towards them, without the fear of detection, or of being brought to any account. If the local committee and catechist, however, did their duty, that would be prevented.

Do the boys know of the existence of certain rules, that it is the duty of the master to comply with?—They do not; they merely know, I believe, that such rules do exist; but they are studiously kept from them, though, I believe, it is a standing order in the rule book, that they should be read once a week, or once a month. I have never seen that put in practice at Santry.

You never knew them read whilst you were there?—No.

Was there no board stuck up containing the dietary?—Yes, there was in the dining hall; and, I believe, the master had a desire to keep the rules even from me. I was in his office when he was paying a little money, and I took up the book, and asked him to lend it me, but he would not.

Did you ever apply to the secretary for a copy of the book?—No.

If you had known the rules, and had perceived there was an habitual violation of them, circumstanced as you were, would you have ventured to complain?—I would not; I went too far that way, and was persecuted even for doing so.

How far did you venture to go?—If I saw any thing amiss in the dining hall; if the dietary was not acted upon, I might freely express myself in the presence of the boys; bad broth, bad potatoes, or the milk; and this would be communicated to the master or mistress, for he always retains a few to act as spies; and every thing that passes is communicated. The master and mistress and I were not on good terms; and the reason was, I should think, because I acted rather too independent a part.

Did you ever know any instances of an undue partiality in the school, in providing apprenticeships and situations for boys?—I have; very undue partiality.

What means did the boys take unduly to ingratiate themselves with the master?—By being serviceable; attending to the horses and the farm, and driving the car and other like services.

Were there any other means than those?—Conveying information to the master of what was going on.

Have you known instances of boys being provided by the master with situations, in preference to others, who ought not to have had that advantage?—Yes; I have known one boy appointed as usher who was not at all qualified, he was quite ignorant; and others who were qualified, were rejected, because they did not render themselves useful.

Has the master much land in his hands?—Thirty acres, I believe.

Was the moral conduct of the boys good in the school, or had you any occasion to find fault?—I have never heard them openly swear, there were some petty thefts committed.

Have you been able to observe how the boys turn out that are educated in charter schools?—Yes; I have had an opportunity of knowing from those who have been apprenticed in Dublin; in general they do not turn out well, but very ill.

Do you state that of your own observation and knowledge?—I do; I know many instances of it.

Do you remember two boys of the names of Allen and Mackay?—Yes.

Were they candidate teachers?—Yes.

Do you know what became of them?—Allen enlisted; Mackay entered the police for a time, but he lost it, I believe, from neglect of duty, and he enlisted also.

Can you assign any reason why they should give up the advantages they had in view, as candidate teachers?—No, I cannot.

Were those boys favourites of Mr. Devine?—No, they were not favourites.

Do you remember a boy of the name of Leonard?—Yes; there were three of that name.

Do you know what became of them?—One of them enlisted.

Was he a candidate teacher?—He was.

Do you remember any quarrel between Leonard and Mr. Devine?—No.

Were you there when the boys presented any complaint to the committee of fifteen or Mr. Thackeray; were you aware of that circumstance?—No; when I was there, they did prefer a complaint to Mr. Thackeray, complaining of the diet.

That was five years ago?—About four, I believe.

That was on his personal visitation?—Yes.

Was it made out to the satisfaction of Mr. Thackeray? It was not explicit. Mr. Thackeray expostulated with the boys, and hushed it.

Examination of
Mr.
Andrew M'Ghee,
3 Dec. 1824.

The boys did make their complaint to Mr. Thackeray?—Yes.

Do you remember how the expostulation took place; what was the nature of it; did you hear it yourself?—Yes; but I do not remember it exactly; he reasoned with them, and told them how happy they should feel, how well they were provided for, and that they should not be overwilling to take advantages of trifles, so as to injure an individual.

Meaning the master of the establishment?—Yes.

Do you know, from your own knowledge, whether this complaint of the boys was well or ill founded?—It is a long time since; I should think, if there was not a cause, they would not prefer a complaint.

You have no distinct recollection of the cause?—They did not get a proper allowance of bread, nor of a proper quality.

Did you ever know the boys apt to complain without a just cause?—No, never.

Did you ever know them have a just cause without complaining?—Yes, I have.

What do you think is the effect of the system of the charter school education upon the minds and dispositions of the boys?—It is calculated to demoralize their minds; the Bible is made too familiar, so familiar that I have seen it used in the little house; I have detected it in three or four instances, and I have held out some encouragement, both encouragement and punishment to any of the boys who would tell me of those who were guilty of it; the Bible is too familiar, it is not at all respected in the charter schools, it is generally prostituted.

Does the religious instruction they receive in charter schools make serious impressions upon their hearts or feelings, or do you think it is a mere system of question and answer?—Merely question and answer; there may be a solitary instance where the heart has been touched; I have known one good boy at Santry, and if he had been placed in any other school it would have been the same.

Is the effect of the education such as to render them useful members of society?—It is not; I think quite otherwise, though the charter schools profess to be seminaries of religion and industry, they are quite the contrary, as far as my experience goes.

Have you formed those opinions from what you have yourself seen and observed in the charter schools?—From general report, and my own experience.

Does the school at Santry give an usher a better opportunity of judging of the effect of the charter schools than any other school?—I think it does; for this reason, they have there boys from every part, and every charter school, there are two or three from each, and when they are removed, they are communicative, and they tell what was practised in their respective schools.

Are those boys advanced to such a period of life that their judgments are in some degree ripened?—They are, I think.

Are they generally selected from the schools on account of their superior merit?—I should think not, from the very great ignorance I have found in the boys sent up as candidates.

Ought they not to have been selected on account of their merits?—Yes.

And they profess to be so?—Yes; that was one of the conditions, "superior merit."

Is the education such as to give them facilities in answering questions from the catechism, and on a chapter in the Testament, but which leaves them extremely ignorant of all the general concerns of life?—The Bible and the farm monopolize so much of their time, that they cannot devote attention to any thing else; they are extremely ignorant of every thing else but the Scriptures, and often extremely ignorant of that too.

Is it easy to find masters for the boys educated in the charter schools, or is there a prejudice against them?—Indeed I think there is a prejudice against them, and those that do apply for apprentices as tradesmen, it is in expectation of a fee.

Have you observed that the boys are desirous of concealing they have been in charter schools when they leave them?—They are, I think, if they possibly can.

Is it supposed that the masters of the schools make a very large emolument?—It is.

Is it out of the contract for the supply of the boys with meat and clothing?—They have only the contract for the food at present.

By what means do they make large emoluments?—The food, and the farm, and the labour of the boys.

Appendix, N° 137.

Examination of Mr. Francis Devine, on Oath; Tuesday 28th December 1824.

Mr.
Francis Devine,
28 Dec. 1824.

YOU are master of the school at Santry?—Yes.

How long have you been there?—Nearly six years.

You came from Shannon Grove school?—Yes.

Were you master or usher there?—Usher.

Was the Santry school put upon the system of teaching candidates for schools, before you came to it?—No; I was the first master under the new system.

Are there two parts of the school; one intended for the education of candidate teachers, selected from schools throughout the country, and the other conducted upon the usual system?—Yes.

Do the teachers instruct the boys, or by whom are the boys instructed?—There is a teacher for each class. The school is divided into four classes according to the number; the numbers

numbers vary. There is a candidate teacher to each class; they also have an usher, and sometimes not.

Under whose instruction are the candidate teachers?—They are supposed to be under the instruction of the master or usher, one or other of them.

Is this list a correct account of the number of boys who have been admitted from the different charter schools, from the beginning of the institution?—[A paper was handed to the witness.]—It is as far as I am aware.

Does this also contain an account of the mode in which the several boys have been disposed of?—It does.

[A list was produced, containing ninety-five names.]

It appears that of the 95, nineteen have eloped, that twelve have been sent out as ushers to charter schools, two as parish clerks and schoolmasters, eight as ushers to other schools, and two retained as ushers in this institution?—There is one at present only, the other has been appointed to a school near Enniskillen.

That five have been given up to their parents, one apprenticed, one died, three have been expelled, two are in the hospital at Clontarf for their health, and thirty-nine remaining in the institution?—Yes.

Is that, or nearly so, a correct statement?—It is; there are thirty-nine remaining.

Can you give an explanation, why in an institution like yours, so large a number as nineteen should have eloped in that period?—No; a number of the boys when they were brought there expected they would be sent off very soon as teachers, and when they found they were not sent off as soon as they expected, they were disappointed, and they wished to get into the world. Some of them were bad boys and would not be content any where.

Is it not understood that the boys selected from the different schools, are those who have the best character?—That was the rule.

Do you think that rule has not been adhered to in the selection of the boys?—I cannot say as to that.

Who are they selected by?—By the local committee and the catechist at an examination; they should be the best, certainly.

From the specimens of the boys brought to your school, do they appear to be in disposition and attainments, the best boys?—My knowledge of other schools does not go far enough to enable me to answer that.

Must not the other boys be excessively bad if those are the best?—Yes.

As those are selected as the best, do you not conceive those left behind must be very bad?—Certainly.

Besides the nineteen boys in the list who have eloped, do you know a boy of the name of William Atkins, not in this list?—He is one of the lower boys.

He did not come under the head of candidate teacher?—No.

Was William Holly a candidate teacher?—No, never.

James Mulry?—No.

Do you know what became of those three boys?—I heard that Holly has been transported, and Mulry I sent to his mother in England. Mulry was apprenticed to a Mr. White, a wine-merchant, and he misbehaved. He wished to get him put back to the school; that could not be allowed. He was unwilling to keep the boy any longer, and applied to the lord mayor to have the indentures cancelled, and the boy sent to Bridewell.

Those were boys in the lower school?—Yes. I do not know what became of Atkins. He was apprenticed to a shoemaker, who failed. I do not know what became of him ultimately.

Did you hear he was transported?—No.

Were those boys of decent character when they left you?—They were.

Do you remember Edward Hagan?—Yes; he was a schoolboy; he was apprenticed to some person on the Quay, and stayed a very short time, and eloped.

Do you remember anything of Henry Kelly and Owen Spencer?—Yes; Kelly was ordered, at his own request, as a servant to me, and after he was a short time with me, he became discontented and was not satisfied; he complained of the clothing. I allowed him a certain sum to clothe himself; he went on for some time contented, and then wanted more, which I refused, and then he left me and enlisted.

Thomas Doyle, what became of him?—He was apprenticed to me; he was a very short time under my care.

Did he elope?—Yes.

Was he a Roman Catholic or a Protestant?—A Roman Catholic.

And returned to it?—I have heard he did.

Who was William Griffin?—One of the lower class also.

Did he turn out well?—No, very badly.

Thomas Jones, William Wilson, and Matthew Foy, what became of those?—Thomas Jones, I have understood, was doing well in his place; William Wilson was apprenticed, and left his place and came to Dublin.

On what ground?—I do not know; the last time I saw him he was employed as a waiter in some tavern. Matthew Foy was apprenticed to Mr Boyle, the master of the school at Celbridge, and behaved very badly there, and eloped.

Peter Wade and Christopher Stevens?—Wade was a boy that bore a very good character in the school; he was apprenticed and left his place, I know nothing more of him.

What became of Christopher Stevens?—I have very little recollection of him.

You remember there was such a boy?—Yes.

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Mr.
Francis Devine,
28 Dec. 1824.

Do you know what became of him?—He was apprenticed.

Did he turn out well?—He was apprenticed to a gentleman, and I believe turned out badly.

John Cathcart?—He was apprenticed to a tradesman; the last time I heard of him was from his master, who said he was discontented, but still with him.

How often was he bound?—He was ordered to be apprenticed previous to this, as a servant, but before the indenture was signed he became sorry, and was allowed to return to the school, and was not apprenticed.

Do you know, besides these, any other cases of boys from the lower school who have been apprenticed and left their places, to whom their education has been of little service?—I do not recollect others at present; the most part of those were apprenticed at a great distance from the school, and any information I had was incidental.

Whose concern is it to bind, or to see that those boys are bound to proper masters?—When a boy is apprenticed in Dublin, there is a man of the name of Rickey, who goes to see if the place is proper; there is also a printed form of application, to be signed by the minister and churchwardens of the parish, and that application states the master to be a proper person, that he neither sells malt or spirituous liquors, and that he is of the established religion; and if this appears to be correct, and is signed by the clergyman and churchwardens of the parish, the child is ordered.

Who acts in the place of Rickey in the country parts?—There is no one; it depends upon the clergyman of the parish and the churchwardens, it would be impracticable in most instances.

The boys never go upon liking, they are always bound at once?—Yes; if they had been allowed to go out in that way they would have returned to the school, there is scarcely a boy of them who would not have been anxious to get back.

Appendix, N° 138.

Further Examination of Mr. Francis Devine, on Oath; Thursday, 30th of December 1824.

Mr.
Francis Devine,
30 Dec. 1824.

DO you remember what became of the two boys, Allen and Mackay?—Allen was dismissed at his own request, and enlisted in the East India Company's service; Mackay, for the same purpose, applied repeatedly at the depôt to get enlisted, and was absent without leave several days, and was reported to the board, and dismissed; he got into the police, and remained there several months, and was dismissed, and then entered into the East India service.

Can you account in any way for those boys foregoing all the advantages of their education, and pursuing this course?—Their anxious wish to get into the world, and not being willing to wait till situations offered.

Do you find that feeling generally prevail among the boys?—Yes, many of them have been a great number of years in the other school, and when the find they cannot get situations out of the institution, they become discontented. They hope to be provided in six, eight or ten months, and some of them have remained nearly six years; they are not at all fit, from their size or appearance, to go to situations. There was a clergyman applied some time ago, who wanted a clerk and schoolmaster; he would not take the oldest of them, he thought his appearance too boyish.

Do you think the school likely to answer in the end, for the production of parish clerks and masters for different parts of the kingdom?—I think some of them would turn out well.

Do you think the system itself is likely to answer?—I fear it is not.

Can you give any reason for it?—I think the reason is, some are too young, and they are in consequence obliged to stay too long. They have been so long in the schools they are anxious to get out. We have some that have been eighteen years under the Society; and a boy at that time is anxious to get into the world.

Do you think, with all that anxiety to get into the world, he is prepared to meet it, from the course of education he has undergone?—Indeed I think he is not; he wants that steadiness, and knowledge of the world, which he can never derive from a school.

Do you think that ignorance is a fault of the system?—I cannot call it a fault of the system; I think it must necessarily arise, inasmuch as the children are shut out from all intercourse with the world.

Do any means occur to you, by which the system could be altered as to the training school?—Yes; if they could be taken in at the age of eighteen, or a little older, and not remain so long, they would do better. We have had some instances in which the boys came in more grown, and were sooner sent out.

If a boy cannot get out now, who has been in the school six years, what means would he then have of getting out sooner?—If he were older coming in, he would have a better chance; some of the boys come in at fifteen or sixteen, and must remain a longer time than those that come in at eighteen or nineteen.

Had you not some boys brought in at first, seventeen or eighteen years old?—Yes.

And are they not there still?—Yes.

Though they began upon the system you now recommend?—Yes, some of them were of that age.

And yet they stay with you?—Yes.

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Francis Devine,
30 Dec. 1824.

In those instances that practice has not answered?—In some of the schools the boys are not so grown at seventeen or eighteen, as you would expect.

Do you think the charter school boys generally, are as well grown, and as large of limb, as other boys in similar situations in the world?—No, I think they are not.

Can you account for that in any way?—I believe the only reason is, that they are not allowed so much exercise in the open air; some of them have been employed in spinning and knitting, and things of that sort, which of course prevents their growth. It is so in all manufactories where young children are employed.

What is the state of your school with respect to illness?—We have none in the infirmary.

Had you any children from the Foundling Hospital this year?—Yes, forty.

Did they introduce the ophthalmia?—Yes, very generally; it passed through the school.

Who is your medical attendant?—Messrs. Craven and Nichols, of Dawson-street.

Have you any ophthalmia now in the school?—Yes, there are three or four instances, but very trifling; there is one, a boy of the name of Connelly, always subject to it; he is at present under the care of surgeon Macklin.

Did you find it more distressing this year than usual?—Yes, much more so.

What instruction do those Santry candidate teachers get, what are they taught?—The candidate teachers are instructed in geography and English grammar, English history, and some branches of mathematics, in addition to the usual education.

You have said, that you and your usher were supposed to attend to them; who does, in fact, attend to them?—There is very little attention at present; the upper class attend to the lower; there is no usher at present.

How long have they been without an usher; who was the last regular usher?—Mr. Eustace was the last; he was there six weeks; the last regular usher was Andrew M'Ghee.

When did he leave?—He left some time in the month of April.

Upon his going, who supplied his place as usher?—The upper class supplied his place till the middle of May, when there were two appointed, one for the school, and one for the candidate teachers. Leonard, one of the teachers, was appointed in the month of May.

Did Mr. M'Ghee teach the candidate teachers and the lower class?—No, only the candidate teachers.

Upon his going away, Henry Leonard was appointed to the candidate teachers?—Yes.

He being one of them?—Yes.

Was it by a regular appointment of the board?—Yes, on the 12th of May.

How old was he at that time?—About 20 years of age.

How long did he stay in that situation?—Till some time in August, as well as I recollect.

Was he competent to discharge the duty of his situation?—He certainly was.

What became of him?—He was appointed to a school at Tubrid, near Enniskillen.

Who was appointed at the same time to the lower class?—George Cooper.

When Henry Leonard left the candidate teachers class, as usher, who succeeded him?—None, for some time.

How long was there a vacancy from the 12th of August, when he left, before any other person was appointed?—Better than two months; I think till the latter end of October; Mr. Eustace then came.

Did Mr. Eustace come to you from Stradbally?—He came from Stradbally to Dublin; he was there some days.

Did he come to you before he was appointed?—No, he did not; he came to the office and was in lodgings, and applied to the board by memorial.

Did he not come to your house first, and you go with him to the board?—Certainly not.

Did you not go with him to the board?—After he was appointed.

Not before?—No.

Were the committee of fifteen aware there was no usher in the school during that period?—They were, certainly.

Had you given them regular information?—Yes.

Is there any entry in the minutes to that effect?—No, I rather think it was by letter.

Mr. Eustace was some days in town before he was sent to Santry.

Are these reports regularly transmitted to the board?—Yes they are, every Wednesday; there is an entry in the book on the 16th of August, to that effect.

During the time, from August till November, when Mr. Eustace came, by whom were the candidate teachers instructed?—By some of the upper class.

Did you ever assist them at their studies?—Not latterly; nothing more than a general superintendence.

Between August and Mr. Eustace's appointment, did you take any part?—Not more than seeing that they attended to their business.

Is Mr. Eustace with you now?—No, he has not been there during some weeks; he was dismissed early in December.

How long did Mr. M'Ghee stay with you?—Nearly four years.

During the time he was with you, what part did he take?—His duty was to instruct the candidate teachers.

Did you take any part during that time in the instruction?—In the early part I did.

How much do you think?—For the first two years I assisted.

Do you mean, you were in the school daily?—Not every day, but occasionally; and instructed the higher classes, and examined them more than the school boys.

Examination of
Mr.
Francis Devine,
30 Dec. 1824.

Were you there once a week amongst them?—Yes, I think I was, much more.

Do you mean, it was a regular part of your daily business?—No; because there was an immensity of other business to attend to.

What was your other occupation?—I had the farm to manage, and take care of the supply of the whole establishment. I got the farm in the most wretched state. Those teachers who instructed the classes, I found, after the first year or two, were not paying proper attention to the boys; and for the last three years I allowed each teacher, who had charge of a class, half a crown a month, as a reward.

Out of your own pocket?—Yes; to the amount of £.20.

To supply the place of an usher?—Yes; if there had been an usher, it would not have cost me that.

Do you conceive they are making progress during all this time without a teacher?—Not so much as if they had one; the great business of the teacher is, to see that they attend to their studies.

Does Mr. Long attend very regularly?—Yes.

Does he catechise whenever he comes?—Not always; the report book states accurately whatever he does.

He appears very seldom to catechise, according to this report?—Whatever is there, is the fact.

Mr. Courtenay seems to examine them more particularly?—Yes, he is the curate.

Does he come to supply the place of Mr. Long?—No; Mr. Brown the rector is very anxious about the school; and when he was in the country, took an active part in their scriptural instruction, and wished Mr. Courtenay to continue it.

How long has Mr. Long been the catechist?—Before I was appointed, he was catechist; I cannot say how long before.

Are the regulations of the Society read in your school?—No.

Have they ever been read since you have been there?—No.

Neither by the catechist or yourself?—Not publicly.

You know that is required monthly?—Yes.

Have you a copy of them?—Yes.

Have you any reason to state why it has not been done?—No, I have not; nor would I have the slightest objection to having it done.

You are aware of the rules of the Society, and that it has not been done?—I am.

Do you know whether, by the rules, the master is prohibited having any dealing with the catechist?—Yes.

Notwithstanding that, have you not had dealings with Mr. Long?—Very trifling.

Have you not had dealings with him for potatoes?—Yes; better than five years ago I bought some from him.

And for corn?—No; from his father I bought corn.

Have you bought hay of him?—Not from himself, from his father.

What is his father?—He is a magistrate, and has a farm within three miles of the school.

Is he one of the local committee?—No.

Does Mr. Long assist, or in any way superintend at his father's house?—No; he has a separate establishment altogether.

You never dealt with Mr. Long the catechist, for any thing else than potatoes?—No; and that was very shortly after I went to the institution.*

How long is it since you have had any dealings with him of any sort?—Not in the last four years, except as above stated; but I have bought oats, and hay, and potatoes, from his father. I have bought hay at his auction the same as any other person.

Do you remember, at the time Mr. Thackeray visited, there was a complaint made as to the diet?—Yes.

And that Mr. Thackeray was satisfied it was substantiated?—He was satisfied that it was groundless; that there was no ground whatever for it.

Are you sure he said there was no ground for that complaint?—I am pretty sure.

Are you sure he said that he was satisfied that that complaint was groundless?—I reason from this; Mr. Thackeray stated the charges to the board before he examined into them, he had got them anonymously, and before he went to inquire into them, he stated to the board he had heard such and such charges. Doctor Elrington, who had taken an active part in getting me the appointment, was extremely displeased with me some time after. I asked him, had he seen Mr. Thackeray's report on the complaint; and he said, yes; and so completely had that report done away his previous impression, that he would not have thought of it, if I had not mentioned it.

Is this the only time any complaint has ever been made with respect to meat or bread?—No; there was a complaint once after that, as to the milk.

Not of the bread?—No.

Did they never complain of the bread?—Yes, latterly, within the last two months.

Before this twelvemonth?—No, never.

There

* On reading over this evidence the witness desired to state, that since giving this answer he recollects having bought a cow and two pigs from Mr. Long. This, he says, had escaped his memory at the time of his examination.

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There was never a complaint made of the badness of the meat, except that one time when Mr. Thackeray visited?—Never, that I heard of.

Do you ever remember the children prevented going to church for want of shoes?—Yes.

Has application been made to the committee of fifteen for shoes?—Yes.

Do you know the reason they have not been sent?—The contractor had not them ready.

Did Mr. Thackeray visit more than once, when you were there?—Yes.

Twice or three times?—More than that.

Did he visit before any entry was made in this book?—He visited before my time; he sometimes visited it and did not enter any report; when the institution was forming, he was there almost every day.

Did you ever have two boys there in a state of idiotcy—what became of them?—They were sent to the House of Industry.

Have you any boys now in that state?—There is one from Sligo; they say he is an idiot. I cannot say whether he is or not; he is not very sharp, he is rather silly, certainly; as to one of those boys sent to the House of Industry, the idiotcy was produced by epileptic fits.

What do you pay per acre for your land?—Thirty-seven pounds four shillings and nine pence, I pay altogether.

How many acres?—About thirty acres.

You found it in a very bad state?—Yes.

Can you tell what it is worth fairly in its present state per acre?—It is worth double as much as when I got it.

What was it worth when you got it, in the condition in which it was?—I think it would have been very dear at 30s. an acre.

You think it now worth 3*l.*?—Yes; it is owing to what I laid out on it; a single field, not over five and half acres, cost me 25*l.* to drain.

You have been absent for a month, were you absent with leave?—Yes; with leave from the committee of fifteen.

Should not that have been entered in this book?—Yes; it was omitted through neglect; I had not leave for the whole time, I had only leave for ten days; I was out near a month.

From what period to what period had you leave?—For ten days.

Was not it the duty of the catechist to enter it in the book?—No, not the catechist's duty; it was my duty.

Was it entered in the book?—Not otherwise than by the catechist reporting the "usher and mistress present."

The report states, that the mistress and usher were present?—That denotes I was not present.

During that time was there any usher in the school?—Yes, two, whom I named before, Cooper and Leonard.

Who overlooked them?—There was no one, except Mr. Long the visitor, and Mrs. Devine.

Do you remember, about the time you went to London, that the rain was pouring into the roof from the state in which the building was?—There was very little rain in the month of May.

If the catechist enters, that rain on the 28th of May "was pouring into the dormitory and dwelling house, on account of the roof being stripped off for a long time," would that be a correct entry?—He certainly would not enter it if it was not correct, I am perfectly sure of that.

Do you recollect what time you were absent?—From the 26th of May to the 23d of June, I believe.

Should not it have been entered in the book, when you went and when you returned?—It should, certainly; it was from inattention, and no other motive.

What is the use of the book if such things are not to be entered in it?—On Wednesday, the 23d of June, I returned; I see by looking at the book.

Were the committee aware you had so far exceeded your leave of absence?—I cannot say.

Did you report it to them when you did return?—They saw me on that day.

Did you report it to them?—I did not.

Did you tell Mr. Adamson?—Yes, I think I told Mr. Adamson; but I cannot say I did it officially, only in conversation.

With respect to the dormitories, what vessels do the boys use in their bed-rooms?—Wooden buckets.

Are those buckets applied to any other use?—Yes, they are; sometimes there is water put into them, to wash their hands and face.

Are the boys allowed soap?—No; if they ask for it, they get it; they are not generally allowed it.

They are expected to be clean? They are.

Do they wash their own stockings?—Not generally; some of the teachers applied about twelve months ago, and said their stockings were not well washed, and wished to keep them themselves to wash them; and I said, that anybody who wished to do so, might do it.

Do they at this moment wash themselves?—Yes, some of them.

Examination of
Mr.
Francis Devine,
30 Dec. 1824.

Do the majority of the teachers do it?—Yes, they do.

Do any of the boys of the lower class?—Not that I know of.

How often are they changed?—Once a week.

Are those vessels ever used for fetching potatoes from the field as well as for washing in?—Yes; but not some time back.

Are the Society aware of that, do you think?—I think they must be, but am not sure; there are no other vessels.

Was there any application made to them upon the subject?—Mr. Thackeray applied to have a shed built for the boys to wash in.

Were they aware that the buckets used to wash themselves were the same that they used in the night?—I do not know that they were.

Do you think that a cleanly process?—Yes, when they are washed out first; they sometimes wash in the buckets, and sometimes in the trough, and sometimes in the river, in the yard.

Do you think it decent and cleanly, that potatoes should be fetched in those vessels used for that purpose?—If it could be avoided it would be better not.

Could it not be easily avoided, by having other vessels?—There might be other vessels; but unless there was always a person to watch the boys they would take the first vessel that came in their way.

Are your servants of the Roman Catholic religion or Protestant?—Both.

How many have you Roman Catholics?—Two, and one of the other.

Are the Society aware of that; were they returned in your last return of the Roman Catholics or Protestants?—There is no return of them.

Is it not a part of your duty that you ought to make a return of their religion?—Yes, it is.

Why was it omitted, because they were Roman Catholics?—It must be through inattention, and no other motive.

Is that the only time you ever omitted to return the religion of your servants?—I do not think they ever were returned more than once or twice.

Is not there a column for it?—Yes; there is a paper, but it has not been called for some time.

Is it not the duty of the catechist to see that that paper is filled up, and to sign it?—I believe it is.

Has he not been in the habit of looking to that?—Not for a length of time.

How many times has Mr. Long catechised the children in the last twelve months?—I cannot say.

Has he ever catechised them when it is not entered here?—Not unless that book was in town, at the office.

On this return would it not be entered?—Yes.

Has his attention been greater lately than it was previously?—No, not at all; I think upon the average, he is always equally attentive, as far as I have been able to judge.

What is the present temper and disposition of the boys in the school?—They are, some of them, very discontented, and always have been, and always will be.

Ever since they have been in the school?—Yes; discontent has prevailed in the institution since its formation, in a great measure.

Nothing particular has occurred lately, to make them more so?—Not on my part, most certainly.

Or in other quarters?—No.

Describe the nature of the discontent of the candidate teachers?—They think they should be indulged more; that there should be no restraint; that they should be allowed to go to town when they like; and go about the country.

Do you mean to say that the discontent existed in the whole school, or was confined to the candidate teachers?—I have hardly ever heard an instance of it coming into the lower school; they think they should be allowed to do as they like.

Have you any demand for boys now in the institution?—We have had no application lately.

It appears from the result that not more than twenty have been sent out during the whole period?—About twenty-three; there was a gentleman applied about two months ago, a clergyman, from the county of Wexford, for a parish clerk and schoolmaster; he thought them far too young and small looking, and would not take them.

Have you any means of forming an opinion, whether active exertions are made to induce applications to your institution, or whether they proceed from a voluntary wish on the part of persons making the application, and an expectation that they are likely to meet with proper persons there?—There have been no active steps taken that I am aware of, except by the Archdeacon of Dublin, who was very anxious to provide for them; he recommended Leonard to his situation, at Tubrid school; and the Rev. Mr. Thackeray of Dundalk, who procured places for five or six.

Have the applications been principally for them in the character of clerks and school masters?—Yes; there were several applications for them as parish clerks and schoolmasters. Some time ago none of them could sing; at that time they were just at the period of life when the voice changes. There were six or seven applications all unsupplied, from the boys being incapable of singing out; since then, there have been very few applications; the schools take the greatest part as ushers. There have been some sent to the Foundling Hospital, as assistant masters.

Appendix, N° 139.

KEVIN STREET INSTITUTION.

A LIST of the Names and Ages of all the Children admitted into the Teachers Class, from its first formation; also the Dates of Admissions into said Class, with the manner in which they have been disposed of; and the Dates.

No.	NAMES.	Dates of Admission into the Teachers Class.	Ages at said period.	Schools last from.	How disposed of.	Dates of their leaving this Institution.
1.	Eliza Clements	8 May - 1819	15 $\frac{1}{2}$	Dundalk	Nursery governess to Mrs. Adams.	15 Nov. - 1821.
2.	Letitia Hoey	9 May - 1819	18	Celbridge	To Arklow school, as usheress.	11 May - 1824.
3.	Mary Neil	D° - -	15 $\frac{1}{2}$	D° - -	Nursery governess to Mrs. Hughes.	25 Oct. - 1821.
4.	Mary Shearn	D° - -	14 $\frac{1}{2}$	D° - -	D° - d° to Mrs. Phibbs.	11 March 1822.
5.	Ann Carrol	D° - -	16	Monivea	D° - d° to Mrs. Wallace.	8 Feb. - 1822.
6.	Mary Stephens	10 May - 1819	21	Baggot-street	D° - d° to Mrs. Latouche.	20 May - 1820.
7.	Agnes Behan	D° - -	18	D° - -	Usheress to Dundalk	25 Sept. - 1819.
8.	Ann Legass	D° - -	17	D° - -	D° - - d° - -	8 January 1820.
9.	Ann Montgomery	12 May - 1819	14 $\frac{1}{2}$	D° - -	D° to Charleville -	27 Nov. - 1820.
10.	Esther Trisham	May - 1819	15 $\frac{1}{2}$	Dunkerrin	Nursery governess to Mrs. Wolfe.	12 Dec. - 1822.
11.	Anne Byrne	D° - -	15	D° - -	D° - d° to Mrs. Chambers.	4 April 1822.
12.	Mary Latchford	D° - -	14	Charleville	D° - d° to Mrs. Jameson.	11 June - 1823.
13.	Mary A. Andrews	D° - -	-	D° - -	Died - - -	8 April 1820.
14.	Anne Daly	D° - -	15 $\frac{1}{2}$	Maynooth	Usheress to Dundalk	25 January 1822.
15.	Letitia Matthews	1819	15	Baggot-street	Nursery governess to Mrs. Kyle.	24 Dec. - 1819.
16.	Ann Gibbons	- - -	-	D° - -	D° - d° to Mrs. Saurin.	13 Sept. - 1821.
17.	Ann Rafferty	21 August 1820	16	Dundalk	D° - to Lady A. Scott.	18 January 1822.
18.	Susan Weir	- - -	-	Baggot-street	D° - d° to Mrs. Featherstone.	25 January 1822.
19.	Sarah Mann	- - -	-	D° - -	D° - d° to Rev. Mr. Crawford.	12 Feb. - 1822.
20.	Sarah Darlington	- - -	-	Monivea	Apprenticed to Mrs. Graham, bonnet-maker.	2 July - 1822.
21.	Hannah Dunlavy	18 Dec. - 1820	15	Celbridge	Apprenticed to Mrs. Moffett, dress-maker.	21 July - 1822.
22.	Susan Stephenson	8 Nov. - 1822	17	D° - -	Nursery governess to Austin Cooper, esq.	27 January 1823.
23.	Maria Hemrock	- - -	-	Monastereven	D° - d° to Mrs. Hamilton.	27 April 1823.
24.	Ellen Douglas	30 Sept. - 1822	14	Dundalk	D° - d° to Mrs. Rainsford.	8 May - 1823.
25.	Mary Ann Wood	21 February 1822	16	Celbridge	Apprenticed to Mrs. Graves, bonnet-maker.	8 July - 1823.
26.	Eliza Murphy	- - -	-	Kevin-street	Nursery governess to Mrs. Spencer Knox.	10 Nov. - 1823.
27.	Bridget Legatt	- - -	-	Dunkerrin	D° - d° to Mrs. Nicholls.	28 Feb. - 1824.

N ^o .	NAMES.	Dates of Admission into the Teachers Class.	Ages at said period.	Schools last from.	How disposed of.	Dates of their leaving this Institution.
28.	Sarah English -	14 October 1820	16 $\frac{1}{2}$	Celbridge -	Nursery governess to Mrs. M ^c Creat.	19 March 1824.
29.	Catherine Humphries	July - 1822	15	Kevin-street -	School mistress to Miss Filgate.	24 June - 1824.
30.	Maria Cullen -	1 May - 1822	17	Dundalk -	Nursery governess to Mrs. Upton.	24 August 1824.
31.	Bridget Gallagher -	9 July - 1823	16	Bally-Castle -	Returned to Bally Castle.	24 Feb. - 1824.
32.	Rose Tighe -	25 October 1822	18	Baggot-street	Eloped to her aunt -	6 Feb. - 1824.
33.	Margaret Keightly -	26 May - 1823	18	Dundalk -	Given up to her mother	11 Feb. - 1824.
34.	Margaret M ^c Cormick	12 August 1823	14	D ^o -	Returned to Dundalk for change of air.	1 June - 1824.
35.	Bridget Spelman -	1 March 1821	14 $\frac{1}{2}$	Monivea -	Still in the school.	
36.	Jane Harman -	D ^o -	16	D ^o -	D ^o	
37.	Mary Kean -	14 July - 1824	14	Kevin-street -	D ^o	
38.	Catherine Carey -	18 August 1822	17	Bally-Castle -	D ^o	
39.	Eliza M ^c Donagh -	7 Sept. 1822	15	Charleville -	D ^o	
40.	Catherine Quinn -	17 May - 1823	18 $\frac{1}{2}$	Celbridge -	D ^o	
41.	Mary Anne Smith -	15 June - 1823	16 $\frac{1}{2}$	Bally-Castle -	D ^o	
42.	Catherine Potts -	D ^o -	18 $\frac{1}{2}$	Kevin-street -	D ^o	
43.	Honor Carrol -	14 August 1823	14 $\frac{1}{2}$	Dundalk -	D ^o	
44.	Ann Keenan -	18 Feb. - 1824	19	D ^o -	D ^o	
45.	Mary Elliott -	24 Feb. - 1824	15 $\frac{1}{2}$	Celbridge -	D ^o	
46.	Mary Winton -	28 April - 1824	14 $\frac{1}{2}$	Kevin-street -	D ^o	
47.	Margaret Cavenagh	28 April - 1824	13 $\frac{1}{2}$	D ^o -	D ^o	
48.	Maria Harley -	11 May - 1824	-	Dundalk -	D ^o	
49.	Anne Harley -	14 July - 1824	-	D ^o -	D ^o	
50.	Emily M ^c Quay -	14 July - 1824	-	D ^o -	D ^o	
51.	Sarah Reynolds -	23 July - 1824	18 $\frac{1}{2}$	Celbridge -	D ^o	
52.	Mary Brennan -	D ^o -	16 $\frac{1}{2}$	D ^o -	D ^o	
53.	Anne Kenny -	29 August 1824	14 $\frac{1}{2}$	Bally-Castle -	D ^o	
54.	Frances Sheridan -	D ^o -	14 $\frac{1}{2}$	D ^o -	D ^o	
55.	Amelia Glover -	21 Sept. - 1824	16 $\frac{1}{2}$	Kevin-street -	D ^o	
56.	Catherine Poer -	-	-	Baggot-street	Nursery governess to Lady Gore.	25 Sept. - 1820.
	(omitted above.)					

Abstract of the above List of Children admitted into the Teachers Class.

Number admitted in each Year.		How disposed of.	
Admitted in 1819	16	Sent out as nursery governesses	21
„ 1820	6	„ school mistress	1
„ 1821	2	„ usheresses	5
„ 1822	11	Died	1
„ 1823	7	Apprenticed	3
„ 1824	14	Eloped	1
		Given up to parents	1
		Returned to schools	2
		Remaining in institution	21
Total	56	Total	56

Appendix, N° 140.

Examination of Mr. George Clarke, on Oath; Wednesday, 10th of November 1824.

Examination of
Mr.
George Clarke,
10 Nov. 1824.

HOW long have you been master of this (Kevin-street) school?—On the 6th of December last I took possession.

This being a girls school, what is the nature of the charge you have as master, and what is the charge of the mistress?—I have the charge of purchasing provisions and providing all necessaries of that description for the use of the school; I also take a share in the education of the children, chiefly in writing and arithmetic, and when I have leisure I go into the school room at other times of the day; writing and cyphering are taught every other day; they write one morning and cypher the next.

That is peculiarly your duty?—Not peculiarly, I take that part in it.

What is the duty of the mistress?—The general superintendence of the establishment, and taking a share in the education.

Is your wife the mistress?—She is.

Have you more than one usheress?—We have an usheress and an assistant.

What is it her duty to do?—To instruct the children, and see them to their beds, and see them washed, and look to their general conduct.

Are they supplied with soap for washing their own clothes?—Yes.

Do they wash their own clothes?—Yes, with the assistance of one laundress.

Are they supplied with soap for washing their own persons?—Yes.

As much as they want?—As much as is considered necessary.

What is that quantity?—I do not know; there is a piece of soap cut for them, and given to them to wash; but the mistress would be better able to answer that question than me.

Is there any difference between their diet in this school and the others, in quantity or quality?—No, I believe the dietary is the same.

Is it exactly conformed to?—I believe strictly.

Have the girls clean linen once a week or twice?—Only once a week, particularly this weather, from not having any drying-house, which is a great want in an establishment of this kind, we could not get them aired; in the Foundling Hospital there is a very excellent place for drying, but that is much more extensive.

How many shifts have they a week?—Only one.

How many pair of stockings?—I do not know whether one or two.

Do they wear cotton stockings, or woollen?—Cotton.

Are they white or black?—Rather brown cotton; it is not bleached.

In what state of health have the girls been, since you took the charge of this institution?—Indeed, sometimes they have had slight fever, their general health has been very good, except sore eyes and slight feverish colds; no serious illness, except for a short time, when there was a smart fever among them last spring.

How many girls were in the Institution when you first came to it?—I think about a hundred and thirty, between that and a hundred and thirty-five; I cannot positively say as to that.

How many have been admitted since you have been here?—

[The witness referred to the book of admissions.]

One hundred and twenty-seven, including those that came from other schools, and the Foundling Hospital children.

Are those 127 all children, or does it include the teachers?—It includes all, nine have been admitted into the teachers class.

How many have been apprenticed, how many died, and how many eloped?—None have died, nor have any eloped, except Rose Tighe; fourteen have been apprenticed, four out of the teacher's class, one of them was sent to Arklow as usheress to the girls there; two of them are nursery governesses, and one is a schoolmistress to a lady who wanted a schoolmistress for a school she had in the country; one of them went out as a hired servant; a lady that visits here got her an excellent place; five have been given up to their parents, and thirty-two have been transferred to other schools.

At what ages were those five given up to their parents; and were the parents Roman Catholics or Protestants?—Rose Tighe, aged 19, her parents Roman Catholics.

Do you know in what situation of life her parents were?—Her mother, I believe, induced her to elope; we found her out afterwards, and brought her to the board, and the board thought it best to let her go.

Do you know what is become of her?—No; she was at the public examination of the children at St. Mary's church, last June. Margaret Keightly, 18½, Protestant parents.

Were they in a situation of life to be able to take care of her?—Yes; her mother appeared to be a very respectable woman; she lived at Bray. Jane Dubois, aged 11; her mother was a Protestant, and a respectable woman; she was in distressed circumstances for some time, but was able afterwards to support her. Margaret M'Allister, aged 13; Protestant parents. Margaret Creagh, aged 10; her parents were Protestants.

Have the statements you have given included the names of all the girls that have been sent out of the school in any way, since you took charge of it?—There were 13 of the Foundling

Examination of
Mr.
George Clarke,
10 Nov. 1824.

Foundling children returned from this school, that are among the list of those admitted; they were admitted here; they were only here a few days.

Then there are seventy-one more children now than when you took possession?—I believe there are 200 now in the house.

Are many children transferred from the country to this institution, to provide apprenticeships for them?—They are not sent to this school for that purpose, but to Baggot-street.

Are any children sent from this school to Baggot-street for that purpose?—Not since I came.

Is there a difficulty in providing apprenticeships for girls?—Indeed sometimes we have a good demand for them, and at other times not.

How is it at present?—At present we are rather slack of applications.

What do you attribute that to?—I cannot positively say.

Is there any difficulty in procuring respectable situations, and good provisions, for girls in the school?—Indeed I think they are provided with tolerably good places; some may happen not to get good places.

Is there a difficulty in providing good places?—There is never any search made for places for them, except some of the ladies that come here may know some of their friends that want them, and they may get them situations; there is no person that goes about for places.

Is there not a person to look at the places before they go to them?—Yes; there is a man of the name of Rickey; he is to look to the places after the applications are made for them.

Are the applications made to the school or the society?—To the committee of fifteen; there must be an order from the board.

Do they pay premiums with all the apprentices?—Not unless to trades.

Do you know how any one of the girls are going on who have been sent away since you have been here?—No.

Has any one their eye upon them?—I do not know, except the clergyman in the parish has.

Do you know where any of them are?—I do not know; by referring to the book I may be able to discover; the only one I know is, one I have taken myself.

Have you any opportunity of knowing whether the girls from the charter schools turn out well?—Only from hearsay; I have no means of knowing.

How long were you charter school master of a boy's school?—Something about five years.

Were you the whole of that time in Shannon Grove?—Yes; I was appointed there in 1818.

What situation did you fill in life before you were appointed a charter schoolmaster?—I had a farm.

In what county?—The county of Roscommon.

By whose interest were you appointed the master?—I had several recommendations from the country.

As to your qualifications as master?—No, not as to my qualifications particularly, but as to my conduct and character.

Where had you been educated yourself?—In the country; I always lived with my father, and he had me educated by the best means he could procure for me; sometimes he had a man to attend me at home morning and evening, at occasional times, to instruct me, and he assisted himself. I got as much instruction from him as from any body else.

Who do you look upon as your chief friend and patron, in town, in the committee of fifteen?—I have no one particular friend or patron in the committee of fifteen.

It was by the help of your certificates?—Yes.

That committee knew nothing individually of you?—No, nothing in the world, except that some gentlemen in the country, knowing them, might have written to them individually; they wrote generally to the board respecting my character. They were gentlemen that knew how I have conducted myself from my childhood.

Were you in the habit of attending in the school, to instruct the boys in Shannon Grove, or did you leave it to the usher?—I did not often go into the school, but I did not leave it entirely to the usher; I was generally some portion of the day in the school-room (I do not say hours), to see that every thing was going on right; I do not say I was so every day. In a country school, a master has a great deal of trouble and labour in providing for a country school.

Does not the trouble of the master, in a country school, consist in taking care of the farm?—Yes, there is a great deal of time taken up in that way.

How much land had you attached to Shannon Grove?—Thirty acres, belonging to the Society.

How much did you rent not belonging to it?—I had just two fields separated by the road from the other, it was merely for pasturage, that did not take up any of my time.

Are there not large buildings, barns and offices, attached to the school at Shannon Grove?—Yes, very good offices.

Are they larger than are necessary for the use of the school?—I do not think they are; in a country school it would be almost impossible to keep the school and provide for the establishment without a farm.

How many cows had you in Shannon Grove?—I had sometimes ten and twelve, and so on; I generally killed my own meat, that was what I had the two fields for chiefly.

What meat used you to kill?—Mutton, chiefly.

What

Examination of
Mr.
George Clarke,
10 Nov. 1824.

What else besides mutton?—Beef, and sometimes a small portion of pork; a bit of corned pork among their food occasionally; the chief meat I gave them was beef and mutton.

Can you say positively you never gave them veal?—I can, positively, upon my oath*.

Is that prohibited by the Society?—The description of the meat that the rules of the Society have prescribed, is beef and mutton; good beef and mutton is the description of meat mentioned.

Was the clothing of the boys at Shannon Grove supplied them regularly?—Yes, while I was there.

According to the quantity prescribed by the Institution?—Yes; I had the contract myself except one year, when it was supplied from Dublin; I always gave them the full quantity of clothing and every thing else than it was my duty to give them.

Do you know in what way the catechist performed his duty at Shannon Grove, both with regard to his inspection and the catechizing of the children?—Indeed I think he is a very conscientious man as possibly can be; he had no regular days for catechizing the children, or visiting the school; he came there occasionally, perhaps once or twice a week.

What was his name?—The Reverend George Franklin.

Were you in the habit of seeing him inspect the dormitories?—Yes I was, regularly; he never omitted it while I was there, either at school hours or dinner hours.

How many dormitories were there?—Two; one over the other; one on the attic and the other on the middle story.

Did he inspect them both?—He generally did; I do not recollect his having omitted it.

Have you ever seen him inspect one and not the other?—No, I do not recollect that I have; he is a man that would not take any thing for granted; he generally saw every thing that he reported on.

Was there a good opportunity of providing for the boys in the neighbourhood of Shannon Grove?—Indeed, there are a great many small farmers about there that apply for them as apprentices, but I do not think they are good places for them, the boys latterly disliked going to them, they are poor places most of them; some of them got good places.

Were not some of them bound out to farmers so poor as not to be able to maintain them?—Not wholly so; they were not as well taken care of as in the school, most of them, some of them, are very well off; they got their bounty and their marriage portions afterwards; I paid it to several; they were very much liked by those they served their time to, and conducted themselves very properly; of others there were complaints.

Were there not many complaints from boys, who had been apprenticed to farmers, of the situations in which they had been placed?—Indeed there were some.

Were there not many?—I cannot say there were many, in proportion to the number of apprentices; whenever a complaint was made to me of them, I endeavoured to see after them as well as I could, and have their grievances redressed as much as lay in my power.

Did not many of them leave their places before the term expired?—Yes, many; and some of them used to come to me, and I endeavoured to get other places for them.

Have you not had boys come to you in rags, almost like beggars?—Not so bad as that; some of them came with their clothes very much broken, and bad shoes and stockings, but not so bad as you have mentioned; some of them were in a very poor way.

Was it the practice at Shannon Grove to have the flour sifted and divided, and the finer part used in your family, and the coarser part for the children?—I had a steel mill that I ground the wheat with, and I really do not know; the mistress was to manage that part of the business; such a thing might have occurred for what I know†.

Was it the practice to mix water with the milk at Shannon Grove?—Just according as the dietary prescribed; I believe not more than that, as far as I can say.

[The witness was directed to withdraw.]

By a minute of the committee of fifteen, dated 18th of February 1824, it appeared, that Bridget Gallagher who had been convicted of a theft, was directed to be transplanted to Ballycastle school, from which she was brought, and that a letter should be written to the master and mistress of that establishment, expressing surprise, that a girl who, while in the school, had been addicted to that crime should have been recommended to the teachers institution, and that an explanation would be required of them.

Upon the minutes of the same committee, of the 7th of April 1824, the following order appeared:—That Mary Cogan was sent to Charlemont-street Asylum in consequence of her ill conduct at Kevin-street school, and that the mistress be requested to get her a situation as soon as possible; and that should she refuse to go to the first place that offers, she is immediately to be dismissed from the protection of the Society.

Also, by another minute of the same committee, dated the 26th of May 1824, It was ordered, That Mary Griffiths should be sent to the Asylum in Charlemont-street, and be removed from thence to a country school, should she not reform her conduct, which has been very exceptionable in Kevin-street.

[The Witness was again called in.]

With respect to a girl of the name of Gallagher, that came from Ballycastle, what were the circumstances connected with her removal?—Indeed she was guilty of some theft in this

* See end of this examination, where the witness corrects this statement.

† The witness afterwards desired to add, that on speaking to his wife he found that a small portion of the fine flour had been used so.

Examination of
Mr.
George Clarke,
10 Nov. 1824.

this house. She was a girl that was sent up here from Ballycastle school, and the committee of fifteen thought proper to send her back again.

How did it appear she had been guilty of theft before at Ballycastle?—From the statement of some other children that came up from that place.

With her?—I do not know whether they came with her.

Have you much to complain of with respect to the morals of the girls?—No; indeed we are very strict as to their morals; sometimes they are guilty of trifling little crimes of that description amongst themselves, but latterly it is very much done away with; we mark the smallest trifle, to prevent any thing of the kind, with a view of putting it down, if possible, and improving their morals. If we get the smallest hint, we never stop till we get an explanation.

What was Mary Cogan's case?—She was a girl that was re-admitted here, that had been apprenticed. I do not know exactly the circumstances of her re-admission; she was here when I came here; she was rather impertinent, and some of the ladies that came here got her removed to the Asylum in Charlemont-street.

Is that a place to which you remove girls that are not fit to be kept?—No, we do not remove girls there; but girls out of a situation are sent there, till they can be provided for.

Do I understand you to say, that Cogan's offence was impertinence, and nothing more than that?—Nothing more, I believe; I never knew of any thing else; I believe it was nothing more.

Were you present at the time she was guilty of that impertinence?—No, I was not.

Was it to the mistress?—I believe it was; but I declare I am not sure; I got leave of absence from the committee; I was in the country a few days at the time.

What was Mary Griffith's offence?—I do not know that she was guilty of any offence; she was here pretty much upon the same footing as the other, and she was sent up to that asylum; she was a very idle, indolent kind of girl; and I dare say she might have been insolent and saucy in her language also.

Was she removed also to the asylum?—She was.

Is she one of the number you have mentioned?—No; Cogan is one.

Why was not the other?—She was not one of the establishment; she was apprenticed in the county of Limerick, and the Ribbonmen, the unfortunate fellows there, I believe, murdered her master, as well as I recollect the story, and she was evidence against them; and they removed her here for safety.

Where is that girl now?—She is at the asylum still, I believe. As I have been sworn to speak the whole truth, I would state, that with respect to the veal at Shannon Grove, I never gave veal in lieu of the meat they ought to get; but sometimes when I had calves of my own, I used to boil part of it in the broth, to make the broth the better, and give it them chopped up in the broth; but never instead of the meat they ought to have.

The calves were two or three days old?—Yes.

You wanted the milk from the cows?—Yes.

Appendix, N° 141.

Examination of Mr. John Nicholls, on Oath; Thursday 13th January 1825.

Mr.
John Nicholls,
13 Jan. 1825.

YOU are an apothecary in Dublin?—Yes.

Have you any particular professional connexion with the Incorporated Society?—I am apothecary to the Incorporated Society's schools in Dublin, conjointly with Mr. Craven, of Dawson-street.

Only those?—Yes, including Santry and Clontarf.

Is it your duty to visit those schools in your professional capacity, or only to supply medicines?—To visit and supply medicines.

Are you frequently called upon to perform the duty of visiting?—Very frequently.

Do you go as a matter of course at any particular times, or wait for application as occasion may require?—As occasion may require; there are no stated times.

How often may you find occasion to visit the school of Santry for instance?—It varies exceedingly; sometimes I have gone there every day, sometimes every second day, sometimes not for a fortnight, sometimes not for a month.

Do you conceive, from the nature of the management of one of these institutions, that a month can elapse at any particular time in which you ought not to be sent for?—Indeed, I do think it very possible; it does not very often happen, but I have known schools so healthy as not to be sent for for a month.

Can you say that any one of the schools that fall within the sphere of your visitation, are more or less healthy than the rest?—I could say, with positive certainty, that Kevin-street is the most unhealthy; the rest bear a tolerable proportion to each other.

Do you believe Santry to be more or less healthy than Clontarf?—I think it is more unhealthy, but the difference is not very great.

Do you think upon the whole, the health of the children in charter schools is better or worse than in boarding schools generally?—I would suppose that it was not quite as good.

Have you, in the exercise of your professional duties, had occasion to visit other boarding schools?—I have not knowledge enough to speak with positive certainty, but as well as I can recollect, from what intercourse I have had with schools of that description, charter schools are not as healthy as other boarding schools.

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Examination of
Mr.
John Nichol's,
13 Jan. 1825.

To what cause should you attribute that?—I could not exactly say; there are many circumstances combined to render charter schools unhealthy; in fact, you get most of the children from the dregs of society, and probably there is not in many instances that early attention paid to their health and habits, and foundation may be laid from such causes, for disorders that are troublesome afterwards, particularly in respect to want of cleanliness, and probably the quantity of exercise they get is generally not sufficient, though many of them have as good health as they have at other boarding schools; you rarely see a boarding school with so many as are collected in one charter school. It might be added, that possibly in some instances, the feeling of independence natural to boarding school children, as well as the greater variety of life which they enjoy, may contribute in giving them the advantage of superior health.

Does not the situation of Clontarf, so near to the sea, afford particular facilities for the cleanliness of the children?—It does.

Which do you suppose upon the whole, the children of the school at Clontarf, or at Santry, have the greater habits of cleanliness?—I think there is the same degree of attention paid, I could not say in one school more than another, there was a difference.

Should you say there was the same attention paid on the part of the master in the school of Santry or Clontarf, or would you prefer the habits of either master?—Indeed, I would not; I never considered there was any disadvantage to the children in respect of that.

For how many years have you been in attendance on the school at Santry?—I suppose, sixteen or eighteen years.

During the last six years, about how often in the year do you suppose you visited that school; fifty times, or a hundred times; we do not require any think like exactness in the answer?—I suppose, fifty times.

On an average in each of those years?—I could not exactly say that; in the last year, I have no hesitation in saying, I have been there forty or fifty times.*

Do you always enter your visits in the book?—I should do it.

Did you in fact?—I did not.

You are there frequently without entering it?—Yes.

Is it your duty to enter your visits?—Yes, it is; and if I had paid sufficient attention to my own interests, I would have done it.

Are you paid by the visit?—No.

Do you recollect having at any time had an impression upon you, that you were called too late to any child?—Indeed, I do not; they do not stand on much ceremony in any of the schools, in sending to our house.

You do not recollect having an impression on your mind, that a person had been suffered to fall into such a state as to render it impossible for you to relieve him?—I do not recollect any thing of the kind.

Or having been sent for too late?—That might have happened; we have had in the schools at various times deaths, and I do consider they have happened without in the slightest degree affecting the character of the persons that superintend those places.

The question was a question of fact?—I do conceive they might postpone sending to me, from their not supposing a boy was so ill; and not from intentional neglect on their part.

Do you recollect any instance of that nature?—No, I do not; I think, whenever there is the least occasion, they stand on very little ceremony in sending; I have repeatedly to go when there is very little occasion for it.

You sometimes sent a young man?—I have sent there.

You say, in the last year you were forty or fifty times at Santry, did you usually see the master in the school?—Not every time.

Did you see him the majority of times you called?—Indeed, I think I did.

Did you usually find him at home?—I think in general very often, I could not say precisely.

In what part of the premises did you usually see him?—I very often went to the parlour, and had some of the boys brought to me. Out of three visits to the school, I have seen him twice.

Is there any rule or regulation upon the subject, or is it desirable he should be in the way to receive the apothecary, or was it casual?—No, only casual; he might be in the premises, and I know nothing about it; there is no rule of the kind, nor is there any necessity. I would very likely go to some of the family, and ask whether there were any of the boys ill, and I will do myself the justice of saying, I have gone there often when I have not been sent for.

Are you able to give any decided opinion as to the character of Mr. Devine; as to his solicitude about the health of the children; whether you conceive it is the average degree of attention that might be expected from a man in his situation, or less than that average, or more than that?—I never thought him but a proper man; I never saw anything of him but regard and attention to the children; when I have given directions, they have been complied with. In a public place of that kind there is a degree of caution necessary; if you were to indulge the children much, the evil would increase on you very fast; very likely

* The witness desires to state, "Since my examination I have ascertained that I visited at Santry seventy-eight times during the year 1824."

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Mr.
John Nicholls,
13 Jan. 1825.

likely if I was to have an infirmary with a fire in it, I would have more sick than is generally the case, for the sake of the indulgence. I think it requires a degree of prudence on the part of those who superintend them, not to lend an ear to every thing.

Why do you state Kevin-street to be so unhealthy?—I cannot say the reason, unless from a large crowded room with a great heat, and coming out into large passages with drafts of air; the children may be chill, that is the only reason at this present time; the committee are putting up a building to break the drafts; it is a very unhealthy school.

Do you know how many are in the infirmary?—Fifty-four are in the infirmary to day; for the last twenty years, I have no hesitation in saying, that nearly a fourth of the children have been constantly ill. From the time the school was originally up in Charlemont-street to the present time, we have had constantly a number ill, equal to a fourth; there was never any thing worse than the school in Charlemont-street; and though we have got into this place, apparently so well calculated for the purpose, we are as bad off as ever.

What are the prevalent complaints?—Fever, sore eyes and colds; also eruptive diseases.

Do you think that part of Dublin is particularly unhealthy?—I cannot say that it is; there may be something in the premises.

Do you find the complaint of the itch prevalent in the charter schools under your direction?—I do not think it is; but where there are a number of children congregated together, you must have skin disorders resembling it.

Within what period would you be able to cure a child of that complaint?—It might be banished in a fortnight from one person; but there are instances in Kevin-street, of children who have had it on them for months, at least what appears to be the itch.

Is it a complaint, which if neglected for a certain length of time, becomes extremely difficult to eradicate?—Very difficult; a good deal would depend upon the constitution of the person; in some persons, if they were ever so inattentive, it would be easily got rid of; in others it would be very obstinate.

Do you not conceive that the disease might be communicated from one child to another, by means of the books?—It might; there are a great number at present labouring under scald in a slight degree, and I have no doubt it is communicated from one to another.

There is no doubt about the disease prevalent in the school being in a greater degree than among an equal number of children at home with their parents?—There will be always more disease in large collections of people; possibly if they had the same diet as those living in cabins, the same exercise and the comfort of social life, there would be less disease.

You lay a great deal of the health of the body upon the state of the social affections?—Yes, that and the diet; there are a variety of circumstances in a public institution, that prevent that complete care being taken that would be taken in private life, where there was a decent and proper feeling.

Do you think the children in the charter schools are as lively as an equal number of children taken out of society at large, in the same rank of life?—I would say not.

To what do you attribute that?—I cannot say; I think that there is a difference.

Do you think, in a mere physical point of view, they are as fine animals as an equal number of children taken out of the lower ranks of society?—I do not.

Do you think there is a marked difference?—I do; the circumstances under which they are placed, prevent their thriving and becoming those fine-looking persons; and though in private life, I think if they were kept down by rules, as in places of that kind, it would limit their growth. If I could use the expression, I would say, they appear, absolutely in many instances, as if they were more stunted than you meet with in a mass of persons in private life.

Of the fact you have no doubt, whatever the cause may be?—I have no doubt of the fact.

As to their mental faculties, have you any opinion of the effect of the charter school system upon them?—I cannot speak with any particular accuracy.

Have you any opportunity of forming any opinion, or have you an opinion whether their mental faculties are as much developed as you find them in children of the same ages taken out of the lower walks of society, not collected in such an institution. The question is, whether upon the average, and in all these cases we speak of an average, and not what may be exceptions to the general rule; whether those children have as many ideas, and are as advanced in knowledge as children of the same ages in the lower ranks of society not collected in such institutions; whether they have the same power of thought?—I would suppose they are somewhat superior; several of them appear to be very intelligent, and they are better educated, and that gives you an opportunity of forming an opinion.

The question is not as to the theory of the institution, but the result of your actual observation of the fact, the theory of the institution is to educate; but it does not follow that that is to be the effect in all cases?—I cannot precisely answer.

In your intercourse with them, as medical attendant, do you find them equally ready in explaining their little wants and complaints, in stating a case of illness to you, as you find among other children in the same rank of life?—No, certainly not.

If there were twenty children taken out of a charter school, and twenty out of the same rank of life, all dressed alike, would you have any difficulty in discriminating which were charter school children?—I do not think I would have any.

Would it be by the superiority and good looks you would distinguish the charter school children

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children in such case?—Indeed, I think, in point of appearance, if you took the others from the lower classes here, you would see they belonged to a charter school or a similar institution. If you took twenty children of the very lowest ranks of society, you would see a superiority in the appearance of the charter school children.

If all were dressed alike?—Yes; because there is more of a florid appearance, as any one would see, who has visited them, in the children of the charter schools and schools of that kind, than you would see in the confined places the children are living in in Dublin.

The observation is not meant to apply to schools in Dublin, but to tolerably well-regulated day schools in the country, attended by the children of farmers of the middling and lower description; do you think that you would find the charter school children more florid than an equal number of children taken from such a school?—No; but I think twenty children in the charter schools are better fed, in point of meat and bread, than twenty children who might attend Kildare-street school, or be taken from an inferior class.

We are not asking as to the theory, but the fact?—It would preponderate in favour of their appearance, judging from the face, in favour of the charter schools.

As compared with the children of the lower ranks in Dublin?—Yes.

Would it preponderate as compared with an equal number attending any school in the country?—They would stand pretty much on an equality.

But would you, in some way or another, distinguish the charter school children?—I cannot say that; but in Dublin I should say, twenty children taken out of a charter school, and twenty taken from the confined places they live in here, that the appearance would preponderate in favour of the charter school children; but I do not think that would be any thing in favour of collecting children together, as they are in charter schools.

Examination of
Mr.
John Nicholls,
13 Jan. 1825.

Appendix, N° 142.

Examinations of *William Bruce Bartley, Michael M'Larney, William Lewis, Patrick Leonard and Edward Cochrane*, (from the Santry Institution).

Examination of *William Bruce Bartley*, on Oath; Wednesday, 3d November 1824.

WHERE were you first admitted into a charter school?—Into Clontarf.

When?—In the year 1813.

How long did you stay there?—For about a month.

Where did you go then?—To Shannon Grove charter school.

How long did you stay there?—Very near ten years.

Was the same person master at Shannon Grove all the time you were there?—No, there were three masters there.

Who was master when you first went?—One Mr. Hurst.

Who succeeded him?—One Mr. Clarke.

Who succeeded him?—Then Mr. Waterstone.

How long was Mr. Waterstone master before you came away?—He is not a year in it.

When did you leave it?—In last February; he went there about this time last year.

You were not under him six months?—No.

Who was the usher at Shannon Grove when you left it?—One Hugh Anderson.

How long had he been there?—Near two years.

Who was the catechist when you left?—Rev. Mr. Franklin.

How long had he been catechist?—About six years.

Were you regularly supplied with clothing at Shannon Grove?—I used not to get new clothes every year there; latterly I used, but formerly I used not; when Mr. Hurst was master I used not.

According to the rules of the school, what clothes ought you to have in the year?—Three pair of stockings, three shirts, three pair of shoes, a cap, two trowsers, coat and waistcoat.

What number of pair of stockings used you to get in a year at Shannon Grove?—I think I used to get one pair a year formerly, but latterly I got three pair.

And how many pair of shoes?—About the same of shoes, one pair formerly.

Used you to have a jacket and waistcoat every year?—Yes, I used.

And trowsers?—About one trowsers formerly.

Was that the number allowed?—No, two trowsers.

How often used you to have clean linen?—Once a week formerly, but latterly twice.

Used you to have stockings clean every week?—No.

Latterly used you to have them?—Yes; but formerly I used not.

Used you to have clean sheets upon your bed as often as the regulations required?—Yes.

Formerly and latterly?—Yes, both.

Used you to be fed according to the regulations of the Society?—No.

During no part of the time?—I used to be fed not to say according to the rules of the Society entirely; sometimes I used and sometimes I used not.

In what respect did they disobey the rules of the Society; state formerly and latterly?—The Incorporated Society allow us good beef and mutton for dinner on Thursday and Sundays; and Mr. Hurst used to give us calves that used to be a month old, and sometimes three days old.

Is that what is called staggering Bob?—Yes.

Used they to give you new milk, or skim milk and butter milk?—We did not get new milk,

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*William Bruce
Bartley,
3 Nov. 1824.*

Examination of
William Bruce
Bartley,
3 Nov. 1824.

milk, but we used to get sometimes skim milk, not very often, but butter milk always; and when milk is scarce the Society allow us beer, and at night Mr. Clarke used to give us water gruel and flummery.

Was that against the rules of the Society?—Yes.

What sort of bread used you to have?—Formerly I used to get cake bread without barm in it, and when Mr. Clarke was there I used to get bread with potatoe barm very sour, and sometimes we were a month without getting fresh bread.

Was it very brown, or made of the whole flour?—Very brown.

Used they to take the fine flour from the coarse?—Yes; they used to take out all the fine flour and a little of the coarse, and give us the middling.

Is that according to the rules of the Society?—I do not know.

Used they to sift the fine flour out for the master and his family?—Yes.

Was that known generally in the school?—Yes.

Was one of the boys employed to do it?—Yes.

What is his name?—John Brennan; he is now in Waterford charter school.

In what state were the beds?—The bedsteads were very bad, and the ticks were stuffed with straw; I do not know whether oaten or wheaten straw.

How often had you clean sheets?—Once a month clean sheets.

Was that the rule?—Yes.

Had you two sheets on every bed?—Yes.

And two boys in every bed?—Yes.

Not more?—No.

Were the dormitories in a proper state?—Yes.

What vessels are provided in the dormitories for the necessary purposes of the boys?—Two tubs in each room.

Are there any vessels for washing yourselves in the morning; are any basins provided to hold the water in which the boys wash themselves?—They use the urine tubs to wash themselves in.

In what way can those tubs be prepared for the purpose of enabling the boys to wash themselves?—They are taken down stairs and emptied and rinsed, and clean water is put into them, and then we wash ourselves in them, and after we wash in them, we take them out into the field where the potatoes are dug, and the potatoes are brought home in them.

Do you use any soap?—No.

Had you soap latterly at Shannon Grove?—No.

Have you soap now at Santry?—No, there is no soap allowed; we never get soap to wash ourselves.

Do you ever buy it yourselves?—There are some of the boys who are teachers, who get 2s. 6d. a month for teaching; they sometimes buy soap.

Were the dormitories at Shannon Grove all equally clean?—Yes.

Were the dormitories all regularly inspected by the catechist?—Yes.

Are you quite sure he inspected all the dormitories?—Yes.

Were the boys well taken care of when they were sick in Shannon Grove?—They were.

Was there an infirmary?—Yes.

Who was the surgeon or apothecary?—Dr. Franklin, or Surgeon Franklin.

Is he any relation to the catechist?—I hear say he is step brother; I think he did not attend as often as was requisite.

Who used to take care of the boys when they were ill?—The mistress.

Was the milk that was given you skim milk, or was it new milk?—Sometimes skim milk, but always butter milk; every day we got butter milk, but on the odd times we got skim milk.

Was the milk ever mixed with water?—Yes.

How do you know that?—The taste of it, and I saw it.

Was not there a boy employed to put it in?—I cannot tell.

Was not there a boy employed about the dairy?—Yes, John Brennan and William Brennan were both employed about it.

What part used you to do?—I used generally to be knitting stockings.

Were those stockings used by the boys?—Yes, sometimes we used to knit for the mistress.

Were there any looms in the school?—No, there were not; there are now.

Were there before you came away?—No.

Were you employed much in working on the land?—No, I was not; the rest of the boys were employed about the land; I generally used to be inside, darning and knitting.

What was the reason the boys did not complain at the time they were not so well fed, as according to the rules they ought to have been?—They could not forward their complaints, they used to complain to the catechist; and their letters would be intercepted if they were to send any complaint to Dublin.

Did you ever know any one intercepted?—No; but Mr. Clarke said, if he ever knew one to go, he would get it out of the post office immediately; there was one letter sent by Daniel Doyle to Mr. Adamson in Dublin, but I never heard the result of it; Doyle is not in the school now; the boy had very nearly been beaten for it.

How used the boys to be punished?—With a switch.

A birch rod?—Very seldom with a birch rod, but a hazel switch.

Were the boys severely punished?—Yes, when Mr. Devine was usher of Shannon Grove, they were punished very severely.

Did

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Examination of
William Bruce
Bartley,
3 Nov. 1824.

Did many boys elope when you were there?—I cannot tell.

Should you not have known it if a boy had run away?—I heard of them running away, but they were generally got back, except two; one used to run away very often, but he was always taken, except the last time, when he ran away with another, and they were not taken.

Was he punished when he was caught?—Yes.

Were there many big boys in the school when you came away?—They were generally about the same size as myself; some a few inches bigger.

How many boys were there at Shannon Grove?—From seventy-six to eighty-four; one hundred and twenty is the established number.

Did you know any thing about the manner in which the boys were apprenticed?—Generally the farmers used to take the boys there; when he came and applied for a boy, he would make an application, and it should be signed by the churchwarden and minister of the parish, and to be forwarded to Mr. Adamson in Dublin, he should return an answer, and then the boy, as I understood, was his; the master would come down and the boy would be left at his disposal to bring him to the farm; some of them used to be kept very bad by their masters.

Used they to come back again to the place?—Yes, they used to bring their complaints before the master of the school.

Was that frequent?—Yes; I saw one boy of the name of Benjamin Moore, he came to Mr. Clarke to tell of his master; he was dressed like any beggar man, and Mr. Clarke turned him out of the house for coming on a Sunday.

What became of Mr. Clarke?—He is in Kevin-street charter school now.

Did the catechist attend regularly to teach the boys their catechism?—No, not so regularly as he ought, not more than once a year.

Were they taught their catechism?—Yes, they were generally examined; he used to send up a report every half year, of the progress of the boys in the Scriptures, and reading and writing.

Did the catechist examine the boys in the Scriptures?—Yes, once a quarter.

Do you know John Walsh?—Yes.

Did you ever know him make a complaint to the catechist?—I was not there then.

Did you ever hear he did make a complaint?—Yes, I was told he made a complaint of the meat being bad, and that the catechist smelled a bit that was kept on purpose for him to smell, and he said it did not stink as the boy complained, and he gave him a clout on the jaw.

Was that Mr. George Franklin?—Yes.

Was the catechist in the habit of visiting the master?—Yes.

Was he friendly with him?—Yes, I think so; every time he came he would stay and take a snack.

Which master does that observation apply to, Mr. Clarke or Mr. Waterstone?—Both.

Did you ever know any other boy complain there?—I complained myself for not getting enough served out to eat.

To whom did you complain?—To the master.

What was the consequence?—I told the master, and the master ordered me into the kitchen to take more, and when the mistress saw it, she ordered the stirabout left in the hall, such as the slobber that was gathered up for the hens and ducks, she ordered it into the kitchen before me, for me to eat.

Appendix, N° 143.

Examination of *Michael M'Larney*, on Oath; Wednesday, 3d November 1824.

ARE you a candidate teacher, or a charter school boy?—A charter school boy.

When were you first admitted into a charter school?—In 1813.

Where?—Clontarf.

Were you sent from thence to Shannon Grove?—No, Clonmel.

How long did you stay at Clonmel?—About six years.

Did you stay till Clonmel school was broken up?—Yes.

Were you then removed to Shannon Grove?—Yes.

Who was master then?—Mr. Clarke.

How were you treated there?—Upon the whole very well.

Did you get your proper clothing?—Yes.

Are you certain of that?—Yes.

Three pair of stockings, and three pair of shoes?—Yes.

And the proper quantity of shirts in a year?—Yes.

How often were the sheets upon your bed changed?—Once a month.

Two sheets on each bed?—Yes.

Were you supplied with the proper quantity of food?—I was generally, but not generally the quantity allowed.

If you were not supplied with the quantity allowed, how was it the proper quantity?—It was not of the same kind.

Was the milk in the state in which it ought to have been?—No, it was generally sour butter-milk, instead of new milk.

Michael M'Larney,
3 Nov. 1824.

Examination of
Michael M. Larney,
3 Nov. 1824.

Was the bread you were supplied with as it ought to have been?—It was generally ; sometimes it was very sour.

Was it the practice in the school to part the fine flour from the coarse, and the master to use the fine for his own family, and give the boys the coarse?—Yes, it was.

How many dormitories were there?—Two.

Did the catechist use to inspect both?—No, only one.

Are you sure of that?—Yes, I am.

What was the state of that dormitory he did not inspect?—It was not so clean or so neat as the other was ; the lower dormitory it was that he used to inspect ; it was very seldom he ever inspected either of them.

Had you benches to sit down upon at dinner?—No.

When you had potatoes, had you salt to eat with them?—No, milk ; the boys themselves used to use salt, but it was not given to them.

Had you soap to wash yourselves with in the morning?—No.

What vessel had you to hold the water to wash yourselves in in the morning?—The vessels the boys used at night.

For what purpose did you use the vessels in the night?—Occasionally to get up at night.

To make water in?—Yes.

Were those vessels used for any other purpose?—They were used for different purposes, occasionally about the house for putting potatoes in, or any thing of that kind.

What were the vessels made of?—They were wooden tubs ; I wish to say a word about the present master, Mr. Waterstone ; there was a great expense incurred in making barricadoes to the house, the windows had iron rails, and the house used generally to be open till two o'clock occasionally every night to company, though there were two police men stationed in the house to mind it ; and even on the Sabbath day there was company, and open house for every person that chose to enter.

When was this?—Just about two months ago.

Were you there then?—Yes, I was.

What was the purpose of the barricadoes, against whom?—The house was often threatened by the rebels.

What kind of company used to come into the house at night?—Persons invited from the neighbouring places about.

What rank of persons were they?—Shopkeepers in the adjoining village.

Why do you complain about that?—The boys were always generally very irregular, while the master and mistress were attending up stairs, and there was no looking after the boys.

Had you not an usher?—Yes, and he was often above too.

With the company?—Yes.

Was the catechist with the company too?—No, not at night.

Did the catechist ever dine with the master?—Yes, regularly.

What do you mean by regularly?—Once a week he used to visit.

Did he dine there once a week?—Yes, when he visited there.

Did he dine there when he did not visit the school?—No.

Did he actually visit it once a week?—Sometimes less, and sometimes more.

Did he examine you in your catechism when he came?—Sometimes, but very seldom ; perhaps he would examine us once a month.

Did he examine into the state of instruction in other particulars than the catechism?—Generally he catechised the boys in the Scriptures, and those forms of catechism approved by the board.

Did he examine into the arithmetic or writing, or any thing but religion?—Yes, into arithmetic and writing once every half-year.

Did the boys like or dislike the catechist?—They generally most of them disliked him, because he did not pay any attention to the complaints they made.

Were boys ever punished for making complaints?—Not to my knowledge ; I never saw any boy punished severely, except one boy got a slap upon the face.

About what age is the catechist?—About sixty years of age.

How often was punishment usually inflicted in the school, once or more than once a day?—At all times, when the master thought the boys deserved it.

How often did it turn out in the course of the week?—Generally every day three or four times a boy would be punished.

What was the mode of punishment?—His small-clothes would be taken down.

And how punished?—Whipped with a birch, and I have seen a horsewhip used there.

Who by?—Mr. Clarke.

By the present master?—No, only once.

Which did you consider most severe?—Mr. Clarke was the most severe.

What is the name of the usher now?—Anderson.

Who was the most severe, the master or the usher?—Mr. Anderson generally punished them more ; Mr. Waterstone is not often in the school.

How often does Mr. Waterstone go in, and what does he do when there?—He takes up a class, and keeps it up half an hour.

What quantity of land does the master hold?—About thirty acres.

What work are the boys employed in?—Farming and weaving.

Are

Are the boys in general healthy?—Yes, they are generally, on account of having the salt water near them; when they are sick, there is very bad attention paid to them.

Who is the medical person who attends?—Doctor Franklin.

Do the local committee, or gentlemen belonging to it, often visit the school?—Very seldom, except when they visit with the catechist.

Examination of
Michael M^r Larney,
3 Nov. 1824.

Appendix, N^o 144.

Further Examination of Michael M^r Larney; Friday, 5th November 1824.

WERE you ever at Clonmel school?—Yes.

Who was the master of that school at the time you were there?—Mr. Martin.

Is Mr. Martin the master of it now?—The school is suppressed at present; there is a parochial school there.

And a day school too?—Yes,

Is he the master of the day school?—Yes.

In what way were you treated at Clonmel school?—Very bad; it was far worse than any other school I have been at.

In what particulars?—Both in diet, and the way in which the boys were corrected.

In what way was the diet defective?—It was always the worst bread, very sour; and sour milk we had as a substitute for new milk.

Had you plenty of meat?—No.

State in what way it was not in conformity with the rules of the Society?—The boys were always kept too much to work; they would rise at six, and go to their work, and continue working till seven, excepting when they came in to dine and to their meals.

Did they not go into the school at the regular times?—No, very seldom, whenever there was any hasty business going forwards, when he was getting in his crops.

Had he much land?—About twenty acres.

Was there work enough upon those twenty acres to keep the boys constantly employed?—Yes; they employed no other person except the boys, and one man.

Used they to be at work after dinner, as well as before?—Yes.

Were you properly supplied with clothes?—Yes, I was.

Had you the allowance that is required by the Incorporated Society?—Yes.

Had you three pair of stockings and three pair of shoes?—The shoes were not given out regularly, except when a boy wanted them he would get them.

Did you always get three pair of shoes and stockings in a year?—Some boys did not, there were more that did.

Did the catechist attend regularly?—About once a fortnight.

Were the dormitories clean and in good order?—Yes, they were always clean.

If the boys committed faults, who used to punish them?—The usher and the master.

Which most frequently?—The usher.

Used the usher ever to complain to the master, and induce him to punish the boys, or did he always punish them himself?—He always punished them himself.

How were the punishments inflicted; with what instrument?—The last usher that was there used the horsewhip on every occasion.

Describe what sort of a horsewhip?—Such a whip as you drive a cart with, the common whip sold in shops.

Had it a long lash as well as a handle?—Yes.

A wooden handle?—No, plaited with catgut and leather, made by a tradesman.

Such as are sold by saddlers?—Yes, a common whip they would drive a gig with, or any whip of that description.

Was it a severe instrument?—It was very long.

How many blows of this would he inflict upon a boy?—According to his own fancy, often about four dozen; I have often seen him inflict that with his utmost strength.

Did you ever see a boy much injured by it?—I have seen boys incapable of walking about after their beating; I have seen them beat till the blood would come down upon the flags.

Used he to beat them on the bare back?—Yes.

Do you know what has become of the boys that were so punished?—The most part are in Shannon Grove.

What is the age of the youngest boy you have ever seen punished severely with a whip, in the way you describe?—The youngest boy in the house would be punished in the same way.

What is the youngest age?—About ten.

Did you ever see any boy struck with the fist by the master or usher?—No, but I have seen them kicked; I have seen one boy kicked till he had two of his ribs fractured.

What was his name?—Bryan Carney.

On what occasion was it?—The boy was pelting potatoes at another; the usher was punishing him very severely, and the boy ran away, and he ran after him, and knocked him down, and kicked him severely, and broke two of his ribs.

When did it happen?—In about the year 1816 or 1817.

What was the name of the usher?—Joseph Dyas.

Do you know what has become of him?—No, I do not.

Did any medical man attend that boy whose ribs were broken?—Yes, Dr. Hemphill.

Did he live at Clonmel?—Yes.

Michael M^r Larney,
5 Nov. 1824.

Examination of
Michael M^r Larney,
5 Nov. 1824.

When did you leave Clonmel yourself?—I think in the year 1819.

Was Dyas the usher there at that time?—No.

Had he any other name than Joseph?—No.

Was any complaint made to the catechist or local committee of the severity exercised by Dyas upon this boy?—No, not to my knowledge.

Did no boy, to your knowledge, tell to any member of the local committee, or the catechist, of this severity to this boy?—No.

Are you sure the boy's ribs were broken?—Oh, yes! the ribs were certainly broken, and he was very near half a year, and could not sit upright.

Do you know what account was given of the boy's illness or accident to the local committee or catechist?—The surgeon was told it was the usher who had broken his ribs, and the surgeon had it in contemplation to report him to the board; I do not know whether he did or not.

Do you know when Dyas was dismissed from Clonmel?—It was shortly after that; the boy was not well before he was dismissed.

Did Mr. Thackeray's examination take place during the time the boy was ill?—I am not certain of that; I am not certain whether the boy was hurt before Mr. Thackeray went round or not.

Were you at Clonmel when Mr. Thackeray went round?—Yes.

Who was the usher then?—Dyas.

Did Mr. Thackeray go round twice?—Yes.

Did you ever see the usher conduct himself disrespectfully towards the master?—Yes, I have frequently; he often had a scold before the boys; I have seen him offer to fight the master.

Do you mean, you have seen him offer to fight him in the school, before the boys?—Yes.

Do you know the name of the usher who succeeded Dyas?—George Alexander Mooney.

Do you think Dyas is now in the service of the Society?—No, I do not think he is.

Do you know what has become of Bryan Carney?—He is bound apprentice to a shoe-maker in the county of Limerick.

Did you ever see any other boy injured by the mode in which he was treated by the master or usher?—Yes, I have seen one boy's ear pulled out, not quite, but dislocated.

Who did that?—The usher.

What boy was it?—Joseph Carroll.

What had the boy done to provoke such severe treatment?—I am not certain.

Was the punishment inflicted in your presence?—Yes; the master reported the usher to the catechist for it.

Did that take place previous to the breaking of the boy's ribs, that you have described?—Yes.

What was the name of the catechist?—The Rev. William Stephenson.

State as nearly as you can what time this pulling of the ear occurred?—I am inclined to think it was about the year 1816 or 1817.

Was it after Mr. Thackeray's first visit, or before?—Yes, after the first visit.

Did the surgeon attend the boy whose ear was pulled?—I am not certain whether he did or not.

Did the boy continue permanently injured by it, or did it get well?—Yes; it got well in a short time.

Do you not recollect that Mr. Thackeray visited the school when Dyas was there?—Yes.

Do you not also recollect his being there when Mooney was there, and Mooney examining the boys in the catechism?—Yes, I do.

Used the boys to be allowed soap to wash themselves?—They used.

How often in the week?—Every Saturday evening.

Once a week only?—That was all.

What vessels were used to contain the water in which they washed themselves in the morning?—Wooden buckets.

Were those buckets applied to any other purpose?—No.

In the night were they applied to any other purpose?—No, only to carry water into the kitchen.

The buckets used in the night for the necessary purposes of the boys, were different buckets from those they washed themselves in?—Yes; the buckets the boys used at night were not put to any other purpose.

Appendix, N° 145.

Examination of William Lewis, on Oath; Wednesday 3d November 1824.

William Lewis,
3 Nov. 1824.

AT what charter school are you now?—At Santry; I was formerly at Ross.

When did you leave Ross?—The 19th of July last.

Are you now a candidate teacher?—Yes.

How were the boys treated at Ross?—Very indifferently.

Had they food supplied to them according to the rules of the Society?—No.

In what respect did it differ?—The boys are allowed a pint of new milk every morning four times in a week, and they never got it since Mr. Payne went there; a part of the year they used not to get milk at all for their breakfast.

Did they get meat as often as it was allowed?—Yes, but it was not the sort of meat that was allowed.

How was it different?—They used to get veal instead of beef.

What

What sort of veal was it?—A calf about three days old.

What is it called commonly among the boys?—Staggering Bob.

Were you supplied with the proper quantity of clothes?—Yes.

Regularly?—No, not regularly.

Used you to have three pair of stockings, and three pair of shoes in each year?—Yes.

Were you supplied with clean linen twice a week?—No, only once a week in the winter.

How often had you clean stockings?—It was very seldom the boys stockings would be washed, unless they washed them themselves; Mr. Payne would only give out one pair of stockings at a time.

How often had you clean sheets?—Once a month.

Were the rooms in which you slept clean?—Yes.

Were the boys in general healthy?—Yes.

Were they well taken care of when sick?—Yes.

Did the master attend the school regularly?—No.

How often used he to come into the school?—Only once a month.

Who used to punish the boys when they were naughty?—The master and usher.

How could the master do it if he only came in once a month?—The usher would tell him when he came in to his meals.

Were the punishments severe?—Yes.

More severe than they ought to be?—Yes.

How so?—He used to strip the boys and beat them with a horsewhip.

Were you ever punished in that way?—Yes.

What was the reason of your being punished?—There was a boy in Ross of the name of Knight; he made a complaint to the rector of the parish, and the usher said I put him up to it, and the master gave me a terrible beating with a horsewhip.

What did he complain of?—The usher beat him, the steward beat him first and he was crying, and the usher beat him for crying.

Who was the rector at that time?—Mr. Morgan.

What did the steward beat him for originally?—For not opening the gate; it was Sunday morning, he was dressing himself to go to church, and he called to him to open the gate, and he could not go—he had his clothes off, and he beat him for not doing it, and the usher beat him for crying.

To whom did he complain?—The rector of the parish.

Was he a local committee man?—Yes.

Did he take any notice of the complaint?—No.

Was it in writing?—No; he went up to him in church, and told him so.

Was Knight punished for complaining?—He was.

The same day?—No; it was winter, and he was put to wash potatoes for the cows, for half-a-year during the severity of the winter, and any little fault he would commit he would beat him more than he deserved.

What was the usual course as to washing potatoes for the cows, did they take it in turn?—No, they appointed two boys.

And then they appointed him alone?—Yes, him and a small boy.

Was it considered a mode of punishment, or disgrace?—A mode of punishment.

Was it considered a punishment to be put to prepare the potatoes for the cows?—Yes.

Were you punished by being put to labour, or by an instrument?—I was punished with a whip.

What sort of a whip was it?—It was a long whip he used to drive the gig with, and he doubled the lash to the handle, and took off my coat and waistcoat.

How many blows did he give you?—He was beating me half an hour.

Who was present?—There is one of the boys at Santry who was there at the time.

Were the rest of the boys present?—Yes, it was in the dining hall.

How many blows did you get do you think?—Upwards of sixty.

Did it injure you much, was your back much marked?—Yes it was, and a lump was left upon my head a good many days afterwards.

Were you able to go to school the next day?—I was.

Were you able to walk about afterwards without difficulty?—No.

How long did you feel it?—I felt it for the remaining part of the week.

Do you bear the marks of it now?—No.

What is the name of the boy that saw you get this beating, who is now at Santry?—James Carney.

Who was the catechist at the school?—Mr. Jones.

How often used he to attend?—Once a week.

Used he to inspect the dormitories?—Yes.

And hear the boys their catechisms, and teach them the scriptures?—Yes.

Did he always do it when he went?—Yes; but he was not there long, there was a man there before him, Mr. King.

Did Mr. King perform these duties?—Yes, but he did not attend very regularly.

What used the boys to wash themselves in, in the morning?—In water.

What vessels held the water?—Buckets that would be up in the bed room the preceding night.

Do you mean the buckets that are in the room for the necessary use of the boys at night?—Yes.

Urinal tubs?—Yes.

Had you any soap to wash yourselves with?—Yes, once a week we got soap.

Examination of
William Lewis,
3 Nov. 1824.

Any towels to dry yourselves with?—Yes.
Was there any other use made of those tubs than that you mention?—Yes, getting of the potatoes up out of the ground for their dinner.
Any other use than that of carrying potatoes?—No.
Was there any other use made of those tubs at night, except for receiving urine?—No.
Suppose a boy had a complaint in his bowels, would he have to go down stairs, or would he use the tub?—Yes, he would use the tub.
In the room?—Yes.
Did that often happen?—Not very often.
Did it happen sometimes?—Yes.
Were those tubs used for the potatoes the next morning?—Yes.
And for washing yourselves?—Yes.
Just the same?—Yes.
Is it so at Santry now?—I believe it is, but I am not sure.
Sure you must know what you wash in, in the morning?—Yes, the bucket.
The same buckets you use at night?—Yes.
Is it there used for any thing besides making water into?—No.
Suppose a boy is ill at night, does he get up and go down stairs?—No.
Where does he go?—To the bucket.
Have you ever known a boy go to the bucket at night, to do his business?—Not in my bed-room.
Have they any where else to go?—No, the doors are locked.
Are the same vessels used at Santry for the potatoes?—I do not rightly know.

Appendix, N° 146.

Further Examination of *William Lewis*, on Oath; Friday, 5th November 1824.

William Lewis,
5 Nov. 1824.

WAS Mr. Payne the master of Ross school when you were there?—Yes.
Did the boys attend the school regularly there?—No.
Was there any particular time of the year at which they were absent more than others?—Yes.
Were any particular boys absent more than others?—Yes, the larger boys were generally kept out working.
During what period of the year?—During the harvest and the sowing of potatoes, and taking up the potatoes, and making hay.
What is the longest time you have ever known any of the boys absent from school, without interruption?—About three weeks or a month.
About how many periods in the year would they be absent?—Four.
Are you quite sure of that?—Yes.
How many boys would be absent for three weeks or a month, during four times in the year?—Twenty or thirty boys.
Are you certain it was so large a number as that?—Yes.
Were the boys allowed the regular times for play during those periods?—No; the moment they had done their breakfast they were taken out into the field, and had no play.
Had they a good ground to play in?—No, the greater part of the play ground was diminished by a wall and cow-shed.
When was that erected?—Last winter.
Was that shed built at the expense of the Society, or was it erected by the master?—I do not know.
Whose cows were put into it?—The master's own.
How many cows?—Twelve or fourteen.
What proportion of the play ground was cut off in this way; a tenth part or a quarter?—Very nigh a quarter of an acre was taken off.
How much space was left afterwards?—A little better than half a quarter of an acre.
Do you mean, that for the purpose of making the shed, they took away two parts out of three?—Yes.
Did any of the boys ever measure it, or how do you speak so accurately?—The master got his ground surveyed not long ago.
Did you see the survey?—I did not see the survey, but I saw a field that was surveyed at an acre, and I could judge by that.
Had the master a large farm?—Yes.
How did he dispose of the produce, for the benefit of the boys?—Yes, partly; he used to send hay and straw to the local committee. I do not know whether he was paid for it or not, but it was an act of civility.
How do you know it was an act of civility?—They used to send him back the dung.
How do you know it was to go there; have you seen it delivered?—Yes, I have seen it going out of the yard, and heard the master telling the steward to send hay and straw to different gentlemen.
What made you know any of those gentlemen were members of the local committee?—I have seen them attend on committee days.
Did he not sell hay and straw to other persons as well as members of the local committee?—No, not to my knowledge.

Do you mean, when he sent hay and straw to any persons, they were all members of the local committee?—The greater part of them.

Who were the others?—Some friends he had in town; people that he was acquainted with.

Who used to drive the carts?—Two apprentices.

Were they the charter school boys?—Yes.

Have you any reason to think the hay and straw were not paid for?—The catechist came into the yard, and asked the master to send him a little straw, if he had any threshed and the master sent it to him.

What reason have you to suppose he did not pay for it?—The reason is, that they never shewed the boys justice; it was an act of civility.

Had you better food on some days than others?—Yes.

On what days was it best?—The local committee days.

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Examination of
William Lewis,
5 Nov. 1824.

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Examination of *Patrick Leonard*, on Oath; Wednesday, 3d November 1824.

WHAT charter school were you at before you came to Santry?—Strangford.

How long were you there?—I think six years.

Who was the master at Strangford at the time you went there?—Mr. Clinton.

Who succeeded him?—Mr. Dunn.

Who succeeded Mr. Dunn?—Mr. Fleming.

Is Mr. Fleming the master there now?—Yes.

Where did Mr. Fleming come from?—From the charter school at Ray and Ross; he was in Ray first, and then Ross, and then Strangford.

When did he come to Strangford?—In 1819.

Were the rules of the Incorporated Society, according to which the charter schools are to be managed, faithfully complied with by the master of Strangford school?—Mr. Dunn was turned out for not complying with them shortly after I left it.

Were not you there under Mr. Fleming?—No.

How long has he been there?—Since 1819.

Have you not been there since 1819?—No; I am not sure of the date at which he went; I left Strangford the 3d of May 1819.

Were you supplied with clothes according to the rules of the Society?—They were furnished from Mr. Cusack, in Dublin.

Were you furnished with them in a proper quantity?—Yes.

And with food?—No; not always.

In what respect was it deficient?—With regard to the milk at nights; we would get broth very frequently.

Used the boys to complain?—Yes, they did to the catechist complain once, and it was remedied for a time; afterwards, when Mr. Thackeray was going round, the master was complained of, and shortly after that he got a trial for a short time, and was turned off; he was found incapable of conducting the school.

What number of boys were at Strangford when you were there?—Forty was the established number.

Were the punishments frequent?—They were very, very severe; the master would strip them to the skin, and beat them with a horse-whip, and sometimes with a jaunting-car whip.

Did you ever see a boy materially injured by being beaten?—I cannot say that.

Have you any reason to suppose the boys were punished with more severity than was due for the offences committed?—With regard to the instrument used and the manner in which it was used, it was too severe.

What number of stripes have you ever seen a boy receive?—I have seen some get two dozen, and sometimes thirty.

Did you ever see a boy punished more than once in a day?—No.

Did you ever see a boy so sore from punishment as to be unable to attend school the next day?—No.

Used the master to punish the boys, or the usher?—Both; but the usher not so frequent or so rigid as the master.

What offence committed by the boys was the most frequent at Strangford?—I cannot immediately recollect; I recollect I was punished for writing a letter for a lad; he ran away, and shortly after his father came to him, and the master said this letter contained a meeting for the father and the lad, that he might run away; but it was for the father to get him an apprenticeship.

Had the boys been brought from Ray to Strangford before you left?—No; shortly after.

Patrick Leonard,
3 Nov. 1824.

Appendix, N° 148.

Examination of *Edward Cochrane*, on Oath; Wednesday, 8th December 1824.

ARE you now at Santry school?—Yes.

As a candidate teacher?—Yes.

How long have you been there?—About three years and two months.

What school did you come from?—Shannon Grove.

Edward Cochrane,
8 Dec. 1824.

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How

Examination of
Edward Cochrane,
8 Dec. 1824.

How long were you there?—Very near four years; I believe it was four years.

How many boys have lately gone from Santry, to situations in life?—Three, in about two months.

Where have they gone?—Two to Mr. Thackeray, as parish clerks and teachers.

Where has the other gone?—I do not recollect.

Does the master of Santry school ever assist in teaching?—Very seldom; he comes into the school sometimes, generally once a day, to give out quills.

But never assists in teaching?—He does now and then, among the small boys, but not the candidate teachers; the present usher we have is incompetent, and not able to teach at all, not anything.

How long has he been with you?—About six weeks, or seven weeks.

Where did he come from?—Stradbally.

What was his name?—Thomas Eustace.

Who was the usher before him?—Leonard, one of our own boys, a candidate teacher.

When did he leave the school?—Three or four months ago.

Who taught you between Leonard leaving and Eustace coming?—No one; only the head boys would assist one another, but there was no one to assist the head boys, at all.

Who taught the little boys?—Two or three of the head boys.

Did Mr. Devine do more then than when he had an usher?—No.

Who was usher before Leonard?—Mr. M'Ghee.

Was Leonard appointed immediately upon Mr. M'Ghee's leaving?—No.

How long intervened?—Very near a month.

How were the candidate teachers instructed then, during that month?—In the same way, by themselves.

What is the objection to Mr. Eustace?—He is not able to teach any of the branches we all learn in; he does not know mensuration, or algebra, or geometry; he teaches the last class of the candidate teachers, the boys that came lately; he is not able to teach the other boys, at all.

Have you made any progress in any of those sciences?—Yes.

Are you able to work algebraic questions?—I am; I have gone through the first six, and the eleventh and twelfth books of Euclid, and through the data, and I am now studying trigonometry.

Under whose guidance did you learn those things?—Partly under Mr. M'Ghee; he taught me a little in mensuration.

Have you done all Euclid yourself?—Yes.

How do you know you were going on properly?—There were one or two boys that have left the school lately, when I had any difficulty, I applied to them.

Do you stand one of the first to go out?—I am fifth or sixth boy.

Do you remember William Hollay, at Santry?—I do.

Do you know what became of him?—He was apprenticed out as a servant, and I heard he was afterwards transported.

For what?—I believe, for robbing his master.

Do you remember James Brooks?—Yes.

Do you know what became of him?—No; he visited the school several times after he left it.

You do not know where he is now?—No; I heard that he robbed his master, and left him; but I believe it was only report.

Do you know any thing of James Mulray?—Yes.

What have you heard of him?—He robbed his master likewise, and was confined in Newgate, and afterwards was released and went to his mother; he came to our school after he got out of Newgate, and Mr Devine gave him a pound note, and he was sent over to England to his mother.

Do you remember Edward Egan?—I remember his coming to the school to see the boys.

Was he apprenticed?—Yes.

What became of him?—He left his master and enlisted.

Do you remember Henry Kelly and Owen Spencer?—I have seen them; Kelly was apprenticed to Mr. Devine.

What became of him?—He enlisted.

What became of Owen Spencer?—He was with the master part of the time, but he was not apprenticed; he was apprenticed to some other gentleman, and he left his master again.

What became of him?—I do not know.

Do you know any thing of James Doyle?—No, I do not.

Do you remember William Griffin?—Yes.

Was he bound out apprentice?—No, he is about the neighbourhood at present.

Did he run away?—I believe Mr. Devine got him his five pounds from the board; he was a very bad boy, a very bad character in the school; he was with a blacksmith about the place.

Did you ever hear of Thomas Jones?—Yes.

What became of him?—He was apprenticed.

Do you know whether he has run away?—No.

Do you know any thing of William Wilson and Matthew Foy?—I do not.

Peter Wade and Christopher Stevens?—No, I do not.

John

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Examination of
Edward Cochrane,
8 Dec. 1824.

John Ryan and John Cathcart?—Yes; both were apprenticed as servants.
Did they come back again to the school after they had been apprenticed?—Yes.
Did they leave their places?—No, they came back to see the boys; they are at present in their places.
They did not run away from their places, that you know of?—No, not that I know.
Do you remember Allen and Mackay?—Yes, I do.
What became of them?—Allen was a candidate teacher; he enlisted in the East India Company.
What did he enlist for?—Mr. Devine and he were not on very good terms; he came from Shannon Grove, where Mr. Devine was before; they were always jarring.
What became of Mackay?—He enlisted too.
He was a candidate teacher?—Yes.
Were the boys mentioned before candidate teachers?—No, none.
Do you know the reason of Mackay enlisting?—No, I do not; he left it before I went there. I have heard it was for the same cause as Allen.
Do you remember James Leonard?—Yes.
What became of him?—He enlisted last June; he is brother to the usher, Henry Leonard.
What did he enlist for?—It was his own wish; he had a great prepossession for the army.
Was he a candidate teacher?—Yes.
Was Mr. Devine absent any time this year?—He was.
How long?—About a month.
Do you know where he went?—To England.
Who was usher at that time?—Leonard, one of the candidate teachers; we had two ushers; each were selected from the candidate teachers, Henry Leonard and Cooper.
What became of Cooper?—He is there now; he is usher over the school department.
During the time that Mr. Devine was absent, did any boys elope?—Two of the candidate teachers enlisted, Leonard and Maher, one of them at least; the other was trying, and he could not be taken, and he eloped.
Was he ever taken again?—No, he did not come back; I believe he is in the north at present.
Does the catechist often come to look at you?—Yes; generally twice a week.
Does he ever catechise you?—No.
Does he ask the boys in the school any questions?—No; he used some time ago, but he does not now; the curate comes now.
Does not Mr. Long ask any questions?—No.
Does Mr. Courtenay catechise the boys?—Yes; Mr. Long never examines the candidate teachers at all.
Does Mr. Courtenay come once a week?—Yes.
Does Mr. Long live far off?—Yes, a good way; two miles, I believe.
And Mr. Courtenay lives handy?—Yes.
You are not in a hurry to get out, if you could get a good master to teach you?—I would rather stay there.

Appendix, N° 149.

Copy of a Letter from the Reverend *Charles Wolseley*, Catechist of the Strangford Charter School, to the Secretary of the Incorporated Society; dated 15th February 1822.

Sir,

I BEG leave to state for your information, and that of the committee of fifteen, that I have been this day called on to visit the charter school of Strangford, upon a very unpleasant affair.

A misunderstanding took place some time ago, between the master and the usher.

The latter considered that a certain portion of the day was at his own disposal, to go when and where he liked; the master insisted, that he should not leave the school at any time, without his knowledge and permission.

I settled the difference at that time; the usher being satisfied with my judgment, that it was necessary for him, while he held his present situation, to be amenable to the authority and regulation of the master, in all things concerning the affairs of the school; that had he such a liberty as he required, he might choose a time to be absent when the master must necessarily be so also; and the boys be thus left without a superintendent.

Since that time, I think the usher has been dissatisfied. Another coolness took place from a remonstrance of the master, on account of the usher being too late out. These things may have been the cause of the present unpleasant occurrence, which took place last night at supper.

Hugh Mackay, the head boy of the first class, had been chastised by the master for a misdemeanour on Sunday last, and last night at supper he refused to take the fresh mutton broth with his bread, which was substituted for milk, the latter being so very scarce at this season of the year. But this change occurred only three or four times this season, and was done, by way of giving a variety to the boys, lest they should be tired of getting the beer too often.

The master reasoned with the boy, and told him, that as no other boy refused it, and he never did so before, and appeared to like it whenever given, that he considered his refusal now arose from mere sulkiness, and that he would chastise him if he would not take it;

Copy of a Letter
from the Rev.
Charles Wolseley,
Catechist of the
Strangford Charter
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Secretary of the
Incorporated
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15 Feb. 1822.

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the boy persisted, saying, the broth was contrary to the rules of the establishment. The master was then going to chastise the boy, when the usher interfered and prevented him. He said he was placed there to see that justice was done to the boys, and that he would support Mackay or any other boy, if the master attempted to chastise them unjustly. High words and altercation ensued before all the boys, and had not the mistress run in and separated them, matters would have been still worse.

This is the statement of the facts, as I heard from them both, when brought before me face to face in the committee room this day.

I told the master that I considered that he had acted irregularly and injudiciously.

He excused himself, saying, that it was impossible for him to procure milk so often for so many boys in this season of the year; that as to the chastisement of the boy, he was led to act as he did, from a conviction, that his disobedience arose from mere sulkiness.

I told the usher also, that I considered his conduct very reprehensible,—that the master was not amenable to him, that he had no authority or right to interfere in the master's duty or management of the school; that in so doing, he in fact made himself master, and that, in saying, that he would defend (against the master) any boy he might think aggrieved, was in fact taking the authority from the master, and destroying all subordination to him, and it would be impossible for him to manage the school in this case, as the boys might at any time rebel against him, with the usher at their head. I pointed out to him, that if he saw any thing contrary to the rules of the establishment, or really reprehensible in the master's conduct, that it was his duty to mention it to the catechist, or write a report of it to the committee of fifteen, but that he should not and must not take the authority into his own hands.

He however persists in saying and thinking that he had acted right, and of course, is ready to act the same scene over again; so that in fact, he remains master of the boys, until some regulation takes place.

Such then being the case, I beg leave to suggest the necessity of taking this matter into serious and immediate consideration; as the school must suffer by every hour of delay.

From what has happened, it appears to me that it would be injurious to the welfare of this school and the interest of the establishment, to allow them to act any longer together; that it is indeed in a great measure impracticable.

The master and mistress have appeared to me to strive to fulfil their duty conscientiously to their employers, and the boys under their care.

And the usher's general conduct has been good.

I remain, Sir,
With respect, yours, faithfully,
(signed) Cha' Wolseley.

To James Adamson, Esq.

Appendix, N° 150.

Copy of a Letter from Mr. Thomas Fleming, Master of the Charter School at Strangford, to the Secretary of the Incorporated Society, dated 18th February 1822.

Sir,

Copy of a Letter
from
Mr. Tho^s Fleming,
Master of the
Charter School at
Strangford, to the
Secretary of the
Incorporated
Society,
18 Feb. 1822.

I FEEL it a painful and very disagreeable part of my duty to be obliged to state to you the following particulars, connected with my present very unpleasant situation, and humbly to solicit your kind attention to me, and that you will be pleased (should you think it necessary) to submit this to the patient and impartial consideration of the Right honourable, &c. the Committee of Fifteen of the Incorporated Society.

I have been under the necessity for some time past of repeatedly remonstrating with Thomas Eustace, the usher of this school, for inattention to the boys; he frequently absenting himself from the school for several hours together, also for remaining out at night beyond my hour of going to bed, which is generally ten o'clock, after which hour I have been often obliged to get up, and give my serving man the keys to let him in. At length, he claimed as a privilege, allowed him by the Incorporated Society, to go where he pleased, and do what he might think proper in the hours not devoted to the education of the children in the school-room, on many of which he had already infringed. It being absolutely necessary for me to attend in those hours to the business of the farm, to going to Downpatrick market (which is near seven miles distant from the school), and to the general concerns of the establishment, I found it necessary to inform the catechist, who read to him, from the Society's book of general rules, what the duties of an usher consist in; to which he (the usher) would not consent, until the catechist informed him he would consult the Society, for their opinion more explicitly. He then consented to improve his attention, which he did for some time in a surly disagreeable manner. Since the above occurrence, and I believe on the 22d or 23d of December last, seemingly overwhelmed with grief, he read to me an extract of a letter, which he stated to have that moment received from an uncle in Dublin, informing him, that his mother was then in the agonies of death, and could not die easy unless she could see him (the usher). He solicited my permission, and an advance of money for travelling expenses, to enable him to see his mother for the last time, to both of which I acceded, and took the liberty of giving him permission on this trying occasion, confining myself to the discharge of his duty, to the neglect of my other business, on condition that he would return in a week at farthest; but he thought proper to continue absent for fifteen days. I have now good reason to suppose, that the affair of his mother's illness was a mere pretence for his going to Dublin, as, according

according to his own account, she was able to make a journey of 57 miles, from Dublin to Kilkenny, the fourth day after his arrival in Dublin.

On the second Sunday after his return from Dublin, he left the school at four o'clock in the evening, and did not return until ten at night. I then told him in a very determined manner, that he was setting a bad example to the boys, in spending his Sunday evenings in idleness, or perhaps worse, for aught I knew, when he should have been present at evening prayers in the school-room; and told him, that if he thought proper to do so again, the loss of his situation must be the consequence. He said, he plainly saw I did not wish to oblige him, as the liberties he had taken were only what might be expected by a young single man. From that time, I observed the children less attentive to me than usual, and sometimes attending to me with a kind of inattention bordering on disrespect, and an apparent want of that good order that had prevailed. Their disrespect continued to increase until Thursday evening last, when the usher forcibly and violently wrested all power and authority out of my hands, and invested himself therewith, as hereafter mentioned.

At this particular season of the year, I have hitherto found it impracticable to raise a sufficient supply of milk; I have five cows giving milk, and two near calving, yet the supply is deficient. I have been obliged to substitute beer for milk, as allowed by the rules of the establishment; and in some instances treacle and butter, with stirabout for breakfast, potatoes being allowed by the new dietary for dinner every day in the week. There has been in a very few instances fresh beef or mutton broth, made from the meat dressed for dinner for my family and servants, given, made up with meal and vegetables in the usual manner, to the children with their bread for supper.

Having a firm conviction that those at present unavoidable deviations have not been injurious to the health of the children, as their appearance will testify, nor have they been practised from sordid motives, the neighbourhood of the school being such, that milk is not to be purchased for any price, I therefore hope that the Right honourable the Incorporated Society will not attach to me an unpardonable degree of culpability, for faults which I am making every exertion to repair, having made an arrangement to change some of my milch cows, and to add to their number, which is always necessary to be done at this season of the year, and have made an engagement with Mr. George Moore of Downpatrick, to get grains for soft feeding from his brewery, so that after a very short time I will have milk enough, and will require no substitute. In summer I can have always the greatest plenty.

To return to the affair with the usher. On Thursday evening last, the children got bread and broth for supper as above stated. Hugh Mackey, one of the most grown boys in the school, the head boy in the first class, and a particular favourite of the usher's, refused to take his portion for the first time; because he did not like it. I then tasted his portion, and considered it very good. He raised his voice, and said, he would not take it, because he should have milk on that evening. I told him the milk was so scarce, that all the boys could not get it that evening, and saw no reason why he should be particular, when all the others were satisfied, and that if he persisted in setting an example of insubordination, I would certainly punish him. He did persist, and I walked to another apartment of the house, and brought a small whip, took him by the arm, and gave him one slap over the shoulders, when the usher rushed from the farther end of the dining hall, pounced between us, pushed me violently back, dragged the boy forcibly from me, and attempted to rescue him out of my hands, declaring that I should not punish that boy, or any other in the school, when he considered it unjust, and that he is placed here by the Incorporated Society for the purpose of interfering should he see it necessary. The struggle between him and me ended by Mrs. Fleming coming into the hall, and taking away the boy. I should have mentioned that immediately on Hugh Mackey's refusal of his broth, it occurred to me that he was sulky, for I had to punish him the Sunday evening before for attempting to force the kitchen door in a very clamorous manner; contrary to the general instructions for no boy to go to the kitchen but on business. During the struggle the usher threw himself continually into the most menacing and provoking attitudes of defiance, for the purpose of tempting me to strike him. From the general tenor of his conduct, and his present usurpation of authority, I find it impossible ever to act in conjunction with him in the management of the school. It is now quite disorganized.

I have with strictest truth endeavoured to state the particulars of this very unpleasant affair, and now submit it to the wisdom of the Right honourable, &c. the Incorporated Society.

And although I must confess to have fallen short in some instances, I have nevertheless made it my constant endeavours to discharge my duty faithfully, for nearly eight years, I have had the honour of being engaged in their service. And have at all times done my utmost, to promote the good character of the several schools over which they have been pleased to place me.

I am, Sir,
Your most obedient and very humble servant,

To James Adamson, Esq.

(signed) Thomas Fleming.

Copy of a Letter
from
Mr. Tho^s Fleming,
Master of the
Charter School at
Strangford, to the
Secretary of the
Incorporated
Society,
18 Feb. 1822.

Appendix, N^o 151.

Copy of a Letter from Mr. *Thomas Eustace*, Usher of the Strangford Charter School, to the Secretary of the Incorporated Society; dated February 21st, 1822.

Sir,

Copy of a Letter
from
Mr. Tho^s Eustace,
Usher of the
Strangford Charter
School, to the
Secretary of
the Incorporated
Society,
21 Feb. 1822.

I CONCEIVE it to be my duty, as usher of this school, to inform the Society how the rule of the same is violated in respect to the dieting of the children. As for *milk*, they *seldom* get it, *when compared to what they are allowed*. I have seen them *for weeks* that they did not get a *drop for breakfast*, but twice or three times; and, when they do get it for dinner or supper, it is so *diluted with water*, that it almost loses its taste. It is all substitutes that are used, such as *butter, treacle and beer*; and I am persuaded that the latter is used as the milk, in respect to dilution. It is impossible for the master to find a sufficiency of milk, whereas, he has reared all his own *beef on the school farm* within this long time back; for the children never get *fresh meat* but when there's a beast slaughtered. It is *salt pork* that is given to the children, with some beef, the broth of which cannot be good. The children also get *stinking salt herrings* for dinner, in lieu of milk, on Saturdays the 2d and 9th instant. I would beg leave to call the attention of the board to an occurrence which took place on *last Thursday night*; the children, instead of getting bread and new milk, as the rules specify, got *bread, and broth, made of the water in which their meat was boiled, for dinner*, which was *pig's feet* and salt pork, with some beef. They said they would prefer their milk to broth, and one of them refused to drink it, when the master declared he would cut him to pieces if he did not drink it that instant, and accordingly he commenced flogging him with a *whip*. I begged of him to allow me to interfere, and went behind the boy with an intent to save him from the strokes, when the master took hold of me by the throat, and declared he would cut me to pieces, and knock my soul out; that he would get me immediately put out of the school, to all of which I never made an unmannerly answer; but when he said he would get me put out of the school, I said, I was in it before him, and perhaps would after. As to the truth of what is here specified, I am ready to be examined before whomever the Society thinks fit. As to what I have said in respect to the children's milk being diluted with water, and even so, they did not get more than the *one-third of what is allowed*, to this the catechist called my attention one day in the dining-hall, and pointed to the milk in the porringer which he held in his hand. The children get the same quantity of beer as of milk.

I remain, Sir,

Your most obedient humble servant,

(signed) *Thomas Eustace*, Usher.

To James Adamson, Esq.

Appendix, N^o 152.

Memorial of Mr. *Thomas Eustace*, Usher of the Charter School, at Strangford, to the Right Honourable and Honourable the Incorporated Society; dated March 3d, 1822.

Humbly Sheweth,

Memorial of
Mr. Tho^s Eustace,
to the Incorporated
Society,
3 March 1822.

THAT Memorialist, on account of interfering with the master of Strangford charter school, in the ill-usage of the children in their diet, which he conceived to be his duty, as usher, has been unprecedentedly dismissed, without an investigation before the local committee. He therefore humbly prays, that the honourable committee will grant him a fair trial before said local committee, when he flatters himself, he will be able to retrieve, with credit, his injured character, which must have been unjustly represented to your honourable committee, to procure his dismissal. The kind consideration of the honourable Board will ever leave Memorialist in duty bound to pray.

(signed) *Thomas Eustace*.

We the undersigned members of the local committee of Strangford charter school, though with extreme reluctance interfering between the Incorporated Society and their servants, yet from particular circumstances in this case, and for the advantage of the school, beg most earnestly to recommend a public investigation of the matter.

(signed)

Alan Bell,

Henry Leslie,

Edmond Curtis,

J. W. Maxwell.

Appendix, N^o 153.

Copy of a letter from the Rev. *Charles Wolseley*, Catechist of the Strangford Charter School, to the Secretary of the Incorporated Society; dated 13th March 1822.

Sir,

Letter from Rev.
Charles Wolseley,
to Secretary of the
Incorporated
Society

ENCLOSED, I send you the report of the local committee of the charter school of Strangford, met on the 12th of March 1822; and return the late usher's letter of complaint against the master.

I also send a statement, voluntarily sworn to by the master, after our report was finished, and which, it was considered, might be transmitted for the inspection of the committee of fifteen.

As

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Letter from Rev.
Charles Wolseley,
to Secretary of
the Incorporated
Society.

As to the letter of the late usher, I consider it very malicious containing many falsehoods, and the truth greatly exaggerated, as was proved by evidence on oath; so much so, that it was considered unnecessary to put Eliza Heyland to her oath; in regard to the paper I also enclose, to stamp his moral character, and to prove him unworthy to hold any situation under the Incorporated Society. The master has certainly deviated from the rules of the establishment, and deserved the reprimand given him; and if it should seem proper to the committee of fifteen to retain him in his present situation, it should be, in my humble opinion, on the sole condition that he would strictly observe the rules and regulations of the establishment in future; and the servants should be ready and prepared, whenever called on, to prove on oath, whether the established rules have or have not been strictly observed by the master and mistress.

I beg leave to observe, that the general conduct of the master and mistress is, in my opinion, praiseworthy, as they give their whole time and attention to the care of the boys, and the concerns of the establishment; never being absent from the school except at public worship or market, or some necessary business of the establishment.

The master has greatly improved the farm, at a considerable expense to himself; and besides the 15 acres he kept in pasturage for the cows, he had three acres of clover in the six acres he holds, adjoining the school lands, for which he pays 3*l.* per annum; and his hay, to my certain knowledge, has cost him upwards of 40*l.* this season, besides a quantity of other things given to the cattle.

As to the diet of the boys, I have always seen plenty before them; and I think they were well fed and well clothed, much better than most of them would be when they leave the school. The neglect, as to change of linen, was inexcusable; the boys, during the winter, got only one change of shirts in the week; as they have three or four a piece, the general rule might have been very easily observed.

I remain, Sir, with great respect, very faithfully yours,

To James Adamson, Esq.

(signed) *Cha^r Wolseley.*

Appendix, N^o 154.

Statement of Mr. *Thomas Fleming*, Master of the Strangford Charter School,
referred to in the preceding Letter.

AN Account of Beef and Mutton purchased and slaughtered by me for the use of this Establishment; from the 28th September 1821, to the 8th of March 1822, a period of 23 weeks.

											<i>lbs.</i>
1821 : Sept. 29.	Purchased in Downpatrick, of mutton	-	-	-	-	-	-	-	-	-	67
Oct. 5.	Killed a sheep, which weighed	-	-	-	-	-	-	-	-	-	72
12.	Slaughtered a cow, which weighed	-	-	-	-	-	-	-	-	-	420
27.	Purchased mutton in Downpatrick	-	-	-	-	-	-	-	-	-	69
Nov. 9.	Slaughtered a heifer, weighed	-	-	-	-	-	-	-	-	-	280
Dec. 1.	Purchased in Downpatrick a side of beef, weight	-	-	-	-	-	-	-	-	-	420
21.	Killed a beef cow, which weighed	-	-	-	-	-	-	-	-	-	448
22.	Purchased in Down a quarter of mutton, weight	-	-	-	-	-	-	-	-	-	16
1822 : Jan. 18.	Purchased from a butcher who attends Strangford, of mutton	-	-	-	-	-	-	-	-	-	33
23.	Purchased from same person, mutton	-	-	-	-	-	-	-	-	-	84
30.	D ^o - - - d ^o - - - d ^o	-	-	-	-	-	-	-	-	-	28
Feb. 7.	D ^o - - - d ^o - - - d ^o	-	-	-	-	-	-	-	-	-	52
13.	D ^o - - - d ^o - - - d ^o	-	-	-	-	-	-	-	-	-	49
22.	D ^o - - - d ^o - - - d ^o	-	-	-	-	-	-	-	-	-	47
March 1.	D ^o - - - d ^o - - - d ^o	-	-	-	-	-	-	-	-	-	56
	From a person who called with it to the house	-	-	-	-	-	-	-	-	-	26
8.	From the above-mentioned butcher	-	-	-	-	-	-	-	-	-	50
Total - - - -											2,217 <i>lbs.</i>

Statement of Mr.
Thomas Fleming.

Now, 2,217 pounds divided by 23, gives 96 for each week. The average number of children in the house during that period was 63, who are allowed one pound of meat each in the week; consequently, 63 to be taken from 96, leaves a residue of 33 pounds per week towards supplying my family, consisting then of three persons (myself, my wife and usher), and six servants,* and towards allowing for bone in the children's share; where the supply of beef and mutton fell short, it has been made up in pork to the general establishment.

To the best of my knowledge and belief, the above account is true, and the representation just.

Voluntarily sworn to by me, }
this 12th day of March 1822. }

(signed) *Thomas Fleming.*

As included and embodied in the accompanying statement, signed by the Rev. Edward Montgomery.

* N. B. Two are men servants, one a labourer, and the other an apprentice.

(signed) *Tho^s Fleming.*

Appendix, N^o 155.

Examinations taken by the Local Committee of the Strangford Charter School,
in March, 1822.

Usher's Examination, on oath.

Examinations by the
Local Committee
of the Strangford
Charter School.

- 1st Charge.—The children seldom get milk compared with what they ought to do.
2d Charge.—The milk was diluted with water, to a great degree beyond what is allowed by the rules of the Society.
3d Charge.—Butter, treacle and beer were used, instead of milk.
4th Charge.—The boys got salt beef, and salt pork, always, except on Sundays; and the salt pork water was made into broth, for their use.
5th Charge.—Salt herrings were given, instead of milk.
6th Charge.—Did not get clean shirts, except on Sundays.

When you state the children did not get milk for weeks, do you mean to say for two, or more weeks?—They did not get milk for several weeks at breakfast, except on Sundays.

When you state two weeks, do you mean to say two weeks in succession?—Two weeks in succession, except Sunday.

What was substituted?—Treacle, beer, and butter.

Did you see any order or permission hung up in the dining hall, permitting such substitutes?—I did not.

Did similar occurrences take place, except during the two weeks above stated?—Yes, frequently, since Christmas.

Do you swear the milk was much diluted with water?—Yes; milk could scarcely be tasted in it.

What quantity of water do you suppose was in it?—More than one half; I am sure it was more than one half water.

Do you swear that butter milk, and new milk, were more than one half water?—I do believe they were both more than one half water.

Did you report that you observed such a deficiency of milk?—I did not; the catechist observed the milk was mostly water; it was butter milk, and he turned the tin aside to shew me how little milk was in the tin.

When was this?—It was previous to the beating of the boy, on the 14th ult.

Why did you not report it?—The catechist saw it.

You say substitutes were used; what kind, and when?—Butter, beer and treacle, at breakfast, and sometimes at supper.

Was there any permission given to use these substitutes?—I do not know, I never saw it.

[Here followed an examination into the number of beef cows kept on the farm by the master, the quantity of land he holds, the number of cows kept, &c.; when it appeared there are 20 acres attached to the school, and that the master holds six acres of bad land, from Mr. Wolseley the catechist, at 3*l.* per acre; that he has six milch cows, &c. &c. all which seems to signify very little as to the question, whether the children got their milk according to the rules of the Society.]

Do you say the children never got fresh meat except when a cow was killed?—They got fresh meat sometimes on Sundays; I do not recollect that they got fresh meat on Thursdays, since Mr. Fleming came here.

Did they ever get fresh meat on Thursdays, before Mr. Fleming came here?—They did.

What did they get on Thursdays?—Salt pork, with some beef.

Might it not have been the beef brought in on the Friday previous, and salted, so as to keep it fit for use on the following Thursday?—I think it was not, it was so very salt.

Did the catechist ever see the children dine?—Was often present.

Do you remember the 14th of February being Thursday?—I do.

What was the broth made of?—I believe it was made of pigs feet; it was fat.

Did the children object to it, and how many?—They did, six or seven objected to it; one said, it had not the taste of broth.

Did the master beat the boy who objected?—He struck him twice with a whip, and said, he would cut the life out of him; I put my hand between him and the third blow, when the master pushed me with his knuckles to my throat, half way down the hall, and repeatedly said, don't strike me, in order to make the boys believe I was going to strike him. I did not say any thing unmannerly to him, and left the hall.

Did the boys get their allowance of milk?—They did not get one-third of it.

Did they get their allowance of meat?—On Thursdays they did not get three ounces of meat.

Did you see it weighed?—I did not.

How do you know it then?—I saw half a pound of raw beef cut at Clontarf charter school, boiled, and the allowances cut by it.

Did they get beef and pork together?—They did.

Did the catechist often see them at dinner?—He did.

Did

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Examinations
by the
Local Committee
of the Strangford
Charter School.

Did the boys get herrings at supper?—Twice, instead of milk.
Were they sweet?—They were not.
Was the salt meat sweet?—I have seen it not sweet.
How do you know it was not sweet?—By the smell.

Examination of *Elizabeth Heyland*, cook maid.

DID you make the broth on the 14th February, for supper, and what of?—I did; there was a leg of mutton in the parlour for dinner, and after they had dined, I boiled what was left in more water, with that in which it was first boiled.

Did you add any thing to it?—I added one head of greens, an onion, and oatmeal.

Did you think that would make a sufficiency of good broth for 63 boys?—(I believe she said,) she thought it would.

[Other servants were called in, and examined about the herrings, who said they were sweet; but it was allowed, that the boys got salt pork and salt beef; that the water of it was boiled into broth. It was sworn, that the broth laid up for Mr. Wolseley to taste, was the same made on the 14th, and he approved of it; and it appeared to have been in the safe keeping of the mistress until he saw it. That the mistress always prepared the milk herself, &c. &c.]

Sir,

In case it is thought necessary to examine the usher in Dublin, the foregoing is a copy of the notes I took at the time, as nearly as possible, and it may serve to enable the committee to see whether the usher will tell the same story in Dublin, and thus judge of what credit is due to him.

I remain, Sir, your obedient servant,

To Mr. Adamson.

(signed) *Edmond Curtis.*

Appendix, N° 156.

Extract from the Report of the Local Committee of Strangford Charter School, for the half-year ending 24th June 1822; dated 5th July 1822.

ON examining the books of the school, the local committee observe, that 23 boys were admitted between the 16th of May 1821, and the 22d of May 1822; and it appears that 19 of those boys came from the neighbourhood of Portadown. The local committee express their surprise at this circumstance and feel it their duty more particularly to call the attention of the committee of fifteen, to such an occurrence, when it further appears that the doors of this establishment seem for the most part closed to every recommendation, excepting from the quarter above alluded to. The local committee are informed that several applications for admission of destitute orphans, respectably certified, have been forwarded from the neighbouring parishes, without success; and they deem it worthy of remark, that it is to these parishes that the establishment is indebted for the apprenticing of children, whereas it does not appear that the neighbourhood of Portadown has ever relieved the establishment by drawing from it one apprentice. The local committee feel it incumbent on them to remonstrate and enter their protest against such undue influence; having the interests of the establishment at heart, they are ever ready to forward the views of the committee of fifteen, but they cannot remain silent any longer upon a subject of such importance.

Extract from
Report of Local
Committee of
Strangford Charter
School.

Appendix, N° 157.

Resolution of the Committee of Fifteen, in reference to the preceding Report.

Read a Report of the Local Committee of the Strangford Charter School;
dated 5th July 1822.

Resolved,

THAT the local committee be informed in answer to an observation in their said report, that children admitted into the schools have uniformly been selected from the most distressing cases laid before the committee of fifteen, according to their best judgment, and that the charge of "undue influence," is unwarranted and unjustifiable.

Resolution of
Committee
of Fifteen.

Appendix, N° 158.

Report of the Local Committee of the Strangford Charter School ; dated
2d September 1822.

Report of
Local Committee
of Strangford
Charter School.

WE the members of the local committee of Strangford charter school, met on Monday the 2d September 1822, take this opportunity of expressing our surprise and regret that any report from us should be considered by the committee of fifteen as *unwarranted* and *unjustifiable*.

Aware that those terms are wholly inapplicable to us, and fully impressed with the necessity of the remonstrance contained in our last report of the fifth of July, in which we are confident of being borne out by the facts to be found on the books of the society, We now declare it a duty we owe to ourselves and the establishment over which we preside as local guardians, to urge further consideration of the matter, and we are of opinion that a full statement of the case should be laid before the Lord Lieutenant, hoping that such proceedings may lead to investigation.

(signed) *Edw. Montgomery,*
Henry Leslie,
Charles Wolseley,
Rich^d Rice,
And. Nugent,
James Blackwood
R. T. Anderson.

Appendix, N° 159.

Order of the Committee of Fifteen, in reference to the preceding Report.
September 11, 1822.

Order of
the Committee of
Fifteen.

ORDERED, That the following observations on the remonstrance of the local committee of Strangford school, dated 2d of September instant, be transmitted to them :—

When the committee of fifteen dictated their reply to the observations contained in the Strangford report of the 5th of July last, it appeared to them that the committee of that school had forgotten that they were a "local" one, and constituted for specific *local* purposes; that they had assumed a kind of right of dictating to the committee of fifteen on the subject of the admission of children, and of pointing out from what district of the country children should be sent to that establishment. *This* the committee of fifteen considered an unauthorized, and, consequently, an unwarrantable infringement upon their powers; and the local committee of Strangford having charged the committee of fifteen (almost *totidem verbis*) with having suffered themselves to be governed by undue influence, the committee of fifteen, feeling most deeply how little ground there existed for such a charge, pronounced it, and still do confidently pronounce it, unjustifiable.

Now what are the grounds of this strong animadversion made by the Strangford committee?—They are these. There are on the list of boys admitted into that school within the last two years, the names of 18 or 20, who appear there to have been admitted from one district, and mostly under the recommendation of one person or family. Granted; the local committee are fully borne out in the assertion, that such is the fact, on the face of the books of the Society and of the school, nor have they been contradicted on the subject; but supposing the numbers thus circumstanced were even double or treble what they are, whence arises the right of the local committee to sit in judgment as such upon the point? the originating causes of which it is presumed impossible for them to be acquainted with. Such conduct is wholly foreign to the duty they have undertaken, which is to see that the school itself is conducted in conformity with the regulations laid down by the committee of fifteen, and not to scrutinize from whence its poor inmates may chance to be supplied. It is a power which the committee of fifteen are not disposed to vest any local committee with. Were it to become known to any local committee or any member thereof, that persons had been imposed upon the committee of fifteen, as entitled to their commiseration, who were not, in reality, objects; in such a case it would be the duty of every friend to the Incorporated Society, to put its committee on their guard, and such information would be thankfully received and acted upon by the committee of fifteen. But in the present case there does not appear to be a shadow of this nature even hinted at. If there are no grounds for hinting at imposition, what can justify the grave charge of *undue influence* being exercised over persons holding the rank and character and situation in life, which the committee of fifteen do? Surely nothing.

The committee of fifteen have good cause to believe, that had it been deemed matter of any consequence, the actual recommendation of the greater part of those boys alluded to in the Strangford report would be found different, in point of name, situation, &c. from what appears

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Order of
the Committee of
Fifteen.

appears nominally most prominent in the transaction; under these impressions, the committee of fifteen cannot but consider that the local committee of Strangford, have taken a line of action beyond what the specific purpose for which local committees are constituted, will be found to warrant their doing; and have applied to the committee of fifteen, terms of animadversion which the circumstances are far from justifying. But the Strangford committee seem chiefly to feel, that other recommendations have been attended to in preference to some of those sent from that quarter; it may be so; it is far from improbable, that in the multitude of cases brought before the committee of fifteen, those from the vicinity of Strangford, may have been out-done in wretchedness; but this and this only, the committee of fifteen feel themselves again called on to say, gives a preference in their eyes. The committee of fifteen have only to add, that they can have no objection to an investigation of their conduct being instituted before the highest authority.

Appendix, N° 160.

Copy of a Letter from the Local Committee of the Strangford Charter School to the Committee of the Incorporated Society, dated October 4, 1822.

IN reply to the observations of the committee of fifteen, transmitted to us and bearing date Sept. 11th, 1822, we feel called upon to state, that in no part of our late remonstrance can it appear, that we "had assumed a kind of right of dictating to the committee of fifteen on the subject of the admission of children." From documents which, in our circumscribed, "specific," "local," capacity, we were called upon to examine, it appeared to us that an abuse existed, against which we conceived it to be our duty to put the "committee on their guard," and therefore called their attention to certain influence, which for the last year seemed tantamount to "pointing out from what district of the "country children should be sent to this establishment." How far, in thus acting, we may have outstepped the bounds of our *local* duty, we cannot pretend to judge; but if, in the capacity of a local committee, our line of action has been "unwarranted and unjustifiable," it is now for us, as humble members of the community, as persons interested in the welfare of a national institution, and above all as a portion of that public at whose expense the establishment is supported, to address those persons holding the rank and character, and situation in life which the committee of fifteen do, and confidently to assert, that a strict sense of duty alone prompted our remonstrance. As to the observation, that the "*actual* recommendation of the greater part of those boys alluded to being "found different in point of name, situation, &c. from what appears *nominally* most prominent in the transaction," we confess our inability to comprehend it. It would be dangerous on our part to say, that the registry books of this establishment were otherwise than true, and under such an impression, we have only to conclude, however extraordinary it may appear, "that in the multitude of cases brought before the committee of fifteen," those from the parish of Segoe, near the post town of Portadown, in the county Armagh, have not "been outdone in wretchedness."

Letter from
Local Committee
of Strangford
Charter School,
to Committee of
Incorporated
Society.

(signed) *Edw. Montgomery, Chairman,*
And. Nugent,
M. Forde,
James Blackwood,
R. T. Anderson,
James A. Auchinleck,
Rich^d Maunsell,
Henry Leslie.

Appendix, N^o 161.

ABSTRACT from the Applications for Admission

N ^o	Name of Child.	Name of Parents; distinguishing Parents applying for Child's admission.		Religion of Father or Mother.	Name of Relation applying for Child's Admission.
		Father.	Mother.		
1.	John Hickey -	- not living -	{ Sarah Hickey (applied) - }	Roman Catholics - -	- - -
2.	Thomas Cameron -	- not living -	{ Mary Cameron (applied) - }	Protestants - -	- - -
3.	Barney Hickey -	- not living -	{ Sally Hickey (applied) - }	Roman Catholics - -	- - -
4.	William Erskine -	- not living -	{ Elizabeth Erskine (applied) - }	{ Father a Presbyterian, Mother a Protestant - }	- - -
5.	David Ware -	- not living -	- not living -	Protestants - -	Jane Joyce, aunt
6.	James Manece -	- not living -	Rose Farrell -	Roman Catholics - -	- - -
7.	James Henry Sandys	James Sandys -	{ Eliz. M. Corwill (applied) - }	{ Father a Presbyterian, Mother a Roman Catholic }	- - -
8.	William Hamilton	William Hamilton	{ Mary Hamilton (applied) - }	Protestants - -	- - -
9.	John Crenor -	- not living -	{ Margaret Crenor (applied) - }	Protestants - -	- - -
10.	William Sheerin -	{ Thomas Sheerin (applied) - }	Sally Sheerin -	Protestants - -	- - -
11.	Robert Patten -	- not living -	- not living -	Protestants - -	Eliz Patten, sister
12.	Wm. Mannaboney	Wm. Mannaboney	{ Sarah Mannaboney (applied) - }	Protestants - -	- - -
13.	John Rayne -	- not living -	- not living -	{ Father a Protestant, Mother a Roman Catholic }	{ M. Lappin, grandmother }
14.	John Porter -	- not living -	Jane Porter (applied)	{ Father a Protestant, Mother a Roman Catholic }	- - -
15.	George Dickson -	G. Dickson (applied)	- not living -	Protestants - -	- - -
16.	Robert Read -	- not living -	- not living -	Protestants - -	W. Read, brother
17.	John Maguire -	Hugh Maguire -	{ Mabb Maguire (applied) - }	Roman Catholics - -	- - -
18.	Hugh Maguire -	Hugh Maguire -	{ Mabb Maguire (applied) - }	Roman Catholics - -	- - -
19.	William Stewart -	- not living -	{ Ann Stewart (applied) - }	{ Father a Roman Catholic, Mother a Protestant - }	- - -

Appendix, N° 161.

of Children into the Strangford Charter School.

Age of Child. Years.	Name of Parish.	Date of Receipt of Application for Admission.	Date of Admission.	Names of Persons by whom recommended.
8	Seagoe - -	May - 1821	10th May - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
7½	Seagoe - -	June - 1821	13th June - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6½	Seagoe - -	29th August 1821	5th Sept. - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8	Seagoe - -	12th Sept. - 1821	19th Sept. - 1821	{ W. Blacker and S. Blacker, minister of Seagoe.
9½	Tullylish - -	8th October 1821	17th October 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6½	Seagoe - -	20th October 1821	27th Feb. - 1822	Lucinda Blacker.
7½	Tullylish - -	30th October 1821	27th Feb. - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8	Seagoe - -	23d January 1822	- - - -	Lucinda Blacker.
6	Seagoe - -	23d January 1822	- - - -	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8½	Seagoe - -	25th January 1822	- - - -	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
7	Seagoe - -	8th March 1822	- - - -	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
7	Seagoe - -	12th March 1822	20th March 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
7	Seagoe - -	25th March 1822	17th April - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8	Drumcree - -	26th March 1822	17th April - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6	Seagoe - -	17th April - 1822	8th May - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
9½	Tullylish - -	17th April - 1822	24th April - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6	Seagoe - -	2d May - 1822	8th May - 1822	{ Lucinda Blacker and J. Beaty, curate of Seagoe.
8	Seagoe - -	2d May - 1822	8th May - 1822	{ Lucinda Blacker and J. Beaty, curate of Seagoe.
9	Seagoe - -	2d May - 1822	8th May - 1822	{ Lucinda Blacker and J. Beaty, curate of Seagoe.

Appendix, N° 162. - - - - -

ABSTRACT from the Applications for Admission

N°.	Name of Child.	Name of Parents; distinguishing Parents applying for Child's Admission.		Religion of Father or Mother.	Name of Relation applying for Child's Admission.
		Father.	Mother.		
1.	Anne Fox - -	Denis Fox - -	Nancy Fox applied	Roman Catholic - -	- - -
2.	Sarah Fox - -	Denis Fox - -	Anne Fox - d°	Roman Catholic - -	- - -
3.	Caroline Fox -	Denis Fox - -	Anne Fox - d°	Roman Catholic - -	- - -
4.	Ellen Lemon -	- not living -	Jane Reily - d°	Protestant - - -	- - -
5.	Mary Erskine -	- not living -	Eliz. Erskine - d°	Protestant - - -	- - -
6.	Elizabeth Macan, or Moneypenny }	John Moneypenny	Elizabeth Macan d°	Protestants - - -	- - -
7.	Catherine Hanlon	John Hanlon -	Mary Hanlon d°	{ Father a Roman Catholic Mother a Protestant - }	- - -
8.	Margaret Rice -	John Rice - -	Catherine Rice d°	{ Father a Protestant - Mother a Roman Catholic }	- - -
9.	Anne Handlin -	John Handlin -	Mary Handlin d°	{ Father Roman Catholic Mother Protestant - }	- - -
10.	Rachael Gray -	Robert Gray -	Jane Gray - d°	Protestants - - -	- - -
11.	Letitia Fox - -	Denis Fox - -	Nancy Fox - d°	Roman Catholic - -	- - -
12.	Mary Patten -	- not living -	- not living -	Protestants - - -	{ Eliz. Patten, sister. }
13.	Margaret M'Cann	John M'Cann -	Marg. M'Cann d°	Roman Catholic - -	- - -
14.	Eliza M'Cann -	John M'Cann -	Marg. M'Cann d°	Roman Catholic - -	- - -
15.	Fanny M'Cormick	- not living -	Mary Dilworth d°	Protestants - - -	- - -
16.	Ellen Farley -	Francis Farley applied	Anne Farley -	Protestants - - -	- - -

Appendix, N° 162.

of Children into the Dundalk Charter School.

Age of Child. Years.	Name of Parish.	Date of Receipt of Application for Admission.	Date of Admission.	Name of Persons by whom recommended.
8	Seagoe - -	May - 1821	10th May - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
9	Seagoe - -	June - 1821	13th June - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
10	Seagoe - -	30th June - 1821	4th July - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
7	Seagoe - -	- - - -	4th July - 1821	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
9	Seagoe - -	12th Sept. - 1821	19th Sept. - 1821	{ William Blacker and S. Blacker, minister of Seagoe.
8	Seagoe - -	21st Sept. - 1821	26th Sept. - 1821	{ William Blacker and S. Blacker, minister of Seagoe.
7	Seagoe - -	21st Sept. - 1821	26th Sept. - 1821	{ William Blacker and S. Blacker, minister of Seagoe.
9	Seagoe - -	13th October 1821	17th October 1821	Lucinda Blacker.
6	Seagoe - -	7th Nov. - 1821	16th January 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6½	Seagoe - -	7th Nov. 1821	16th January 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8	Seagoe - -	7th Nov. - 1821	27th February 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
8	Seagoe - -	8th March - 1822	- - - -	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6½	Drumcree - -	24th April - 1822	April - 1822	{ Lucinda Blacker and R. Henry, curate of Drumcree.
8	Drumcree - -	24th April - 1822	April - 1822	{ Lucinda Blacker and R. Henry, curate of Drumcree.
8	Seagoe - -	10th May - 1822	24th July - 1822	{ Lucinda Blacker and S. Blacker, minister of Seagoe.
6½	Drumcree - -	27th Dec. - 1822	14th January 1823	{ Lucinda Blacker and R. Henry, curate of Drumcree.

Appendix, N° 163.

Extract from the Report of the Local Committee of the Strangford Charter School, for the year ending the 5th January 1823; dated 14th February 1823.

Extract from
Report of Local
Committee of the
Strangford
Charter School.

THE progress of the senior classes in the several branches of their education, has not been such as might be expected, their improvement being scarcely perceptible; but that of the junior classes has been very considerable. In the senior classes, however, the 18 boys who came from Dublin were exceedingly deficient in their education. Early in the year the master was reprimanded for some deviations from the general rules of the establishment for dieting the boys; but we have found his conduct since, in that and every other respect, proper and satisfactory.

Appendix, N° 164.

Extract from the Report of the Local Committee of the Strangford Charter School, for the half-year ending the 25th December 1823; dated 21st January 1824.

Extract from
Report of Local
Committee of the
Strangford
Charter School.

WE beg leave to observe, that nearly four months have elapsed since the boys should have received their new clothes; and having no change, and their shoes worn out, the greater part have been prevented for a length of time from attending divine service; and the master obliged thereby to stay at home to take care of them. From the general good conduct and exertions of the master and usher to fulfil their duty, especially as to the education of the boys, during the last half-year, we strongly recommend that the premiums for the whole year past should be granted to the master and usher; for from the manifest improvement and general good answering of the boys at the last examination, we do sincerely think that they are at present justly entitled to their usual premiums.

Appendix, N° 165.

Copy of a Letter from the Rev. George Jones, Catechist of New Ross Charter School, to the Secretary of the Incorporated Society; dated 10th December 1824.

Letter from
Rev. George Jones,
to Secretary of
Incorporated
Society.

Sir,
I attended at the charter school on Tuesday, in consequence of a requisition from the master, to examine into the circumstances connected with the punishment of a boy named John Lark, by the usher Mr. Egan. As far as I could find, the boy was guilty of nothing that called for punishment so severe as that inflicted, his crime being his putting his shoes on the breakfast table, in order to put strings in them. It does not appear that the usher desired the boy to take down his shoes, but struck him with a whip: the boy having cried aloud, the usher repeated his punishment, and continued to do so, until he had inflicted very severe stripes on the shoulders of the boy. I examined the boy's shoulders, and found them much marked, having the appearance of having received most severe punishment. I consulted with Mr. Morgan, the rector of New Ross, and he recommends this statement being made. I made a minute of the circumstance in the visitor's book. In great haste,

To James Adamson, Esq.

Your obliged servant,
(signed) *George Jones.*

Appendix, N° 166.

Copy of a Letter from Mr. Maurice Egan, Usher of the New Ross Charter School, to the Secretary of the Incorporated Society; dated 13th December 1824.

Letter from
Mr. Maurice Egan,
to Secretary of the
Incorporated
Society.

Sir,
AS I understand that the Reverend Mr. Morgan has considered it his duty to report to the committee of fifteen, that as usher of this school I have acted with severity towards the children placed under my care, I avail myself of this opportunity to say a few words relative to the charge which has been made against me, which I trust you will have the goodness to lay before the Board on Wednesday next.

It is now nearly two years since I was appointed usher of this school, during which time I have uniformly and unremittingly endeavoured to discharge my duty conscientiously, and with a sincere desire to instruct to the best of my power the children over whom I have been placed. In the performance of this task, however, I have met with some difficulties. Boys of stubborn and intractable dispositions I have found it very hard to govern, and have been therefore obliged to resort to severer measures than in ordinary cases would be deemed proper, particularly since the arrival of some boys from the Foundling Hospital, most of whom at first were quite ungovernable, and evinced an impatience of controul very destructive of school discipline. On this account, I considered myself called upon, in order to preserve proper order in the school, and to prevent their example from being imitated, to pursue a line of conduct which has subjected me to censure, and created an unfavourable impression;—boys of the description above alluded to, being very prone to magnify

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magnify even the slightest chastisement into the most unfeeling severity. I would however beg leave to say, that conscious of the influence of kind treatment, I have ever been inclined to adopt it when it was likely to be attended with success. Before I conclude, I would wish humbly to state, that if the committee of fifteen will give me a trial in some smaller establishment, an occurrence of the same kind shall not again take place. I have now, Sir, stated the motives by which my conduct has been influenced, and will only remark what I trust will not be unattended to, that boys at school are generally found to consider as severe, those teachers who are most interested in forwarding their instruction and improvement.

Letter from
Mr. Maurice Egan,
to Secretary of the
Incorporated
Society.

I am, Sir,
With sentiments of great respect, your very humble servant,
(signed) Maurice Egan.

To James Adamson, Esq.

Appendix, N° 167.

A RETURN of the Number of Children of Six Years old now in the Boarding Schools of the Incorporated Society, including those upon the Ranelagh and Pocke Funds, and similar Returns of Children of 7, 8 and 9, and so upwards, distinguishing Boys from Girls.

SCHOOLS.	AGES.															Total Boys.	Total Girls.
	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20, and upwards.		
1. * Ardraccon -	2	5	9	12	6	8	1	2	2	2	4	3	-	-	-	56	-
2. † Arklow temporary infirmary -	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3. * Athlone -	-	1	3	4	4	5	-	-	-	-	-	-	1	-	-	18	-
4. † Ballycastle -	-	2	2	8	12	11	10	11	3	4	4	2	-	-	-	72	-
5. † Baggott Street -	-	-	1	1	-	-	-	4	10	12	12	9	1	-	3	59	-
6. * Cashel -	1	8	7	8	6	4	12	5	4	6	11	3	3	3	-	81	-
7. * Clontarf -	3	11	13	26	21	10	11	8	4	8	4	1	2	1	7	130	-
8. * Castledermot -	6	8	7	7	11	7	11	2	3	2	2	2	1	-	-	69	-
9. † Charleville -	1	1	3	5	8	6	17	4	5	3	1	-	-	-	-	54	-
10. † Celbridge -	5	8	9	13	13	7	4	23	9	8	19	6	4	3	-	131	-
11. † Dundalk -	2	5	10	8	8	8	12	4	7	13	11	7	4	1	-	100	-
12. † Dunkerrin -	1	4	4	13	18	24	23	4	5	3	-	-	-	-	-	99	-
13. * Farra -	-	5	15	18	16	10	20	15	3	4	3	-	-	-	-	109	-
14. * Innishannon -	1	6	5	4	4	6	8	7	8	10	8	1	2	1	-	71	-
15. † Kevin Street -	12	18	17	17	19	25	16	19	16	11	13	10	6	7	8	214	-
16. * Longford -	-	2	2	7	2	4	-	-	2	3	-	2	1	2	1	28	-
17. * Lintown Factory -	-	-	-	-	-	-	1	2	6	1	5	5	-	2	1	23	-
18. † Monastereven -	2	2	6	22	20	14	8	16	13	13	9	2	2	3	1	133	-
19. † Monivea -	1	2	1	3	6	14	7	13	13	8	13	4	1	-	1	87	-
20. * Ross -	5	12	10	13	13	8	11	4	8	4	2	-	-	-	-	90	-
21. † Roscommon -	-	3	5	-	4	-	-	1	-	2	2	1	-	-	-	18	-
22. * Stradbally -	1	3	2	13	13	5	9	12	3	5	3	8	5	1	-	83	-
23. * Strangford -	1	5	4	12	8	13	5	3	3	8	8	8	1	2	2	83	-
24. * Santry -	2	2	3	7	9	6	8	14	9	13	12	8	5	2	-	100	-
25. * Sligo -	1	7	15	4	2	3	2	6	11	20	5	3	2	1	-	82	-
26. * Shannon Grove -	-	-	1	3	28	11	10	-	1	2	6	3	6	3	4	78	-
27. * Waterford -	-	-	-	2	5	8	15	13	4	2	2	3	1	2	1	58	-
	47	120	154	230	256	217	221	192	152	167	159	108	48	34	38	1,159	984
	1,437							706									

N. B.—Thus * marked are Boys, thus † are Girls Schools.

I certify the above to be correct and true.

19th January 1825.

(signed) Jas. Adamson, Sec.

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Appendix, N° 168.

Number of
Eloperments, from
1800 to 1824.

RETURN of the Number of Eloperments that have taken place from each of the Schools of the
Incorporated Society, from the Year 1800 to the Year 1824.

N°	SCHOOLS.	TOTAL.
1.	Ardbracon - - - - -	55
2.	Arklow - - - - -	3
3.	Athlone - - - - -	18
4.	Ballycastle - - - - -	4
5.	Ballykelly - - - - -	12
6.	Ballinrobe - - - - -	1
7.	Baggot-street - - - - -	13
8.	Cashel - - - - -	57
9.	Clontarf - - - - -	74
10.	Celbridge - - - - -	4
11.	Castlebar - - - - -	3
12.	Castledermot - - - - -	40
13.	Castlemartyr - - - - -	27
14.	Creggane - - - - -	6
15.	Clonmel - - - - -	29
16.	Charleville - - - - -	5
17.	Charlemont Street - - - - -	2
18.	Dundalk - - - - -	9
19.	Dunkerrin - - - - -	1
20.	Dunmanway - - - - -	2
21.	Farra - - - - -	26
22.	Innishannon - - - - -	10
23.	Kevin Street - - - - -	6
24.	Kilkenny - - - - -	46
25.	Kilfinane - - - - -	1
26.	Longford - - - - -	14
27.	Loughrea - - - - -	-
28.	Maynooth - - - - -	1
29.	Monivea - - - - -	1
30.	Monastereven - - - - -	15
31.	Newport - - - - -	1
32.	Newmarket - - - - -	1
33.	Ray - - - - -	9
34.	Ross - - - - -	48
35.	Roscommon - - - - -	4
36.	Santry - - - - -	41
37.	Strangford - - - - -	26
38.	Stradbally - - - - -	19
39.	Sligo - - - - -	20
40.	Shannon Grove - - - - -	27
41.	Shannon Grove Nursery - - - - -	7
42.	Trim - - - - -	8
43.	Waterford - - - - -	3
		699

This Return includes the suppressed Schools, and has been compared with the registry.

3d February 1825.

(signed) Jas. Adamson, Secy.

Appendix, N° 169.

STATEMENT of the Numbers of Children received into the Boarding Schools of the Incorporated Society, from May 1821 to January 1825; with an Account of their Parentage, &c. &c.

Number of Children admitted into the Boarding Schools of the Incorporated Society, from May 1821 to January 1825.	Of the Number mentioned in the First Column, there were		Of the Number mentioned in the First Column, there were			Of the Number mentioned in the First Column, there were		
	Boys.	Girls.	Destitute Orphans having lost both Parents.	Children having both Parents alive.	Children having one Parent only alive.	Children of whom both Parents were Protestants.	Children of whom both Parents were Roman Catholics.	Children of whom one Parent was Protestant and one Roman Catholic.
1,013	597	416	182	245	586	462	277	274

I have compared this Return with the Registry, and believe it to be correct.

(signed) Ja^s Adamson, Sec^y.

Appendix, N° 170.

RETURN of the Numbers who were Apprenticed, and who Eloped from the present Boarding Schools of the Incorporated Society, during each of the following Years; as also, an Account of the Number of Deaths which took place in said Schools, during same period.

YEARS.	Apprenticed.	Eloped.	Died.
1818	202	13	13
1819	174	19	10
1820	190	21	11
1821	234	31	7
1822	182	40	15
1823	186	16	9
1824	183	48	19
	1,351	188	84

I have compared this Return with the Registry, and believe it to be correct.

(signed) Ja^s Adamson, Sec^y.

Appendix, N° 171.

Extracts from the Reports made to the Incorporated Society, by Mr. Robert Nelson,
Inspector of Apprentices.

GENERAL RETURN of Apprentices from all the Charter Schools in Ireland, from January 1803
to September 1814.

BOYS.									
Extracts from the Reports made to the Incorporated Society, by Mr. Robert Nelson.	Apprenticed to trades	-	-	-	-	-	-	-	1,139
	Apprenticed as servants	-	-	-	-	-	-	-	446
	Total	-	-	-	-	-	-	-	1,585
	Served their time and got bounty	-	-	-	-	-	-	229	
	Married Protestants	-	-	-	-	-	-	18	
	Doing well	-	-	-	-	-	-	667	
	Residences unknown	-	-	-	-	-	-	43	
	Dead	-	-	-	-	-	-	25	
									982
	Enlisted in the army or navy	-	-	-	-	-	-	226	
	Eloped	-	-	-	-	-	-	340	
	Discharged for bad conduct	-	-	-	-	-	-	15	
	Relapsed to Popery, including those who married Papists	-	-	-	-	-	-	22	
									603
	Total	-	-	-	-	-	-	-	1,585

GIRLS.									
	Apprenticed to trades	-	-	-	-	-	-	-	192
	Apprenticed as servants	-	-	-	-	-	-	-	742
	Total	-	-	-	-	-	-	-	934
	Served their time	-	-	-	-	-	-	242	
	Married Protestants	-	-	-	-	-	-	37	
	Doing well, and in their places	-	-	-	-	-	-	390	
	Unknown	-	-	-	-	-	-	47	
	Dead	-	-	-	-	-	-	13	
									729
	Eloped	-	-	-	-	-	-	98	
	Discharged for bad conduct	-	-	-	-	-	-	41	
	Had children and of bad conduct	-	-	-	-	-	-	43	
	Relapsed to Popery, including those who married Papists	-	-	-	-	-	-	23	
									205
	Total	-	-	-	-	-	-	-	934

RETURN of Apprentices from the Charter School of Sligo, from March 1805 to March 1812.

Extracts from the
Reports made to
the Incorporated
Society, by Mr.
Robert Nelson.

BOYS.									
Doing well	-	-	-	-	-	-	-	-	36
Not visited	-	-	-	-	-	-	-	-	2
Drowned	-	-	-	-	-	-	-	-	1
In Clontarf Infirmary	-	-	-	-	-	-	-	-	1
Enlisted in the army	-	-	-	-	-	-	-	-	10
Eloped (one of whom relapsed to Popery) *	-	-	-	-	-	-	-	-	23
Total									40
									33
									73

* The failure of a factory to which several of the children were apprenticed was the cause of many of these elopements.

RETURN of Apprentices from the Ray Charter School, from January 1805 to January 1812.

Doing well	-	-	-	-	-	-	-	-	18
Dead	-	-	-	-	-	-	-	-	4
Enlisted	-	-	-	-	-	-	-	-	2
Eloped (one of whom relapsed to Popery)	-	-	-	-	-	-	-	-	6
Discharged (being badly treated)	-	-	-	-	-	-	-	-	1
Total									9
									31

RETURN of Apprentices from the Charter School of Longford, from February 1805 to May 1812.

Doing well	-	-	-	-	-	-	-	-	28
Not visited	-	-	-	-	-	-	-	-	2
Dead	-	-	-	-	-	-	-	-	1
Enlisted	-	-	-	-	-	-	-	-	11
Eloped	-	-	-	-	-	-	-	-	8
Total									19
									50

Appendix, N° 172

GENERAL STATEMENT of Receipts and Disbursements of the Incorporated Society, with the Number of Children

YEAR.	King's Bounty.	Parliamentary Grant.	Tax on Hawkers and Pedlars.	Donations from England.	Legacies, Donations, and Subscriptions, from Ireland.	Rents.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
From the Charter to } March 1737 - - -	- - -	- - -	- - -	3,352 16 10 $\frac{3}{4}$	1,670 9 4 $\frac{1}{4}$	- - -
1738 - - -	- - -	- - -	- - -	955 14 3	505 17 11 $\frac{1}{2}$	- - -
1739 - - -	- - -	- - -	- - -	59 17 3	757 12 4 $\frac{1}{2}$	- - -
1739 to 1741 - - -	1,940 - -	- - -	- - -	826 3 4	1,112 17 4 $\frac{1}{2}$	- - -
1741 to 1743 - - -	2,425 - -	- - -	- - -	3,551 18 2	2,201 - 1 $\frac{1}{2}$	- - -
1743 to 1744 - - -	1,455 - -	- - -	- - -	1,156 3 10	858 2 6	- - -
1744 to 1745 - - -	970 - -	- - -	- - -	654 15 -	3,997 5 11	- - -
1745 to 1746 - - -	1,455 - -	- - -	- - -	1,500 2 6	982 3 2	29 17 -
1746 to 1747 - - -	970 - -	- - -	- - -	981 1 6	1,253 4 6	75 17 4
1747 to 1748 - - -	- - -	- - -	- - -	- - -	- - -	- - -
1749 - - -	1,455 - -	- - -	2,751 19 8	2,058 4 -	4,536 3 10	69 9 1 $\frac{3}{4}$
1750 - - -	970 - -	- - -	1,797 - -	1,412 10 -	1,034 14 - $\frac{1}{2}$	104 7 2
1751 - - -	970 - -	- - -	996 17 4	2,169 12 6	2,166 18 7	- - -
Nett.						
1752 - - -	727 10 -	4,834 19 -	1,246 - -	1,279 6 -	2,906 10 9	168 17 3
1752 to 1753 - - -	1,183 5 4 $\frac{1}{4}$	- - -	1,600 - -	936 5 -	3,066 6 11	565 16 7
1753 to 1754 - - -	727 10 -	4,834 17 3 $\frac{1}{2}$	1,100 - -	875 15 -	1,926 19 5 $\frac{1}{2}$	810 6 11
1754 to 1755 - - -	970 - -	- - -	538 5 4 $\frac{3}{4}$	2,769 6 3	653 17 7	222 19 6
1756 - - -	970 - -	9,700 - -	- - -	1,075 2 6	1,058 2 2	218 7 10
1757 - - -	970 - -	- - -	1,000 - -	1,124 18 9	756 19 8 $\frac{1}{2}$	343 3 2 $\frac{1}{2}$
1758 - - -	970 - -	11,640 - -	1,000 - -	2,409 11 3	1,518 12 -	149 2 7 $\frac{1}{2}$
1759 - - -	970 - -	- - -	- - -	1,192 13 9	1,418 4 11 $\frac{1}{2}$	264 14 7
1760 - - -	727 10 -	3,880 - -	2,500 - -	970 5 -	1,295 19 1	225 5 9
1761 - - -	1,212 10 -	- - -	1,125 - 6 $\frac{1}{2}$	1,391 10 -	1,069 4 9	196 19 6
1762 - - -	727 10 -	11,640 - -	1,500 - -	538 - -	972 14 1	196 19 6
1763 - - -	1,212 10 -	- - -	1,511 17 6	752 12 6	1,537 16 3 $\frac{1}{2}$	207 - -
1764 - - -	970 - -	11,640 - -	1,100 - -	325 10 -	- - -	- - -
1765 - - -	1,212 10 -	- - -	2,200 - -	1,566 15 -	- - -	- - -
1766 - - -	970 - -	11,640 - -	1,280 - -	430 17 6	- - -	- - -
1767 - - -	970 - -	- - -	1,467 10 -	1,745 5 -	- - -	- - -
1768 - - -	970 - -	11,640 - -	1,591 10 10 $\frac{1}{4}$	539 5 -	- - -	- - -
1769 - - -	970 - -	- - -	2,250 - -	978 15 -	- - -	- - -
1770 - - -	970 - -	11,640 - -	700 - -	600 18 4	1,422 5 3	282 6 1
1771 - - -	970 - -	6,777 3 8 $\frac{1}{2}$	181 7 11	1,942 5 -	773 1 11	288 10 1
1772 - - -	727 16 -	14,752 11 6 $\frac{1}{2}$	160 1 7 $\frac{1}{4}$	2,379 13 6	1,841 7 10 $\frac{1}{2}$	273 10 8
1773 - - -	970 - -	- - -	1,160 - -	1,534 2 6	1,402 7 11	284 16 4
1774 - - -	970 - -	9,700 - -	700 - -	2,045 5 -	735 16 9	282 6 1
1775 - - -	1,212 10 -	2,408 3 7	2,320 - -	2,001 10 -	1,448 7 11 $\frac{1}{2}$	440 18 9
1776 - - -	970 - -	12,125 - -	550 - -	107 17 6	953 6 11 $\frac{1}{2}$	239 8 2
1777 - - -	727 10 -	- - -	1,640 - -	1,938 - -	1,016 9 9 $\frac{1}{2}$	344 16 4 $\frac{1}{2}$
1778 - - -	970 - -	12,125 - -	500 - -	549 5 -	651 3 1 $\frac{1}{2}$	330 12 4 $\frac{1}{2}$
1779 - - -	970 - -	- - -	2,190 - -	2,789 17 6	2,311 5 3	339 11 7 $\frac{1}{2}$
1780 - - -	970 - -	12,125 - -	860 - -	214 12 6	932 - 3	208 7 4 $\frac{1}{2}$
1781 - - -	970 - -	- - -	2,050 - -	646 - 6	522 17 -	713 6 10
1782 - - -	727 10 -	7,275 - -	350 - -	218 15 -	938 16 6	591 8 5
1783 - - -	1,212 10 -	4,850 - -	1,900 - -	216 5 -	- - -	- - -
1784 - - -	970 - -	9,700 - -	791 - -	217 15 -	- - -	- - -
1785 - - -	3,455 - -	8,730 - -	1,000 - -	217 5 -	- - -	- - -

Appendix, N° 172.

apprenticed, &c. &c. from the Time of granting the Charter, not including the Pococke and Ranelagh Foundations.

Interest.	Profit on the Children's Labour.	Miscellaneous Receipts.	Total Receipts.	Total Disbursements.	No. of Schools.	No. of Children.	Apprenticed from the beginning.	Marriage portions from the beginning.	Buildings and Repairs.
£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.					£. s. d.
- - -	- - -	- - -	5,023 6 3	2,387 2 3	5	^a 102	-	-	-
- - -	- - -	- - -	1,461 12 2 $\frac{1}{2}$	1,619 3 - $\frac{3}{4}$	7	148			
- - -	- - -	- - -	817 9 7 $\frac{1}{2}$	1,541 11 3	7	148			
- - -	- - -	- - -	3,879 - 8 $\frac{1}{2}$	4,981 15 2 $\frac{1}{2}$	18	372			
- - -	- - -	- - -	8,177 18 3 $\frac{1}{2}$	4,165 11 7 $\frac{1}{4}$	21	442			
- - -	- - -	- - -	3,469 6 4	2,932 - - $\frac{1}{4}$	21	442			
- - -	- - -	- - -	5,622 - 11	2,657 - 6	22	482			
- - -	- - -	8 17 - $\frac{1}{4}$	3,975 19 8 $\frac{1}{4}$	3,323 19 4 $\frac{1}{4}$	22	482			
Fisher's mortgage	- - -	- - -	- - -	1,552 3 8					
- - -	- - -	139 11 11	4,519 15 3	5,081 2 5	23	522			
Balance of Fisher's mortgage	- - -	- - -	1,431 11 5	- - -					
- - -	- - -	- - -	4,921 3 11 $\frac{1}{4}$	7,811 15 6	24	542			
- - -	- - -	100 8 8	10,971 5 3 $\frac{3}{4}$	8,670 17 11 $\frac{1}{2}$	34	982	- -	1	
- - -	- - -	40 - -	5,358 11 2 $\frac{1}{2}$	7,909 17 8 $\frac{1}{4}$	35	1,022	- -	2	
Rents, Labour, and Miscellaneous Receipts.									
126 - -	3,440 16 6 $\frac{1}{2}$		9,870 4 11 $\frac{1}{2}$	9,135 4 10 $\frac{1}{2}$	35	1,022	- -	2	
65 - -	524 7 1	201 16 4	11,954 6 5	7,104 13 7	35	1,062	- -	6	
212 6 8	943 16 4 $\frac{1}{2}$	148 2 2 $\frac{1}{2}$	8,655 19 1 $\frac{1}{4}$	10,656 8 1	40	1,409	- -	11	
101 5 4 $\frac{1}{2}$	941 17 6	77 11 10 $\frac{1}{2}$	11,396 3 5	8,900 8 2 $\frac{1}{2}$	40	1,409	- -	17	
55 - -	12 - -	17 9 9	5,238 18 5 $\frac{3}{4}$	6,720 10 1 $\frac{1}{2}$	42	1,469	- -	21	
261 - -	1,013 1 10	88 9 9	14,384 1 1	8,959 14 3	44	1,619	- -	30	
75 - -	1,021 7 6	18 18 11	5,310 8 1	10,789 19 10 $\frac{1}{2}$	44	1,769	- -	44	
275 - -	1,066 - -	331 18 6	19,360 4 4 $\frac{1}{2}$	13,941 9 11 $\frac{1}{2}$	46	1,939	- -	57	
94 3 4	1,180 12 - $\frac{1}{2}$	78 5 5 $\frac{1}{2}$	5,198 14 1 $\frac{1}{2}$	12,620 12 9 $\frac{1}{2}$	46	1,879	- -	69	
117 10 -	990 7 9	48 13 3	10,755 10 10	9,970 2 9 $\frac{1}{2}$	47	1,899	- -	84	
441 9 2	1,175 3 7 $\frac{1}{2}$	19 2 4	6,630 19 11	10,137 5 4 $\frac{1}{2}$	47	1,979	- -	93	
95 - -	1,040 11 -	- 15 7 $\frac{1}{2}$	16,711 10 2 $\frac{1}{2}$	10,445 5 9 $\frac{1}{2}$	49	2,099	- -	103	
135 12 6	1,054 16 -	51 17 - $\frac{1}{2}$	6,464 1 10	11,921 14 10 $\frac{1}{2}$	50	2,075	- -	116	
Rents, Labour, and Miscellaneous Receipts.									
15 - -	1,972 5 4 $\frac{1}{2}$		16,022 15 4 $\frac{1}{2}$	11,602 3 1 $\frac{1}{4}$	50	2,050	^b		
88 10 -	2,826 8 8 $\frac{1}{2}$		7,894 3 8 $\frac{1}{2}$	10,489 9 10 $\frac{1}{4}$	50	2,050			
71 - -	1,469 14 10		15,861 12 4	13,774 7 10 $\frac{1}{4}$	50	2,050			
92 - -	3,775 5 4 $\frac{3}{4}$		8,050 - 4 $\frac{3}{4}$	11,514 14 10 $\frac{1}{2}$	50	2,050			
80 - -	1,919 13 9		16,740 9 7 $\frac{1}{4}$	11,597 17 5	50	2,050			
80 - -	5,902 13 1 $\frac{1}{2}$		10,181 8 1 $\frac{1}{2}$	10,404 2 9 $\frac{1}{2}$	50	2,050			
155 9 9	1,261 10 4 $\frac{1}{2}$	442 16 5 $\frac{1}{2}$	17,475 6 3	^c 19,920 13 1	52	2,035	^d 3,923	276	
250 8 9 $\frac{1}{2}$	1,251 7 2 $\frac{1}{2}$	266 3 - $\frac{1}{2}$	12,700 7 8	15,314 19 2	52	2,035	4,064	276	
334 5 3 $\frac{1}{4}$	1,356 2 3 $\frac{1}{2}$	106 12 3 $\frac{1}{2}$	21,932 1 - $\frac{1}{2}$	16,270 9 8 $\frac{3}{4}$	49	2,035	4,103	296	
140 6 5	1,268 12 8	7 19 6	6,768 5 4	15,528 14 - $\frac{1}{2}$	44	2,045	4,489	349	
57 10 -	1,277 5 4 $\frac{1}{2}$	47 13 -	15,815 16 2 $\frac{1}{2}$	15,101 14 9 $\frac{1}{2}$	44	2,045	4,489	349	
65 - -	1,268 18 - $\frac{3}{4}$	10 4 2	11,175 12 6 $\frac{1}{2}$	13,873 2 6 $\frac{3}{4}$	42	1,935	5,034	456	
30 - -	1,208 6 1	110 11 5 $\frac{1}{2}$	16,294 10 2	12,255 18 10	42	1,935	5,034	456	
36 10 -	1,073 17 4 $\frac{1}{2}$	398 18 6	7,176 2 - $\frac{1}{2}$	13,250 12 - $\frac{1}{2}$	42	1,935	5,426	488	
63 - -	1,063 9 11	1 14 6	16,254 2 11	13,119 8 6 $\frac{1}{2}$	42	1,935	5,426	488	
30 - -	1,077 4 10	- - -	9,707 19 2	11,779 18 1 $\frac{1}{4}$	41	1,895	5,351	510	
10 - -	1,042 5 -	- - -	16,362 5 1 $\frac{1}{2}$	11,855 15 4 $\frac{1}{4}$	41	1,895	5,351	510	
109 1 10 $\frac{1}{2}$	973 10 1	4 8 6 $\frac{1}{2}$	5,989 4 10	11,433 7 3	41	1,346	5,858	542	
10 - -	906 8 4 $\frac{1}{2}$	39 15 10 $\frac{1}{2}$	11,057 14 2	11,730 6 6	41	1,855	5,858	542	
Rents, Labour, and Miscellaneous Receipts.									
- - -	1,927 2 5 $\frac{1}{2}$		^e 10,105 17 5 $\frac{1}{2}$	11,378 9 4 $\frac{1}{2}$	39	1,872	5,858	542	
- - -	953 10 -		12,632 5 -	13,018 14 2 $\frac{1}{4}$	42	1,692			
- - -	2,001 14 10 $\frac{1}{2}$		15,403 19 10 $\frac{1}{2}$	12,897 19 8 $\frac{1}{2}$	42	1,672			

Appendix, N^o 172.—General Statement of Receipts and Disbursements of the

YEAR.	King's Bounty.	Parliamentary Grant.	Tax on Hawkers and Pedlars.	Donations from England.	Legacies, Donations, and Subscriptions from Ireland.	Rents.
	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.
1786	1,212 10 -	8,730 - -	607 11 10½	499 2 6	260 8 10	1,202 8 4
1787	727 10 -	10,670 - -	37 - -	515 13 8½	786 5 -	1,425 1 11
1788	970 - -	9,700 - -	- - -	- - -	906 16 3	1,437 4 1½
Subscriptions, Rents, Interest, &c.						
1789	727 10 -	11,640 - -	18 - -	452 3 -	2,161	
1790	727 10 -	9,700 - -	- - -	81 18 -	743 11 3	2,660 12 11½
1791	1,212 10 -	13,580 - -	- - -	215 10 -	535 - 6	2,678 - 11
1792	970 - -	11,640 - -	- - -	- - -	461 19 9	3,094 8 2½
1793	970 - -	8,730 - -	- - -	- - -	326 5 3	3,315 18 6½
1794	970 { rem ^r of Sess. 1793, 2,910l. on acco ^t of 1794, 4,850l. }	7,760 - -	- - -	- - -	223 3 9	3,068 7 10
1795	{ on acco ^t of 1794 - - 7,760l. d ^o - d ^o of 1795 - - 2,910l. }	10,670 - -	- - -	- - -	102 6 6	3,840 11 1
1796	{ rem ^r of Sess. 1794 - 970l. d ^o - - - d ^o 1795 - 8,730l. on acco ^t of 1796 - 9,850l. }	19,550 - -	- - -	- - -	200 3 7½	3,403 16 7¾
1797	{ rem ^r of Sess. 1796 - 2,760l. on acco ^t - 1797 - 2,000l. }	4,760 - -	- - -	- - -	93 5 -	2,840 10 8
1798	rem ^r of Sess. 1797 - - -	10,610 - -½	- - -	- - -	306 14 3	4,023 13 3½
1799	Session - 1798 - - -	12,610 - 1	- - -	- - -	86 15 3	2,787 4 1
1800	on acc ^t of Session 1799 - -	10,000 - -	- - -	- - -	15 18 6	1,181 5 1
1801	{ rem ^r of Sess. 1799 - 2,610l. on acc ^t of d ^o 1800 - 5,000l. }	7,610 - -	- - -	- - -	88 - 6	2,120 3 -¾
1802	Session - 1801 - - -	19,138 14 4½	- - -	- - -	100 - -	3,628 1 4
1803	{ bal. of Sess. 1800, 4,457l. 10s. Sess. 1802, 18,975l. 18s. 10½d. }	23,433 8 10½	- - -	- - -	48 5 3	
					203 13 4	4,311 13 8
					52 2 -½	
1804	Session 1803 - - -	20,430 18 6	- - -	- - -	110 - -	2,957 2 -½
1805	Session 1804 - - -	19,525 8 9	- - -	- - -	59 12 9	
					40 6 -	2,453 5 11½
1806	Session 1805 - - -	21,942 13 4	- - -	- - -	38 18 6	3,216 1 5
1807	Session 1806 - - -	21,942 13 4	- - -	- - -	50 15 6	3,368 3 -½
1808	Session 1807 - - -	22,571 18 -	- - -	- - -	36 13 -	4,898 2 1
1809	Session 1808 - - -	23,103 - -	- - -	- - -	1,124 5 9	3,578 12 11½
1810	Session 1809 - - -	26,003 - -	- - -	- - -	49 16 3	
					7 19 3	4,977 7 4
1811	Session 1810 - - -	29,428 - -	6,231 2 11½	52 18 8	12 10 3	3,997 3 9½
1812	Session 1811 - - -	39,737 - -	- - -	- - -	6 16 6	4,096 4 7½
1813	Session 1812 - - -	41,539 - -	- - -	- - -	5 13 9	4,681 14 4
1814	Session 1813 - - -	41,539 - -	- - -	- - -	6 16 6	3,383 10 2½
1815	Session 1814 - - -	41,539 - -	- - -	- - -	- - -	4,344 10 9½
1816	Session 1815 - - -	41,539 - -	- - -	- - -	3 8 3	3,823 2 1½
1817	Session 1816 - - -	41,539 - -	- - -	- - -	1 2 9	3,600 13 6½
1818	Session 1817 - - -	41,539 - -	- - -	- - -	5 13 9	3,926 7 3½
1819	Session 1818 - - -	41,525 5 -	- - -	- - -	- - -	4,842 17 4
1820	Session 1819 - - -	26,000 - -	- - -	- - -	- - -	4,673 5 10
1821	Session 1820 - - -	26,000 - -	- - -	- - -	- - -	4,338 14 5
1822	Session 1821 - - -	15,000 - -	- - -	- - -	1 2 9	4,239 2 11½
1823	Session 1822 - - -	25,083 - -	- - -	- - -	- - -	3,124 12 3
1824	Session 1823 - - -	15,998 13 4	in part of £. 18,000 Brit.		- - -	4,622 9 -½
		£. 1,027,715 8 9				

Incorporated Society, with the Number of Children apprenticed, &c.—*continued.*

Interest.	Profit on the Children's Labour.	Miscellaneous Receipts.	Total Receipts.	Total Disbursements.	No. of Schools.	No. of Children.	Apprenticed from the beginning.	Marriage Portions from the beginning.	Buildings and Repairs.
£. s. d.	£. s. d.	£. s. d.	£. s. d.	£. s. d.					£. s. d.
27 4 3	1,003 4 11	4 - -	13,546 10 8 $\frac{1}{2}$	13,127 1 11	42	1,523	—	—	—
16 10 -	1,008 14 6	30 9 6	15,217 4 7 $\frac{1}{2}$	14,610 11 - $\frac{1}{2}$	42	1,494			
16 10 -	1,043 3 5 $\frac{1}{2}$	- 2 6	14,073 16 4	16,678 10 -	42	1,535			
- - -	1,040 10 1	- - -	16,039 3 1	15,357 6 3	42	1,626			
26 10 -	1,100 3 2	- - -	15,040 5 4 $\frac{1}{2}$	17,658 14 6 $\frac{1}{2}$	41	1,718			
10 - -	1,060 12 10 $\frac{1}{2}$	- - -	19,291 14 3 $\frac{1}{2}$	16,565 16 2 $\frac{1}{2}$	41	1,774			
343 2 7	1,052 4 2	- 8 -	17,562 2 8 $\frac{1}{2}$	16,558 2 8 $\frac{1}{2}$	41	1,789			
10 - -	1,063 2 4 $\frac{3}{4}$	1 5 5	14,416 11 7 $\frac{1}{4}$	17,050 2 9 $\frac{1}{2}$	41	1,796			
66 10 -	1,114 17 2	- 3 6	13,203 2 3	17,850 19 1 $\frac{1}{2}$	41	1,793			
4,996 7 1 $\frac{1}{2}$	1,122 13 1	- 2 -	20,731 19 9 $\frac{1}{2}$	18,735 10 - $\frac{3}{4}$	41	1,688			
60 - -	1,103 19 2 $\frac{1}{2}$	26 - 6	24,343 19 11 $\frac{3}{4}$	21,787 10 -	41	1,796	7,243	727	
50 - -	1,106 6 10 $\frac{3}{4}$	31 17 3	8,881 19 9 $\frac{3}{4}$	18,992 9 - $\frac{3}{4}$	41	1,793	- -	1	
6,366 13 4	1,028 8 6 $\frac{1}{2}$	34 2 6	22,369 11 11 $\frac{1}{2}$	18,830 19 4 $\frac{1}{2}$	41	1,740			
4,730 5 9 $\frac{1}{4}$	956 3 - $\frac{1}{2}$	16 1 2 $\frac{1}{2}$	21,186 9 5 $\frac{1}{4}$	23,644 7 5 $\frac{3}{4}$	41	1,688	- -	1	
- - -	235 12 - $\frac{1}{2}$	- - -	11,432 15 7 $\frac{1}{2}$	5,477 10 3	41	1,784			
4,942 - 1	713 5 2 $\frac{1}{4}$	23 17 9	15,497 6 7	20,217 18 4 $\frac{1}{4}$	41	1,970	- -	6	
4,110 - 3	984 3 - $\frac{1}{4}$	52 11 -	28,061 15 2 $\frac{3}{4}$	29,614 17 9 $\frac{1}{4}$	41	1,940	- -	12	
4,593 9 10	985 17 1 $\frac{1}{4}$	15 18 6	33,596 3 4 $\frac{1}{4}$	26,095 19 5	38	1,900	- -	8	
4,316 11 7 $\frac{1}{2}$	985 12 7 $\frac{1}{4}$	7 18 6 $\frac{1}{2}$	28,867 16 - $\frac{3}{4}$	28,799 4 - $\frac{1}{4}$	38	1,968	- -	11	
1,898 - -	1,000 12 2	16 - 1	24,933 12 11 $\frac{1}{2}$	28,019 19 5 $\frac{3}{4}$	39	1,979	- -	12	
6,491 5 2 $\frac{1}{4}$	1,021 9 6 $\frac{1}{2}$	88 4 3	32,798 12 2 $\frac{1}{2}$	26,292 - 7 $\frac{1}{4}$	38	2,022	- -	7	3,399 4 10 $\frac{1}{2}$
3,538 2 4	1,012 17 - $\frac{1}{2}$	17 6 10 $\frac{1}{2}$	29,929 18 1 $\frac{1}{2}$	34,865 18 11 $\frac{1}{4}$	36	2,072	- -	11	5,306 16 5
4,401 3 11 $\frac{1}{2}$	1,025 10 2	23 1 3	32,956 8 5 $\frac{1}{2}$	30,567 17 4 $\frac{3}{4}$	36	2,142	- -	10	2,214 1 8 $\frac{1}{2}$
3,546 16 8	1,099 14 - $\frac{1}{2}$	200 7 10 $\frac{1}{2}$	32,702 13 6 $\frac{1}{4}$	34,942 7 - $\frac{1}{2}$	38	2,339	- -	23	1,891 16 - $\frac{3}{4}$
4,120 11 1	1,157 3 9 $\frac{1}{2}$	1 15 10	36,267 17 3 $\frac{1}{2}$	39,844 19 1 $\frac{1}{2}$	36	2,400	- -	11	3,107 18 - $\frac{1}{2}$
3,779 7 2	1,193 14 8 $\frac{1}{2}$	4 4 -	44,609 1 6 $\frac{1}{2}$	40,194 11 11 $\frac{3}{4}$	34	2,351	- -	17	2,262 9 6
3,615 2 11	1,119 15 10 $\frac{1}{2}$	60 10 11 $\frac{1}{2}$	48,635 10 10 $\frac{1}{2}$	40,213 5 4 $\frac{1}{2}$	34	2,396	- -	9	2,544 14 3 $\frac{1}{2}$
3,934 14 6 $\frac{1}{2}$	1,241 12 - $\frac{1}{2}$	9 8 2	51,412 2 10	46,510 5 1 $\frac{1}{2}$	34	2,406	- -	18	7,647 5 3 $\frac{1}{2}$
3,122 1 -	1,234 18 2	69 17 4	49,356 3 2 $\frac{1}{2}$	48,119 4 7 $\frac{1}{2}$	34	2,460	- -	22	7,912 16 6 $\frac{1}{2}$
3,556 14 11	1,220 6 -	- - -	50,660 11 8 $\frac{1}{2}$	42,269 6 11 $\frac{1}{2}$	34	2,490	- -	15	3,527 1 11
3,950 19 2	1,238 9 4	56 17 6	50,611 16 4 $\frac{1}{2}$	47,143 10 1	34	2,695	- -	17	6,127 14 6
1,731 8 2	1,293 13 10 $\frac{1}{2}$	62 10 11	48,228 9 3	52,217 5 11 $\frac{1}{4}$	34	2,545	- -	30	9,254 2 7
5,379 - -	1,320 6 4 $\frac{1}{2}$	5 9 3 $\frac{1}{2}$	52,175 16 8 $\frac{1}{2}$	48,848 18 2 $\frac{3}{4}$	32	2,487	- -	15	6,272 11 5 $\frac{1}{2}$
3,596 10 7	1,125 5 10 $\frac{1}{4}$	- - -	51,112 12 4 $\frac{3}{4}$	42,204 7 6 $\frac{1}{4}$	32	2,226	4,527	32	6,718 19 2 $\frac{1}{2}$
3,672 - 6 $\frac{1}{2}$	961 14 1 $\frac{1}{2}$	3 12 -	35,310 12 6	42,679 14 5	30	2,200	190	23	6,400 18 5
3,561 19 8 $\frac{1}{2}$	756 6 11 $\frac{1}{2}$	- - -	34,657 1 1	36,655 - 6 $\frac{3}{4}$	33	- -	234	19	4,513 6 5 $\frac{1}{2}$
3,872 2 4	671 12 9 $\frac{3}{4}$	- - -	23,784 - 10 $\frac{1}{4}$	31,800 19 7 $\frac{1}{4}$	31	- -	182	34	2,084 18 3 $\frac{1}{2}$
2,569 14 9	634 10 6 $\frac{1}{2}$	5 18 -	31,417 15 6 $\frac{1}{2}$	30,543 17 7 $\frac{3}{4}$	31	- -	186	36	1,172 5 6
2,782 2 3	652 - 6 $\frac{1}{2}$	- - -	24,055 5 2	30,600 - 3 $\frac{1}{4}$	30	- -	183	28	1,330 15 11 $\frac{1}{4}$
£.	1,612,138 14 8 $\frac{1}{2}$		1,606,237 11 9 $\frac{3}{4}$			12,745	1,155		83,689 16 11 $\frac{3}{4}$

The Observations are inserted on p. 338.

Appendix, N^o 172.—General Statement of Receipts and Disbursements of the Incorporated Society, with the Number of Children apprenticed, &c.—*continued.*

OBSERVATIONS.

^a The number of Children set down in the column for that purpose, from the commencement of the Institution to November 1783, is the number which the schools accommodated, as the records of the Society do not furnish the actual amount contained in each; but from the year 1783 to 1844, the number supported in the schools is accurately specified.

^b The books of the Society do not furnish an accurate account of the number of children in the schools, or of the number apprenticed between the years 1764 and 1769; but upon the most moderate calculation they were about 2,050, as stated in the annexed column.

^c The disbursements include £.4,677. 8s. 0½d. paid for the lands of Shinglass.

^d The documents at present in the several schools do not furnish a clear statement of the number of children apprenticed in the early years of the Institution, and it is apprehended that there were many children apprenticed in those years where no addition is made to the preceding numbers.

^e *N.B.* The large sums under the head interest include the interest and dividends on money in the English funds.

^f The sums stated in the column under the head of "Total Disbursements," correspond in amount with the accounts as passed by the Commissioners of Imprest Accounts, the temporary disallowances made by them are included in each subsequent account.

^g The sums included within the brace, constitute the amount of the Parliamentary Grants for the two Sessions.

I have carefully examined the above statement, and believe it to be correct.

(signed) *Ja^s Adamson, Sec^y.*

Dublin Incorporated Society's House,
20th January 1825.

Association for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion.

Appendix, N° 173.

Original Resolutions entered into by the Founders of the Association, on the 9th of October 1792.

Dublin, 7, Capel-street, Tuesday, October 9th, 1792. First meeting.

In nomine Dei, cui sit honos.

Present,—Rev. Doctor O'Connor, Rev. Singleton Harpur, Wm. Watson.

1. Resolved,—THAT the rapid progress which infidelity and immorality are making throughout the kingdom calls loudly on every individual, both of the clergy and of the laity, who has at heart the welfare of his country, or the honour of God, to exert all his powers to stem the baneful torrent. But as many may be disheartened by considering the impotence of separate attempts to discountenance vice, and to promote the cause of religion and piety, it appears to us advisable to associate for that laudable purpose.

Original
Resolutions entered
into by the
Founders of the
Association.

2. Resolved,—That we will meet once a week, or oftener if convenient, to consult upon the most likely means, under Providence, to restore the belief and practice of religion and virtue.

3. Resolved,—That to guard against the danger of enthusiasm, it be established as a fundamental principle, that nothing be attempted contrary to the doctrine or discipline of the established church, or that shall lead in the smallest degree to a separation from the same.

4. Resolved,—That at each meeting one person be chosen to preside during that meeting, and that from the time of such president's taking the chair, no subject shall be discussed publicly or privately but what directly tends to the business of the day, until the meeting has been regularly adjourned.

5. Resolved,—That a secretary be chosen to take minutes of the proceedings, and afterwards to transcribe the same into a book to be kept for the purpose; such secretary to continue in office for three months.

6. Resolved,—That should any expense be thought expedient, the same shall be provided for by the voluntary contributions of the members and of such other persons as may be willing to contribute to the purposes of the institution.

7. Resolved,—That if any member should wish for the admission of another person into this association, he shall conscientiously declare his opinion of such person's qualifications to the association, and they shall at a future meeting determine upon his admission or rejection, previous to his being informed that he was proposed—the strictest secrecy to be observed in case he is rejected, and that one dissenting voice shall exclude him.

8. Resolved,—That the subjects to be discussed be, the religious education of the rising generation by parents, schoolmasters, &c.; the best means of promoting a regular and conscientious attendance upon public worship and the holy communion. How to restore the practice of family prayer. How most effectually to prevent intemperance in all ranks of men. How to discourage and discountenance luxury, dissipation and extravagance in the upper and middle classes, both of males and females. How to prevent profane cursing and swearing, and particularly perjury. What may be the best means of enforcing the laws in being against immorality, and whether it may be expedient to solicit any and what further laws for the same purpose. The best means of promoting honesty and industry, and of discouraging idleness and beggary. How the really necessitous may be most effectually relieved; and, in short, whatever may conduce to the temporal and eternal welfare of the public.

9. Resolved,—That when the number of members in this Association shall amount to twenty-one, three shall be detached to form another association, to consist of the same number of persons, with like powers of detaching when complete.

10. Resolved,—That should a number of associations be formed in this city, they shall be united by means of a committee to be formed of one member elected by each association, who shall meet once every three months, and communicate to each other the proceedings of their respective associations, and afterwards report the same to the original association.

Appendix N° 174.

Examination of the Reverend James Wilson, on Oath; Wednesday, 3d November 1824.

STATE your title of office?—I am assistant-secretary and sub-treasurer to the Association for discountenancing Vice.

What is your salary?—Three hundred pounds per annum.

Describe the nature of the duties of your office?—In the former of the two offices, all the ordinary duties of the secretary of a society; the office of the "Secretaries" being considered in a great degree as honorary; and they being expected to act rather as principal members of the society than as secretaries, except in cases of a public and formal nature; and

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and in the latter of the two offices, the ordinary duties of the treasurer of a society, the bank of Ireland being the treasurer of the Association.

The Association was incorporated in the year 1800?—Yes, I think it was.

Do you recollect the first year it obtained any parliamentary grant?—Upon reference to our report, I find it is 1801.

What was the extent of that grant?—The first grant was £.300.

What was the grant in the last session?—£.4,846. 12s. 6½d. Irish. We asked for a less sum for the current year, in consequence of having adopted, in the preceding year, measures of economy, which operated beyond what we had reckoned upon, and we had in consequence a larger sum in hand at the end of that year than we had expected.

Mention what sum you asked for in the session of 1823?—£.9,084. 12s. Irish.

What sum did you ask for in the session of 1824?—I cannot now state it exactly, but I will ascertain it.

State the several objects of the society, and the manner in which they proceed to attain them respectively?—I think the objects may be stated to be three; to found and aid schools, to promote catechetical examinations, by holding out premiums, and to distribute the Scriptures, the Prayer Book and selected religious and moral books.

Which of those objects is it understood in the Society is of the greatest importance?—The Society began with the distribution of books simply, the other objects have been taken up since; and I think I cannot answer that question exactly, because different individuals in the Society would allow a preponderance to different objects.

How many schools have you at present in connection with the Society?—About 250, that we consider in actual communication.

[The witness was directed to furnish a list of such schools; and also a return of the number of schools in connection with the Society, in each year from the commencement successively.]

What are the rules for the government of those schools, and what is the plan of instruction given in them?—First, they are under particular superintendence; they are under the superintendence of the parochial clergy; and the master, or (in the case of a female school) the mistress, must be members of the established church; the schools must be open to children of all religious denominations; and we require that there should be no interference with the peculiar religious opinions of the children, who do not belong to the established church; the clergyman who is the visitor, answers to us for the religious education of the children of the established church attending the school; he certifies to us twice in the year, that he has carefully examined them in their progress in the Scriptures and church catechism, and is satisfied with it. We require that the Scriptures shall be read in the school by all who have attained a sufficient proficiency, whether Protestants or Roman Catholics; but we have not objected, in any instance that I am aware of, to Roman Catholic children reading their own version.

Do you permit the Roman Catholic catechism to be taught in the school?—No; we permit none to be taught, except the catechism of the established church; but we do not require it to be taught in the presence of the children of other religious persuasions.

Is it taught every day in the school?—I believe not; and I know it is often taught when the other children have been dismissed; for instance, on a Saturday afternoon.

Do any rules or regulations for the government of those schools exist in print?—Yes.

Be so good as to furnish any such to the Commissioners?—I would refer, for the regulations and rules of the Society, to the paper of the queries of the Association, and to the form of the half-yearly returns.

Does it follow that any clergyman, who applies for the aid of the Society, should succeed in receiving it for such a school as is described?—No, I think the peculiarity of the plan of the Association consists in this, that they have endeavoured to make their aids the means of having schools founded for permanence; and therefore the first enquiry is, are there any means of obtaining an endowment of land, either of glebe or the land of a lay proprietor; and they never grant aid, except the clergyman gives or obtains land, or shews that he has made use of every exertion to do so, although not successfully; he must produce an endowment of land, or shew that the failure does not arise from any fault of his own.

Have the endowments generally proceeded from laymen or the church?—I apprehend the majority have been from glebe land; the clergyman may apply to a lay proprietor, but if he should fail in such application, and there be sufficient glebe, the Society will not grant aid without a grant of glebe.

Which do the Society prefer, to get the endowment from the estate of a layman, or to have a portion of the glebe allotted?—They have never shewn any preference.

Do they try the first before they have recourse to the second?—No; when a clergyman applies, the first question is, "Can you give or procure an endowment?" no sort of preference is given.

Has there been an instance in which a clergyman has offered an endowment of land, and applied for a school, and been refused?—There may be; for he must also shew the exigency for the school; he must shew that a school is wanting in the neighbourhood, and that such school could not be adequately supported without the aid of some public society; that he had not, by his own means, or by the assistance of the neighbouring gentry, the means of supporting the school adequately. There must be, moreover, some local contribution to the school from the clergyman, and from others, if attainable.

[The witness was directed to furnish a list of all applications made for schools during the last seven years, which had been refused; with the reasons of the refusal thereof respectively.]

What

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What is the extent and nature of the annual aid given to the schools at present?—The highest aid is £.12. a year at present, and we, to very few, give less than £.10; we have reduced the amount of the annual aids in the last two years.

Previous to issuing the salary to the master, is there any inquiry as to the mode in which he has performed his duty?—Yes, a very strict inquiry; the clergyman sends in twice a year an account of the state of the school, and of the character and conduct of the master; these returns are examined by a committee, and until that committee has approved of the returns, no salary is issued; no salary is ever issued till the corresponding return has been sent in and approved of.

Are there any instances of salaries having been withheld owing to the conduct of the masters?—Yes, frequently; there is no half-year in which there are not some payments withheld, either for a time or altogether.

Are there any instances of the half-year's salary of the master being disallowed?—Yes, many.

[The witness was directed to furnish a return of those instances during the last seven years.]

Have the Association any other system of inspection of the schools connected with them, except the half-yearly returns of the clergy?—No fixed or permanent system, but we have had inspections from time to time, independently of those reports.

Describe the nature of that inspection, and how it was accomplished?—Three years ago we sent an inspector to each of our schools, and we had a report from him; it was the Rev. Mr. Lee; he was employed in the same year, by two other public bodies.

Did he make a report of all the schools?—He did, with scarcely any exceptions; he was very diligent in conducting his inspections.

[The witness was directed to furnish such report.]

Was that report in general satisfactory?—In a great majority of instances, his report coincided with the half-yearly returns.

Did he represent the schools to be in a state you deemed satisfactory?—Yes, I think so; for we do not continue to aid a school, unless we are satisfied with the progress of it, as appearing in the half-yearly returns, with which his reports generally coincided.

Do you consider that his report represented the schools in general as being in a satisfactory state?—I think it was generally satisfactory.

In point of fact, do the clergy who superintend those schools universally make the half-yearly returns you have been speaking of?—They are always signed by the clergyman, and he certifies, that he has carefully inquired into the return, and the particulars of it.

Are there any instances in which the half-yearly returns have not been received by you?—We never issue the salary except we receive the corresponding half-yearly return; the effect of the return not being sent in would be the withholding of the salary.

Has your own observation led you to the conclusion, that the half-yearly reports are drawn out in the own proper hand writing of the clergyman?—I know in many instances they are not, for the Association have taken pains to prevail upon the clergyman to write them.

Have you any reason to know that they have been written by the master, and merely tendered to the clergyman to sign?—In some instances, I believe they are; but the Society have taken every means possible to prevail upon the clergymen to make them themselves.

[The witness was directed to furnish the Commissioners with the half-yearly reports of the year 1823.]

Do you supply to your own schools books from time to time?—In a very few instances.

Do you do so as a matter of course when they are at first taken into connection with you?—No, I know no instance of that kind; I should mention, in explanation of my answer, that the Association, till within a very few years, made their giving a certain aid of money, a ground for requiring parties that were locally interested in the schools, to take care that they were sufficiently supplied with proper books, and to accomplish that object, we required a return of the books half-yearly, and if we were not satisfied, we called upon the clergyman to see that they were supplied from local means.

From what sources do you expect that at this moment the books proceed that are used in the schools?—In many instances, I am persuaded they are purchased by the clergyman and the gentlemen in the neighbourhood, and in other instances, by the parents of the pupils.

Do you consider, that in point of fact no books are used in the schools except those that have been approved of by the Association?—We have returns sent in half-yearly, of all the books in use, and we do not issue the salary if we disapprove of any, until we have an engagement that they shall be discontinued.

Would the Association approve or disapprove of the books published by the Kildare-street Society?—I am not aware that there is any book published by that Society which the Association disapproves of.

Has it ever happened that a return has been made, stating that the books of that Society were used?—Very many.

Was any objection ever taken?—Never.

There is no provision made for a supply of slates and stationery?—No; I do not know that any application has ever been acceded to for such supply.

In what manner are the qualifications of the masters of these schools ascertained?—In general

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general that is left to the clergyman; they are generally parochial school masters; if the clergyman certifies twice a year that he is satisfied with the character and conduct of the schoolmaster, the Association acquiesce.

Is he generally the parish clerk?—In many instances.

Would the documents in your office enable you to specify in what instances that is the case?—Yes.

[The witness was directed to furnish such account.]

Has there ever been any instance in which a schoolmaster of the Association has been dismissed for misconduct?—Yes; it has come to our knowledge, that many have been dismissed. The Society do not appoint or dismiss them.

Have you ever had occasion to know it was the case?—I think I can make returns of some that have been dismissed for misconduct by the clergymen. The fact of dismissal is only incidentally reported to us.

Have you ever had any provision for the education or training of masters?—Yes, we had, for some years, an institution for that purpose.

Where was it?—At Kildemo, near Limerick.

Why was it discontinued?—We found reason to be dissatisfied with the management of it, and in consequence of that, it was broken up.

What was the cause of the dissatisfaction?—The accounts of the person who superintended it were of a very unsatisfactory kind.

What was his name?—Jones.

Do you mean you considered him as having defrauded the public or the Association?—I do not believe that intentional fraud was the impression upon the minds of the majority of the persons who examined the accounts, but inaccuracy, rather.

That might be a reason for dismissing him; but why was it a cause for discontinuing the plan?—The plan had grown up from the Society, thinking that they had discovered in Mr. Jones a person peculiarly qualified for it; and so far as the producing of good schoolmasters, we had every reason to think that he was successful, and many such were produced; but when the Society ceased to grant their aid to Mr. Jones's establishment, they continued to look about for sometime for some person qualified to undertake such an institution, and some fit situation in which to establish it, and they were so unsuccessful in this search, that they gave up all thoughts of it, until within a few months. They have lately engaged apartments in the Foundling Hospital for the purpose, and have appointed a master for a training school.

[The witness was directed to furnish a return of the names of the several persons admitted into the Institution at Kildemo, and the periods for which they continued there.]

What became of the persons who had been there in training, when the institution was discontinued?—I suppose there might be twenty or twenty-five at that time; and they generally went out, and were employed in suitable situations.

What ages were they generally?—From eighteen to twenty-four.

Did they live there as boarders?—Yes, they did.

Is it intended they should be boarders at the new establishment at the Foundling Hospital?—Yes, I believe so; but the plan is not fully matured.

Was any particular person appointed to inquire into this institution at Kildemo?—It was not in consequence of our having in the first instance appointed a person to inquire into it, but in consequence of a report that came to us from the late Archbishop of Cashel; Archdeacon Mansell, who resides in Limerick, reported to his Grace circumstances connected with the institution, which were communicated by him to the Association, and in consequence of that, a visitor or inspector was appointed, and sent down to examine it.

Who were they?—The Association referred the business to the Board of Education, and Mr. Walker, the secretary of that board, was the gentleman sent down by them to make the investigation.

Did he make a report to the Association?—No, it was communicated to us, but he made his report to the Board of Education.

Did the Association never receive any particular report of the state of the institution at Kildemo?—They received Mr. Jones's accounts, and Mr. Walker communicated to us, by order of the Board of Education, the minutes of evidence he had taken.

[The witness was directed to supply such minutes to the board.]

What was the nature of the tenure of the property that the Association had at Kildemo?—We could scarcely be said to have property in it; we had given a small aid towards building or enlarging the school-house, which had been one of the schools aided by us, but it was an annual aid we gave to the training institution; Mr. Jones was the clergyman of the parish; I believe it is a perpetual cure, and one of our schools at Kildemo was enlarged for the training institution.

Upon whose estate was the house built at Kildemo?—That I am not able to say.

Who is in possession of it at present?—It has been since occupied as a parish school, and is one of those we give aid to.

Was the evidence taken by Mr. Walker, and returned to the Association, considered satisfactory or unsatisfactory?—It was considered so unfavourable that the Association withdrew their aid.

What was the nature of the suggestion from the Archbishop of Cashel, or Archdeacon Mansell; did it impute any particular objection to the institution?—I think I can produce the letter written; the impression on my mind is, that he represented the public money and the

the aid of the association as in this instance not well employed—that it was not answering the purposes intended.

Were there any particular immoralities ever supposed to exist in the institution, did you ever hear any imputation of that kind?—No, I do not think there was any matter of that kind urged.

Who was responsible for the discipline and the regulation of the conduct of these young men?—Mr. Jones; he was the superintendant, and the person the Association looked to altogether.

Did he live close to the schoolhouse?—Yes; the schoolhouse was situated in the perpetual cure of which he was minister, and I think it was near; he was the superintendant, and the person to whom the Association altogether looked.

Is it your opinion, that the schoolmasters of the Association are pretty generally fit and proper men for the situations they fill?—I think relatively to the other schoolmasters of Ireland, that they are.

Do you consider them now upon the whole, to be a superior or inferior class of men, in point of competency to teach, to the schoolmasters in the Kildare-street schools?—I have not the means of comparing them together, but I have the impression on my mind that our schoolmasters are generally superior to schoolmasters of the same class of society in Ireland.

Does not it necessarily follow, from the former part of your evidence, that they have had no particular means of being trained in the habits of schoolmasters?—In the majority of instances they have not been trained.

Are there many instances, or any instances, in which the schoolmasters of the Association have been trained in Kildare-street?—Yes, many instances.

Is it of course, that the Association approve or disapprove of such training?—They have always approved of it, but they do not require it.

Describe the rules for the catechetical examination you spoke of?—The Association grants premiums to any clergyman of the established church, who from his own parish or from the parish of a clergyman who has appointed him to the duty, makes a return to them once in the year of having examined young persons in a specified course, provided that he states that they answered so as to show positive merit, and does not exceed a certain proportion of the total number examined by him on the occasion; the Association grant premiums, varying in value according to the extent of the course of examination; there are five degrees of classes, and the premiums generally vary in value according to the extent of the course of examination for each class.

The premiums are books?—Yes, and in the highest class, honorary certificates are sometimes given.

It is not necessary that the children, the candidates for these premiums, should have been educated in your schools?—No, it is altogether distinct from that; they are the children of the parishioners of the clergyman who makes the return, or of some clergyman appointing him to examine.

[The witness was directed to supply to the Commissioners the amount of the grants in each year for the last seven years that were applied to the catechetical premiums referred to, the number of children to whom such premiums were respectively awarded, and the total number of children who appeared to have been catechised in pursuance of such regulation in each year respectively.]

In point of fact, the number of children catechised in consequence of this principle, is increasing rapidly year after year?—It is rapidly increasing.

The Association considers it a very important part of their object?—They do so, and it is I believe peculiar to the Association.

Do you consider that the regulation has the effect of making the clergy of the established church attend more to the duty of catechising the children, as well as increasing the number of children?—Yes, one of its principal effects has been, suggesting to clergymen a greater frequency in holding catechetical lectures and examinations.

Has the Society the means in itself of ascertaining in how many instances the duty of catechising is performed, and in which it has been neglected?—We know nothing more than cases in which applications are made to us for premiums; what instruction the clergyman carries on, unless he makes application to the Association for premiums, we have no means of knowing.

[The witness was directed to supply to the Commissioners the number of parishes from which applications for premiums have been received during the last seven years respectively.]

Are the Commissioners right in collecting from your evidence, that the catechetical instruction must be given in the church, and not merely at the school?—There is no regulation fixed as to that; we grant premiums, although the examination is not held in the church; but in addition to the premiums I have already mentioned, and which we usually call the premiums for “answering;” we grant also premiums for the diligent “attendance” of the children upon weekly catechetical instruction given by the clergyman; for instance, if a clergyman examines seven young persons, he has the power of returning two of them, one for answering, and one for diligent weekly attendance on catechetical instruction, combined with an inferior degree of answering—we allow the clergyman to return only one in six, unless he can certify diligent attendance on his own weekly catechetical instruction, but where there is such attendance, we allow him to return two out of seven; that is, we

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allow him to return under the head of "attendance" one-sixth of the number that remain when the successful candidates under the head of "answering" have been deducted.

Is there any regulation provided that when a clergyman holds one of those examinations of the children, that there should be any neighbouring clergyman present at the examinations for premiums?—It very generally happens that they have conjoint examinations, and that they have the children of several neighbouring parishes examined against each other, and some of the bishops are promoting that plan very generally in their respective dioceses.

There is no regulation of the Society to that effect?—No; we give premiums, if the clergyman makes the return for his own parish singly.

Have the Association ever adopted the plan of sending any circular, or making any sort of suggestion to individual clergy, to hold catechetical examinations of this kind?—Our catechetical regulations are printed on sheets, and we distribute them as widely as we can; and in cases of application, which are generally made on these sheets, we usually send down a new sheet of these regulations.

The catechetical examination goes to ascertain the general proficiency in the knowledge of the Scriptures, as well as their power of repeating the catechism?—We intimate to the clergyman, that we do not give premiums, unless there be more certified on the part of the young persons than the mere power of repeating the catechism; and the course for each class, except the lowest, combines a specified portion of the Scriptures with the Church catechism, and its explanation, and all the classes include certain portions of the Liturgy.

Be so good as to enumerate the several catechisms approved of by the Association?—The number of commentaries on the catechism that the Association recommend, is very small; we take for granted that Secker's Lectures on the Catechism, are in the hands of the elder children.

Are there any particular explanations or commentaries on the catechism, that are approved of by the Association?—There are two or three; the only one that occurs to me at present, is Mann's. I should here mention, that the only way I can show that any explanation of the catechism is approved, is by shewing it is on the list of books which the Association distribute at reduced prices. We do not ask the clergyman, in the case of catechetical returns, what explanation he has examined the young persons in; but on the list of books which we recommend for distribution, there are certain commentaries on the catechism, and therefore they may be considered as particularly recommended.

Is Stopford's catechism one of those that have been thus approved of?—That is in our list.

Crossman's is approved of also?—Yes.

Have any particular explanations of the catechism ever been disapproved of by the Association?—Yes; I should mention here, that we have a committee in the Association called the Committee of Tracts, and the course is, when any member conceives a work is useful to be put on that list, to recommend it, by a motion made at a meeting of the Society, to the attention of the committee of tracts; they read the work severally, and report whether they think it ought to be added to the list.

Can you name any expositions of the catechism, that have ever been disapproved of by the association?—I remember Lewis's has been in that way disapproved; but the disapproval is no further than that they do not think it right to put it on the list of books, which as a Society they recommend.

Have you ever known the merits of the Bristol catechism discussed?—No.

Or the Leeds catechism?—No; I have no knowledge of them.

Are the board right in supposing that Lewis's was one of the earliest expositions used in this country?—Yes.

But it never was adopted by the Association?—No; it was recommended for adoption in the mode which I have mentioned, the committee then took it into their consideration, and in two instances their report has been not to put it on the list of the Association.

Could you make us a return of all books that have been disapproved of by the committee of tracts?—Yes, I can.

[The witness was directed to furnish the same.]

With respect to the third object of the Society you have referred to, namely, the distribution of books; what are the general principles upon which that part of the business of the Association is conducted?—The most distinctive principle which I could state as regulating the decisions of the committee, has been to abstain from every thing controversial.

Do you mean controversial between Roman Catholics and Protestants, or between the several descriptions of Protestants?—Between Protestants and Roman Catholics; and also between the Established Church and Protestant Dissenters.

State any other principles or regulations that occur to you?—I do not know any other; we distribute the Scriptures, and the prayer book, books of general piety and devotion, and books of a moral tendency.

Have you ever known considerable difference of opinion to exist among the members of the committee of tracts, as to what books ought or ought not to be adopted by the Association?—I am not sure that I can state a difference of opinion among the committee of tracts, but I think many members of the Association have wished to have books put upon the list which the committee of tracts have, on examination of them, declined to recommend for that list.

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Have you any knowledge upon the subject of whether some members of the committee of tracts are extremely anxious for the addition of certain works, to which they cannot obtain the assent of the others?—I do not know that I have any accurate means of ascertaining the views of the several members of the committee of tracts.

You are not present at their meetings?—I do not think there has been in my time much discussion; the members severally read the tracts, and come to the meeting prepared upon the subject.

In what manner are the books purchased that the Society distribute?—We have not any property in the books; but we have one bookseller, with whom we settle quarterly.

State the name?—Mrs. Watson; we do not ourselves purchase any books, we allow Mrs. Watson a certain rate of reduction upon the books that are sold by her to the members for their distribution.

State the rules that regulate your allowances to Mrs. Watson?—We reduce the books at different rates, that is to say, we pay about two parts in three of the price of the Scriptures, and prayer books, and generally one-half the price of the other religious and moral books and tracts.

Do you mean, you make up to Mrs. Watson the price that the purchaser would pay in the shop?—Not so much as an ordinary purchaser would pay; we first require her to deal with us on certain terms, calculating she shall have a certain profit, and we calculate upon that rate what the total price of the work will amount to, and this is considerably below the ordinary selling price; we then pay her a certain proportion of this calculated price, leaving the remainder to be defrayed by the member who draws for distribution, of that price; we pay two parts out of three, upon the Scriptures and the prayer book, and upon other books, we pay one half of the total price, computed as above.

What rate of profit do you allow to Mrs. Watson, upon her sales?—We allow her at present twenty per cent, on that part of the total price which we pay; she has a less profit in the case of ready money payment, on that part of the price which the member pays.

Has the rate of profit to Mrs. Watson been diminished?—Yes, since the beginning of the year 1822.

Was it ever diminished before the period to which you now refer?—I am not aware of its having been diminished before; but my opinion is, that the bookseller has always dealt with the Association upon more moderate terms than with the general customers.

[The witness was directed to furnish to the Commissioners, the several rates of profit upon the sales allowed to Mrs. Watson, during the last fourteen years respectively, and also the amount of Mrs. Watson's sales on account of the Society, during those years.]

I should here mention, that till the last regulation was formed, we had not gone upon any calculation of the profit, but our last calculation went upon a fixed rate of profit.

When the documents that have been called for by the Commissioners shall have been supplied to them, will they therefrom be enabled to perceive the amount of Mrs. Watson's clear profit, upon the amount of her dealings with the Association in each year respectively?—Yes; for something more than the last two years we have dealt with her upon a fixed rate; previous to that, I apprehend it could be only conjecture, in so far as depends on any papers in the possession of the Association.

There could be no difficulty in approximating to the truth in each of those years?—In sending in the returns of these latter years we can give an accurate ratio; we can also state what were the relative prices; for instance, what a Bible of the same description has sold for since the fixed rate of profit was established, and at what price before.

What induced the alteration in the rate of allowance to Mrs. Watson, that took place two years ago?—I believe it was conceived that the profit was greater than she ought to have on so large a distribution, the Association rose from very small beginnings, the distribution of books was originally small, and when it became considerable the members began to look into it and said Mrs. Watson may be content with a smaller rate of profit as the total sale is now so great.

What allowances are made by the booksellers and publishers of the works she has to sell, to Mrs. Watson?—I cannot state now, but I can put the Commissioners in possession of it.

At present have you any doubt it is 25 per cent?—The allowances are always that at least, we have had occasion to examine the accounts she has with those publishers, we find there are allowances made by some of the publishers in addition to that of 25 per cent, for instance, for payment within a certain time, a per centage is allowed by some of the publishers.

Do the Association make any allowance in the nature of a per centage to Mrs. Watson, over and above the per centage allowed to her by the publishers of the books?—Our allowance is not in addition to that from the publishers; we consider what she actually pays, not what she nominally pays to her publisher, but what the book actually costs her, we calculate all her allowances, there is a nominal price and then certain deductions made by the publishers; we compute what she actually pays for a number of books.

Are the Commissioners right in supposing you can ascertain the price that Mrs. Watson has paid for all the books sold on account of the Society, within a certain period? Since the late regulation of profit, Mrs. Watson is bound to produce such documents quarterly to our committee of accounts.

Then it follows of course you can ascertain the amount for what she actually sold those books on account of the Society?—Yes.

[The witness was directed to ascertain for the Commissioners, the actual cost to Mrs. Watson, of the books sold on account of the Society, and the amounts for which those

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books were sold by Mrs. Watson during the period of fourteen years, distinguishing each year, or for such other period as the mode of keeping the accounts may render necessary, and the sum received in respect of each sale for the Society; and also, a return of the number of Bibles and Testaments and Prayer Books sent into circulation by the Association, in each year respectively, since 1800.]

The Association rent apartments of Mrs. Watson for their meetings?—Yes.

What is the amount of the allowance for that?—We pay 50*l.* yearly for all the expenses, which includes the rent of the apartments, house, attendance, coals and candles.

Do you not consider that rent a very inadequate rent to Mrs. Watson, for the accommodation she gives you?—I think it is.

Do you not consider it grossly inadequate?—I think it is inadequate.

Has there not been a feeling that it would be right to allow more liberal terms to Mrs. Watson for your dealing with her in books, in consideration of paying her so very inadequate a remuneration for the use of her premises?—No, I do not think that is the general feeling of the Society. I know that Mrs. Watson would have been content to have allowed us the accommodation we have without any remuneration from the society, and I apprehend that she might have done so on a consideration entirely distinct from the question of the rate of profit she derives from the Association, upon the books she distributes for us. Mrs. Watson derives a very great advantage from the society meeting at her house, it makes her a sort of clerical bookseller for Ireland, it brings to her house a great many clergymen and other persons connected with the church.

[The witness was directed to supply to the Commissioners, a Return of the value of the religious books and tracts, other than Bibles, Testaments and Prayer Books, sold in each year respectively, since 1800.]

How many members are there of the Association?—At present something above seventeen hundred members.

[The witness was directed to supply to the Commissioners, a Return of the number of Members of the Association, in each of the said years respectively.]

What are the regulations as to the admission of members?—A candidate for admission is proposed by two members at a meeting of the board, or at the council, and after a certain interval, is ballotted for at a board meeting of the Society.

What subscriptions are required from the members?—The lowest subscription given, except in one instance which I shall mention, is a guinea; but in the case of a stipendiary curate, or of any officiating clergyman whose income does not exceed 100*l.* yearly, there is a power of its being remitted to half-a-guinea.

Are we right in collecting that all other members of the Association are obliged to subscribe one guinea per annum?—Yes, with the exception of a few persons who have been admitted honorary members; there is a particular form for proposing honorary members, but all persons elected in the ordinary way, give an engagement for the payment of one guinea yearly subscription at the least.

Who are the honorary members?—There are very few; Mr. Wilberforce is one.

[The witness was directed to furnish to the Commissioners, a List of the Honorary Members of the Association.]

Is it not a rule of the Association that the bishops of the established church are not required to subscribe?—We do not apply to them for subscription, but I believe that all the bishops of Ireland contribute to our funds.

Are the bishops members without subscribing?—Yes, I think they would be made so; but almost every person that has become a bishop has been a member previously, with the exception of persons who have not been clergymen of Ireland; for instance, Dr. Mant and the present Archbishop of Cashel, they were made members upon special motions, immediately upon being appointed bishops in Ireland.

Then they in point of fact continued subscribers?—Yes, and they do pay subscriptions.

All of them?—I do not recollect any that do not.

[The witness was directed to search for any Rules of the Association bearing upon the questions last put, and to supply them to the Commissioners.]

Are there any instances ever of any persons proposed for admission to the Association being rejected upon ballot?—Yes, there have been instances.

Is it the rule of the Society that four black beans will reject a person?—Yes, it had been a law from the formation of the Society.

Is it necessary to be a member of the established church in order to be a member of the Association?—No, it is not necessary; but there are very few members who are not members of the established church.

Is it not a leading object of the Association to promote the doctrines of the established church?—Yes, I think it is.

Have you ever been aware of any intention on the part of any person connected with the government to diminish the parliamentary grant to the Association?—Yes; when Mr. Grant was secretary for Ireland, he communicated to us a plan that would, at the time, have tended to diminish it.

What plan was it?—That the parliamentary aid should bear a fixed proportion to our own annual contributions.

Can you recollect what it was?—Five to one; that there should be five times as much from Parliament as we receive in subscriptions and donations.

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Was it a fact, that at that period the subscriptions were much lower than they had been at some former period?—I can shew the exact state of the subscriptions in successive years; but it is not impressed upon my mind, that I can shew any change immediately connected with that communication; they are much greater now than they were some years ago.

[The witness was directed to furnish to the Commissioners the amount of the subscriptions and donations in each year respectively since the year 1820.]

Was there any particular remonstrance, on the part of the Association, against that plan?—A very lengthened negociation between a committee of the Association and Mr. Grant, upon the subject.

Was that negociation in writing, or verbally?—I have many documents in writing drawn up upon the subject.

[The witness was directed to supply to the Commissioners all written communications that existed upon that subject.]

Are you aware of any particular mission to England upon that occasion, in consequence of his suggestion?—I am not aware that there was any mission formally appointed by the Association; I know that an individual member went over to England to speak to persons in power in favour of the Association, conceiving Mr. Grant unfavourable to it.

What was the result of that?—The result was, that we obtained the amount of aid which we estimated for, and Mr. Grant's calculation would have given us considerably less.

Are you aware whether any greater amount than the sum which you actually did obtain was offered to the Association upon that occasion?—There was no formal communication made to the Association; but the gentleman who communicated with the persons in power stated, that he was encouraged to expect a larger aid, provided the exertions of the Society should be commensurate.

Did you not understand, that a larger sum was offered and was declined by the Society?—No; I can state there was no offer of that kind, and no such declining, and that the conversation which was reported to us was simply this; that the government would even go so far, as recommending to Parliament an aid of £.10,000, if the Association were found to go on so as to shew they were well employing it, if they should require and deserve it.

Are we to understand distinctly, that the Association did not in any way decline accepting £.10,000, on the ground of not being able to spend it?—There was no formal offer of that kind; the Association have gone on all along pursuing their objects, which involved a certain expenditure, and they send in an estimate each year, founded upon calculations arising out of the expenditure of the preceding year, and the applications for new aids.

[The witness was directed to supply to the Commissioners the amount of expenditure in each of the 24 years.]

In what year did this mission to England take place?—I can furnish the exact year; it was either the first or second year that Mr. Grant was secretary for Ireland; I did not mean to say there was an exact mission to England, but it might be so understood among the members of the Association; and on the return of the member who conducted the negociation, he gave an account of his success to a meeting of the Association.

Who paid his expenses?—There were no expenses expected by the member, or paid by the Association.

What has been the year of the least expenditure of the Association during the last seven years?—I cannot state.

Have you any doubt it was the last year?—I have not a clear opinion upon the subject; for although our increase of expenditure was smaller during that year than we had reckoned upon, yet our general rate of expenditure going on increasing, it may be found, that the amount we laid out was not less than in some of the preceding years; our actual expenditure in that year was less than we had reckoned upon from the rate of increase, but I can produce documents to shew the actual expenditure.

The fact being undoubted, that the parliamentary grant of last year was very considerably less than those for several years preceding, are we to understand distinctly that it did not result from any indisposition on the part of persons in power, but from the choice of the Association?—I can state exactly how the circumstance arose; it was thus; it was conceived, that we were laying out too much money in the distribution of books, and that we should go beyond that amount in which Parliament would support us; the Association formed, therefore, regulations of two kinds; they diminished that proportion of the integral price of the books that they themselves defrayed; for instance, in the Scriptures and prayer books they defrayed but half, having before defrayed two thirds, and we diminished the number of books which each member should have the power of drawing in proportion to his yearly subscription; formerly the members had the power of drawing to the amount of six times their subscriptions, and it was then changed to three times, and the two limitations combining operated much beyond what we calculated.

You were out in your estimate?—Yes, we formed a system of economy, and it operated beyond our calculation.

It produced a greater saving than you expected?—Yes.

And in consequence of that, you lessened the amount for which you applied?—Yes; we found we had a considerable balance at the end of the year, consequently we asked for a smaller sum for the use of the succeeding year.

Are we to understand that the Association has ever declined giving assistance to schools upon

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upon the alleged grounds of want of funds?—That ground was never alleged as far as I am aware, except while the communication with Mr. Grant was pending.

Has not that reason been assigned during the year when their expenditure was so reduced; namely, the last year?—No; the necessary limitation of our funds has been often urged as a reason for adhering very strictly to the regulation requiring land, and the fulfilment of all conditions on the part of the applicant.

Could you ascertain by a reference to your documents, in how many instances the want of funds has been alleged, in any certain period of time, as a reason for not complying with the request of the schools?—The want of funds has never been alleged as a general reason, except during the period which I have mentioned, and during that time the consideration of all applications was suspended.

The question refers to the particular applications made during the year 1823; are we to understand, that none such have been rejected upon the expressly alleged cause of the want of pecuniary means to comply with it?—So I understand.

Has any instance occurred during that period, where the regulations of the Association have been offered to be complied with, and where the want of funds has been given as the reason for not complying with such offer?—No; I have never known an instance where the regulations have been complied with, and where the exigence for our aid was shewn, where that has been assigned as a reason, or where our aid has been on such ground refused.

Have you ever known an application for a school either refused or discouraged, with any reference to the personal character of the clergyman applying?—No, I know of no such instance.

Have you ever observed any feeling in the Association with respect to the doctrinal feelings of the clergyman applying, and which should operate either for or against the success of his application?—No; the business of granting aids to a school is altogether intrusted to the committee of schools, and I have in no instance known their report negatived, or sent back by the board meeting; so that the individuals composing the committee of schools may be considered the persons to decide upon all such applications, and I apprehend, in that committee there may be some differences of opinion upon doctrinal points, so that no feeling of the kind which has been mentioned could come into effect.

Have you been present when they discussed the subject of grants to schools?—Yes, I am always present.

Are you of opinion, that the doctrinal opinions of persons making the applications never either retard or accelerate their success?—No discussion has ever taken place upon such a subject; how far individuals, in their desire to support this school rather than that, might be acted upon by any bias arising from similarity of opinions, I have not the means of ascertaining.

Have you ever observed any indications of such motives operating?—They never come into any discussion.

They have never been expressed?—No.

Nor manifested themselves?—No, not so distinctly as to furnish any surmise which would deserve to be taken down.

Is it upon an examination in the church catechism, as contained in the prayer book, that the premiums are given?—Yes, and upon portions of the Scriptures which are defined and pointed out, together with certain portions of the liturgy.

Are not the children examined for those premiums upon some exposition of the church catechism?—The clergyman states he has examined the children in the church catechism, and its explanation; we explain that to mean, that the child must show a competent knowledge of the meaning of the catechism.

What explanation do you mean?—We never call upon the clergyman to particularize it.

It may be Mann's, Stopford's, or Lewis's?—Yes; or Secker's.

You have stated, that in the circulation of books, you wish to circulate such books as would not touch upon any point of controversy either between Catholics and Protestants, or different descriptions of Protestants?—Yes, I have stated that to be the most distinctive principle regulating the committee of tracts.

In the list of books, there is "Stopford's Explanation of the Church Catechism, interspersed with occasional Remarks on some of the principal Errors of the Church of Rome;" do you not consider that book a book of a controversial nature?—I do not conceive that will be found to affect the accuracy of the opinion I have formed, because we cannot put the works of the great Protestant writers into the hands of young persons without their containing something of a controversial nature.

Do you consider this work of Stopford's as one of a moderate nature?—I am not acquainted with it; what I stated was the principle which regulated the committee of tracts, in selecting works to put upon the list.

Do you consider it influenced them in the distribution of all works?—In the addition of other works they may have considered, as in Secker, that although there was something controversial, that was not a reason for rejecting the whole work; but I have heard the opinion which I have stated expressed as the most general one amongst the members.

Do the committee of tracts absolutely read the books which they recommend for circulation, before they so recommend them?—I conceive so; they are circulated among them for that purpose.

With Secker's Lectures, do you know whether any other work is bound up?—I do not know that.

Are you aware whether a work intituled, "A brief Confutation of the Errors of Popery,"
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by Porteus," is circulated by the Society?—I have ascertained that the work of Porteus, which has been mentioned, has never been circulated by our Association, although it has been printed by Mrs. Watson.

Does instruction in the catechism form an essential branch of the discipline of all schools supported by your Association?—Yes; we require that the children of the established church shall be instructed in the catechism by the clergyman.

In all schools?—Yes, in all schools where there are such children.

Can you state the amount of the balance in hand, when you made out your last estimate?—Upwards of £. 5,000.

In respect to the catechetical premiums, do you inquire whether they are given to children in any school?—They may be given to the children in any school, but an examination must take place by the clergyman of the parish, or some person appointed by him.

A school, to receive the aid of the Association, must be under the patronage or controul of a clergyman of the church of England?—Under his visitation, and under his superintendence.

Must it be under his exclusive superintendence?—We require the clergyman to certify to us his acquaintance with the school, and his visitation of it; further than that we do not inquire.

According to your notions of the meaning of your institution, could any books of any nature be introduced into the school without the approbation of the resident clergyman?—The names of all books used in the school are returned to us twice a year.

The question was, whether any book could be introduced into the school without the approbation of the resident clergyman?—We do not ask the clergyman whether he approves of the books used in the school or not.

Is it your understanding, that any books could be introduced into the schools without his approbation?—There are no means by which I can form an opinion upon that point.

Has he the absolute controul over the school?—He visits the school, and reports to us twice a year.

During that visit, has he the power of giving such directions as he may deem necessary?—The exact state of superintendence will be seen from the return which I have been ordered to send in; we say to the clergyman, tell us the state of the school, from your actual observation, and tell us all the books read in it.

Suppose a committee of gentlemen in a parish establish a school, and allowed the clergyman to visit that school, but that they insisted upon directing the school in all respects, and in directing what books should or should not be used in the school, admitting the testament and admitting the clergyman to catechise the children of the school in the catechism of the established church, would it be consistent with your Association to give aid to that school?—The exact state of the case is this, that the clergyman certifies to us the state of the school.

Would you make a grant of money to such a committee?—The applications all come through the clergyman.

No money can go, except through the hands of a clergyman?—The clergyman is always the applicant.

Money would not be granted upon the application of any other person than a clergyman?—We have no regulation allowing votes to be made on other applications than those of clergymen.

Must it be granted to a clergyman?—Our regulations imply that the clergyman must be the applicant.

In case of a clergyman being non-resident, how is the report made?—We cannot aid the school unless there is some clergyman officiating in the duties of the parish in which it is situated.

Do you take the certificate of a curate as sufficient?—We do.

Are there any instances in which the same clergyman has more than one school for the same union of parishes?—Yes, there are instances, but they are few.

[The witness was requested to return such instances to the board.]

Are there any instances in which a clergyman has more than one school for one parish, as contradistinguished from a union of parishes?—I am not certain, but I know that in some instances we have more than one school under the superintendence of the same clergyman.

When you have given aid to one clergyman, and he happens to die or be removed, is it a matter of course that his successor shall hold the same relations?—We always transmit the return to the officiating clergyman as far as we know him; but if the return comes up to us filled up and signed by the officiating clergyman for the time being, we require nothing further.

Do you consider it as a matter of course, that when another clergyman takes the charge of a parish that has been previously in connection with your Association, that he shall be considered in the same situation?—Yes; our aid is to the school, not to the clergyman; this will be seen when it is considered that we always expect an endowment of land and other local co-operation.

[The witness was directed to supply a list of the several schools in which the lands granted had been glebe lands, and also those in which they had been granted by laymen.]

I believe it is a fact, that there was no report last year from the Association?—There was not.

Can you state any reason for it?—It was postponed from time to time.

Whose duty is it to draw it?—The duty of the secretaries.

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Was the report ever before omitted?—Yes; we have not published reports every year; we have a report in the press at present.

Do the half-yearly returns in point of fact usually or always specify the list of books as being such as are employed?—Yes, so much so that we send them back if they do not; for instance, if they put an et cetera in the return, we send it back.

Are there not a number of diocesan societies affiliated in the nature of branches to the parent society?—There are.

[The witness was directed to supply a list of the dioceses in which such branch societies existed.]

Are you able to ascertain, from the documents in your office, the state of the accounts of those diocesan societies?—I can furnish documents to shew what books they draw from the Association for distribution each year; the diocesan committees do two things; they collect the subscriptions from the members of the parent society who live in their district, and draw books in proportion to the amount from our bookseller; I can shew the quantity of books.

[The witness was requested to furnish such accounts.]

Do the names of the subscribers to the diocesan institutions appear in your books as members of the Association?—Yes; the diocesan committees are chiefly formed of members of the Association.

Do the members in the country appear in your list of the members of the Association?—A person, by subscribing to the diocesan institution, does not become a member of the Association.

Do you know of any diocesan association that has separated from you, and set up for itself?—No, I know of none such.

Has it not occurred in the upper diocese of Armagh?—A diocesan committee consists, we will suppose of twenty members of the Association; each of them pays to the treasurer of the committee their subscription, suppose twenty guineas; when this payment has been accounted for to the parent society, it enables them to draw sixty guineas worth of books from our bookseller, at a reduced price; then, if the committee say we get these books from you at a reduced price, but we wish to give them to the poor in our neighbourhood at a still lower rate, and we will form a private fund of our own for that purpose, we look upon the Stuart fund in the diocese of Upper Armagh as coming within that description.

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Further Examination of the Rev. James Wilson on Oath;
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WHAT means have at any time been taken by the Association for discountenancing Vice for ascertaining the state of the schools which they support?—The ordinary means are the returns that come in half-yearly to them; they are authenticated by the clergyman presiding over each school; in addition to that, they have had inspections, two within my time; one by Mr. Lee, and another has taken place since.

In what form are the periodical returns from the schools?—One of the forms is before the board.

By whom was the inspection of the schools made subsequently to that by Mr. Lee, in the year 1820?—By the neighbouring clergymen; in Mr. Lee's instance we paid a stipend for it; but the last inspection we had made by clergymen in the vicinity of each school, or by clergymen of the diocese in which it was situated, it was in 1822.

Was that an inspection undertaken gratis?—Yes, it was; we wrote either to the bishop of the diocese, or to the diocesan committees, where there were any such, requesting they would have such and such schools inspected, sending a list of the schools in their district, and in some instances recommending individual clergymen for such inspection.

Did you in each case send queries to be answered, similar to those given to Mr. Lee?—Yes, similar ones, not exactly the same; as soon as we obtained the consent of the parties to undertake the inspection, we furnished them with a list of the queries; and for each instance of inspection, we furnished the inspector with the corresponding half-year's report last sent in from the school, in the same manner as when Mr. Lee went out. We gave him the half-yearly returns immediately preceding, that he might compare them with the state of the school.

Did persons to whom you applied, in any instance, omit to furnish a report?—I think the inspection took place very generally, in some few instances they were omitted.

Did it appear, by a comparison of the returns made in 1822 with those furnished by Mr. Lee, that any considerable change had taken place in any schools, in any important respect?—I think all the schools have been progressively improving.

Do you mean that the attendance has been greater?—That the order in the school has been greater, and the regulations have been more steadily enforced, and that all which depends upon the superintendence of the school has been improving.

I observe by the returns made by Mr. Lee, that the schools in existence at the time of his inspection in 1820, amounted to 104, I now understand from you, that the schools established by the Society amount to 250?—Yes.

Has the number of pupils increased in the same proportion as the number of schools?—I am inclined to think not.

What reason have you for entertaining that opinion?—I have a general impression on my

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my mind, that the number of schools established by the different societies in the country, has tended to diminish the numbers that would have attended our schools.

Are the masters of the schools paid in proportion to the number of the children that they teach, or do they all obtain the same amount of salary?—Our original plan, and from which we have not much varied, was to proportion our aid to the degree of local exertion that was made to endow the school and set it going; for instance, originally, if an acre of land was made over, and a house built, we granted, in addition to an aid for building, a salary of 15*l.* annually; and where it was shewn that all other conditions were fulfilled, but that land could not be obtained, we granted an aid of but 12*l.* a year; our aids were proportioned to the degree of local exertion in endowing and founding a school. I do not know that they have varied much from that.

By that am I to undersand that in no case has the payment to the master any reference to the pupils?—No immediate reference.

Have you ever had reason to believe that the number of children stated to have attended at the schools in the returns, has in reality been greater than the actual attendance?—I do not know that I could state any instance in which such a thing has come to my knowledge; but we contrive our returns as much as we can to indicate that; for instance, the clergyman is not to state merely the number on the roll for each of the months, which might be fallacious, but the average attendance during the same months, therefore, unless that average is falsified, we cannot be deceived.

Referring to the half-yearly return made from the schools, I see that the classes are seven in number, and it appears that the last class are taught the church catechism?—Yes.

Are all children who attend these schools taught the church catechism?—The clergyman certifies to us as to the children of the established church only; we have not inquired respecting others, nor have we ever encouraged the practice of putting the church catechism into the hands of children that did not belong to it.

Is there any fixed rule upon the subject?—I think the rule may be collected from the form of the certificate; the clergyman is called upon to certify as to the children of the church of England attending the school; we ask no question as to others.

Am I to understand that if any children of persons dissenting from the church of England are admitted into the school, and are not taught the church catechism, that it is rather by a tacit connivance at the practice, than by any directions given to the master to that effect?—I conceive the view of the Association is, that they do not expect nor require the children that do not belong to the established church, to learn the church catechism in their schools.

In what way has that been conveyed to the superintending minister, by writing or any printed document?—It could only have been conveyed incidentally. We have never required that children not belonging to the established church should be taught the church catechism, nor intimated to the clergyman that we desired it.

If any superintendant of a school was inclined to require that all the children, Roman Catholics, Presbyterians and others, who attended the school, should be taught the church catechism, is there any thing in the regulations that would prevent him carrying his wish into effect?—I think when it was communicated to the committee of the school, they would express their disapprobation of it. I do not think that I could refer to a form of regulation, which they would transmit to clergymen; but I have no doubt that they would express their disapprobation. I think I can mention one fact to show that such is the general feeling in the Association. There is no person who exerted himself so much in framing and putting into execution the regulations respecting schools, as the present Bishop of Ferns; he assisted more than any other in the framing of them and making them work, and I know that when he went to Limerick, as bishop of that diocese, he published a direction to his clergy, that the Roman Catholic children should not be present in the schools, under the superintendence of the clergy in that diocese, while the children of the established church were taught their catechism. He directed the dismissing of the Roman Catholic children, when they were about to teach in the school the catechism of the church of England.

Are you aware that it was stated in one of Mr. Lee's reports, that in one of the schools the Roman Catholics were forbidden to attend?—I do not remember the instance; but I can state universally, if the committee of schools find that no Roman Catholic children are attending in any of them, they write to know the cause.

What rule is followed in the schools of the Association as to the catechetical instruction?—We have no rule beyond this, that we require the number in the catechetical class, to be stated to us half-yearly, and we require the clergyman to certify he has examined half-yearly the children belonging to the church, in the Scriptures and the church catechism; we compare the catechetical class with the number of Protestants stated in the return, and if there is a great inequality, we send to the clergyman to ask the reason. Sometimes he states that some of them are Protestant dissenters, and we consider that a sufficient reason.

Are any catechisms allowed to be taught in the schools, except the catechism of the church of England?—We expressly say in our general regulations, that no catechism except that of the church of England shall be taught in the school.

Does it appear that is abided by?—We have found instances where other catechisms were taught, and we have always directed the practice to be discontinued; and if it was not discontinued we have withdrawn our aid.

Would the salary be withdrawn if the master continued to permit the Roman Catholic or Presbyterian

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Presbyterian catechism to be taught in the school?—The salary would be eventually withdrawn if the practice were persevered in; it would be suspended till we wrote to the clergyman.

What regulations have the Society with respect to the religion of the persons to be appointed masters?—We require that they shall be of the established church.

How are the masters chosen, and in what way is that fact ascertained?—The Association leaves the appointment and removal of the master to the superintending clergyman; they do not themselves assume the power of removing or appointing the master, but they require the superintending clergyman to certify twice a year, that the master is a member of the established church, and that his character and conduct meet his approbation.

Would it be considered by the Association as an assumption of power, if they were to appoint or dismiss a master of their own authority?—The Association have never, in any instance that I know of, assumed the power of appointing a master; they may have recommended a removal upon the report of the visitor, or they may have said, unless you remove such a master we will not continue the salary.

By whom was the master appointed whom the Rev. Mr. Neligan dismissed?—I think in that instance, what was done by the Society was, that they withheld their aid; they withdrew the aid upon the half-yearly report, and they have not given any aid to that school since.

What became of the money that was given for the building, or the grant of land?—We had no means of securing the money given for the building.

Was there any grant of money for building the school at Kilmactigue?—We voted aid for that purpose.

What sum was given?—I believe 40*l*.

Has any inquiry ever been made as to the building erected at the expense of the Association?—The Association believe the money was laid out in building the school-house.

Did the board communicate with Mr. Neligan upon the subject?—They communicated to him the ground of their withholding the aid.

Is the letter to Mr. Neligan in existence?—I believe that I have a copy of it.

[The witness was directed to furnish the same.]

What account did Mr. Neligan give of his conduct, with regard to the school at Kilmactigue?—He is at this time applying for a renewal of the aid of the Association.

With what prospect of success?—He has sent in his application very lately, which was considered imperfect in point of form; and it has been sent back to him to fill up all the queries.

Is it generally understood, that a school, superintended by a clergyman and supported by the Association, is to become a parish school to which the clergyman shall contribute under the statute of Henry VIII?—I think it appears, from the regulation of the Association, that when they commenced their aid first, it was to enable clergymen, who might not otherwise have it in their power, to found and maintain parish schools. I think the first sentence in the general regulations prefixed to the queries, supposes that.

Are they expected to contribute towards it, under the powers of the statute of Henry VIII?—We always require a contribution from the clergyman, where he is able to contribute.

Is it considered that that contribution makes it a parochial school?—I do not think it is with that view and object that the Association have called upon the clergyman to contribute; but they say, you must yourself contribute, and you must procure from every person who has means, and whom you can influence, some contribution to the school.

Is it preferred by the Association, that the parish clerk shall be the master?—I think it is.

Is not the parish clerk, in a great majority of instances, the master of the school?—At present, he is in many instances; and of these instances I am now making out a return. The Association have preferred this union of offices, as making the situation more respectable and valuable.

Is it considered by the Society as making the situation more valuable to the clerk?—As making the situation more valuable in itself, and therefore more likely to induce a well qualified person to come into the situation of a schoolmaster.

Are the schoolmasters allowed to appoint deputies?—In many of our schools there are ushers.

Is the schoolmaster allowed to transfer the whole care and management of the school to the usher, and pay him part of the salary, and withdraw himself from the management of it?—No; whenever we discover that the master of the school is not the principal teacher, we consider it a ground for withholding or suspending our aid.

Who is permitted to appoint the usher?—We do not inquire.

What rule is there with regard to the qualifications of the usher?—We have no form of regulations respecting it.

Is there any regulation with respect to the religion of the usher?—I could not state any fixed regulation; and I think that perhaps there may have been some variety of practice on the part of the Association in what relates to that.

Have they permitted Roman Catholics to be ushers in the school?—I think in some instances they have permitted it, and in some instances they have objected to it; I should consider it as one of the points that has not been exactly settled by any general rule, but determined in each case by the particular circumstances of the case.

What rule is there with respect to the money paid on the part of the pupils to the schoolmaster; is it limited in amount, or is there any regulation with respect to it?—There is no precise regulation respecting it; we require it to be stated every half-year what the children pay,

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pay, and we expect that none shall be excluded from the school on account of their inability to pay.

Are any precise instructions given upon that point, or is the superintendant left to collect it as well as he can?—It is one of the queries we put half-yearly to the superintending clergyman, whether any are excluded on account of their inability to pay; the meaning of which is, that we consider that all who are desirous of attending should be admitted, and that our payment should be a ground for admitting such as have not the means of paying for themselves.

Are the school-rooms allowed to be used for any other purposes than the instruction of the children?—I think, as much as is in the power of the Association, they have endeavoured to prevent their being used for other purposes.

As the school-rooms are most of them either erected at the expense of the Society, or the Society contributes to the expense, is it not understood they have an absolute power of directing what shall be the use of them?—In such cases the Society would direct it; but we have aided some schools with salary; in market towns, for instance, where a school is taught in some public room that is not under our controul.

It appears in Mr. Lee's reports, that on his inspection, several schools were used as places either of public worship, or at least were used for the purpose of preaching in, by persons of different persuasions, generally described to be Methodists—what was done in consequence of that information?—I think in every instance the disapprobation of the Association respecting such use of the school-room, was communicated to the superintending clergyman.

Do the copies of the letters remain in which the disapprobation was communicated?—I apprehend that all the particulars of the proceedings of the committee of schools upon Mr. Lee's returns remain, and they were communicated as nearly as possible in the words of the votes of the committee.

To whom?—To the superintending clergyman.

Was it left to the superintendent of the school to exercise his own discretion as to the means to be taken for correcting the abuses which were discovered by Mr. Lee?—The Association communicated their disapprobation; and, in the great majority of instances, the abuse was corrected.

Did the Association communicate their disapprobation in every case where Mr. Lee disapproved?—The form of the proceeding that was adopted was exactly this: the half yearly returns that followed the sending in of Mr. Lee's reports were brought, in the ordinary course of business before the committee; and, in examining these returns, the committee of schools referred at the same time to Mr. Lee's reports, and the judgment they formed was upon the combined information from the half yearly returns and the report of Mr. Lee, and the result of it was afterwards communicated to the parties in each instance.

Was it communicated in the way of information, or was it accompanied with specific and positive directions as to the abuses discovered?—The tendency must have been to require them to be rectified.

Can you state whether it was a tendency only to be inferred by way of implication, or whether it was a positive direction?—I think it was a positive direction; I believe that in every instance it was enforced as far as was in the power of the Association.

Referring to the school at Killeade, and Mr. Lee's report upon it, he states that in that school there was a pulpit; that it was used by persons of several denominations of dissenters; can you recollect what direction was given in that particular case?—No, I cannot; but I have no doubt the disapprobation of the Association was communicated, and that such practice was desired to be discontinued.

If any such direction was given, can we now see the copy of the document in which it was contained?—I can find the vote of the committee upon the report, and I have no doubt that such vote was communicated to the party.

Can it be ascertained in each case what was done in consequence of Mr. Lee's report?—I am not certain that it can be ascertained exactly what was done; because, although the disapprobation of the Association was communicated where it was considered as deserved, it was sometimes the result of some negotiation to put it into execution.

What description of negotiation could take place between the superintendent of the school and the Association?—When we communicated to the clergyman that such a thing had been stated to us, the clergyman might answer, in some instances, that the school-house was not his property; that he had no controul over it to prevent its being employed at times when it was not used as a school-room, in other ways. In every instance where it was a school of our own founding, we insisted upon the discontinuance of any such practice.

It was stated in Mr. Lee's report upon the school at Kilmore, that an Orange lodge was from time to time held in the school; do you know what was done in consequence of that communication?—I do not recollect now what was done, but I have no doubt a communication was made to the party, and I can refer to it.

Does a copy of the communication that was made in that case exist?—I have no doubt the vote of the committee upon it is in existence.

It was reported by Mr. Lee that the school at Derryvullen was in connection with the London Hibernian Society; can you recollect whether any thing was done in consequence of that information?—I know the uniform practice at the time was to write to the clergyman in such cases either to choose to relinquish the aid of the other Society, or to relinquish our aid.

It was reported by Mr. Lee, with respect to the school at Finglass, that the master does not receive the Association grant, but does receive a gratuity, although he signs a receipt for

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for both?—I do not recollect the instance, but I know such a report was made to us in several instances; and, in some instances, it had taken place without the intention of fraud upon the Association. I do not particularly recollect the instance at Finglass, but we found it in several of our schools; the plan adopted was this, that the aid derived from the Association was put into a general school fund, out of which the master was paid a fixed salary. That certainly was the case in some instances, that they paid the masters out of a general school fund, into which fund our salary went; and the gratuity, which was a more variable aid derived from the Association, they allowed to pass from the Association immediately to the master.

You say in some instances it had taken place without the intention of fraud; had it taken place with the intention of fraud in some instances?—I do not know that I can state any instance in which fraud came to our knowledge, but we disapproved of the system generally.

Was there no instance in which the salary, though paid by the Society, was not wholly applied either to the payment of the master or some other necessary purpose connected with the instruction of the children?—I remember one instance in which, on investigation, we discovered that the aid granted by the Association as salary had not gone to the person represented to us as the master.

State in what instance, and to whom the salary had gone?—It was an instance we became acquainted with upon the investigation respecting the seminary at Kildemo; it was the instance of a school in that neighbourhood.

Has it occurred in any other instance than that?—I do not remember any other.

Do the Society permit the arrangements to be made which you have spoken of, and the salary, though directed to be given to the master, to be applied to other purposes of the school?—No, the Association requires the receipts to be signed by the master himself.

Is not the arrangement you have described as having been discovered, in several instances extremely liable to abuse?—We consider it so; the Association have always expressed their disapprobation of it.

Are distinct directions given to that effect, or is the superintendent left to infer it from the general directions?—The rules of the Society should secure that. Our mode of payment is to transmit a half note for the amount, with a receipt, under cover to the clergyman, and the remaining half note is not transmitted till the receipt comes up signed by the school-master himself; there is, therefore, a deception on the Society when the money does not pass immediately into the hands of the master.

Were Mr. Lee's reports taken under the consideration of the Association one by one, or was there any general minute made from them by yourself, and submitted to their attention?—Mr. Lee's reports were examined exactly in this manner, according as the half yearly returns came in from the schools that Mr. Lee had inspected; the committee of schools, on examining each return, compared with it Mr. Lee's report of the same school; so that no payment was issued to any school, subsequent to Mr. Lee's report, till his report had been read upon it.

What course was pursued with regard to the reports that were made in the year 1822?—Exactly the same course was adopted; the reports of the inspection were considered at the same time that the half yearly returns immediately subsequent were examined.

When were the last returns received from the schools?—There are returns coming in at present.

Up to what day are they made?—Up to the 30th of September.

Does it appear that the number of scholars in attendance is materially diminished?—I think in several instances scholars have been withdrawn from the schools; several Roman Catholic children have been withdrawn from the schools in the last year or two.

I see that the first condition which is required by the Association to be complied with in the case of granting aid of salary, is, that there shall be a grant of land, unless the clergyman will certify that every exertion has been made to procure ground, though without effect. In the number of schools that have been aided since Mr. Lee's inspection, were a large proportion erected without a grant of land?—No; I think the majority of them are with land.

The next condition which the Society require before they will grant a salary, is, that there shall be an annual contribution towards the support of the school. I would ask you, supposing the clergyman contributes 40s. a year, under the Act of Henry VIII. would the Association think that a sufficient contribution to induce them to grant the salary?—I suppose they would consider 40s. as sufficient for the clergyman himself, but he must take care to provide contributions from other persons living in the neighbourhood, if there be any such who are able to contribute, and whom he can influence.

Would it be necessary for him to procure other contributions?—He must shew he has obtained as much local contribution as he can obtain.

Suppose he can obtain no local assistance, and has only paid the 40s. would that be sufficient?—Yes, if he shew to us that he has made sufficient exertion.

Have many cases of that kind occurred?—At every examination of half-yearly returns there are communications made by the committee to the superintending clergyman, desiring them to procure local contributions whenever it appears that there is a deficiency of such.

It appeared, on Mr. Lee's inspection, that no school was kept at Howth; can you recollect in that case what was done as to the house and land?—I apprehend there had been no grant of land or house built at Howth by the aid of the Association; but we withdrew our aid of salary from Howth school.

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Is it paid any salary at present?—They have within these few months obtained a grant on the usual conditions; viz. that they shall obtain land, and build a schoolhouse upon it.

Have they received any money yet?—No, they have not yet fulfilled the conditions.

Has there been any reduction in the amount of allowances granted to schoolmasters?—Within two years we have made a general reduction.

On what ground?—We reduced the schools that received 15*l.* to 12*l.*; and those that received 12*l.* to 10*l.*; and we stated as our reasons, that we were desirous of aiding more schools than the number then on our list, and that we conceived that the value of money had increased from the time that the greater part of those grants had been made, for instance, that we considered 12*l.* at the time of the reduction, was as valuable as 15*l.* at the time we passed the original vote; (I was asked on my last examination, whether a tract of Bishop Porteus's was circulated by the Association; I find it is not on their list, it is published by their bookseller, but they have not inserted it in their list, nor have ever circulated it as a society.)

Do the Association for discountenancing Vice, object to the schools which receive aid from them, being in connection with any other society or association?—It was the original regulation of the Association, that the schools receiving their aid should not receive aid from any other society, and it was uniformly acted upon till the last year, when some difference of opinion appears to have arisen among the members of the Society, and although they have received information that some of their schools receive aid from the Kildare-street Society, they have not in every instance written to them as was formerly the practice, to say they must make their election. The majority of the committee of schools were disposed to communicate that to the schools, but the doing so has been retarded; there was even a circular letter drawn up by the committee at the commencement of this year upon the subject, to be sent to the schools, but the sending it has been postponed by a vote of the Society at large.

You have spoken of the last year, as if there was a difference between that and the preceding years?—Yes, there was; in the current and past years the practice has not been so steady as it formerly was.

Has the committee of your Association, or the Association itself, ever made any communication to any school, or to the patron of any school which it found in connection with any other society, expressive of disapprobation?—In many instances, formerly.

In the case of the Kildare-street Society?—Yes, in many cases we communicated to schools, "we withhold our aid, till you agree to relinquish the aid of any other society." I think during the present year we have not steadily enforced that regulation, though it appears upon our printed paper as a fixed regulation that the school must not receive annual pecuniary aid from any other public institution. In some instances where we have written to them, calling upon them to make their election between our aid and that of another society, they have answered us, "the aid we derive from the Kildare-street Society is not a salary, but a gratuity voted to us, in consequence of our school being reported as an efficient one;" and in some cases latterly, that has been acquiesced in by the Association, and our aid not withdrawn.

Have you ever done any thing, in consequence of finding schools in connection with the Hibernian or Baptist Society?—Yes, formerly in every instance where we found our schools receiving aid from any other society, we called upon them to relinquish that aid, or their aid from us.

Were there any instances of your schools being in connection with the Baptist Society?—I do not remember any instance.

Are you aware, that the school at Mountshannon, in the county of Galway, in connection with you, is either in connection with the Baptist Society, the Hibernian Society, or the Kildare-street Society?—No, I am not aware of it; but I admit, that in the present year the practice has not been fixed. I think that at present there is a difference of opinion among some of the members of the Society upon the point. The practice was formerly uniform.

Have you ever made any grant for the purposes of schools, either for building or otherwise, to Sir John Read, of the county of Clare?—I do not think he is superintending any school that receives our aid.

Have you made any grant to him?—We may have made a conditional grant on his application; in many cases we make conditional grants, and those conditions not being complied with, we have never been called upon for the money.

Until the present year, have you been strict in adhering to the rule, that no school receiving aid from you should receive aid from any other society?—I think so; I do not remember any instance previous to the present year in which it came distinctly before the committee of schools, that a school received aid from another society, in which the salary was not withheld, except in one case, that was the school at Drumcar, which was reported to us last year as having received a gratuity from the Kildare-street Society.

Are copies of your printed rules furnished to all persons who apply for aid?—Yes, that paper now before the board is the form of making the application, and at the head of the paper the regulations are printed.

So that any person obtaining aid from you, obtains it upon the understanding that he is not to receive it from any other society?—Yes, so I conceive; for that paper is always sent down to the person making the application.

What do you conceive is the principle of the objection of the Society to their schools being in connection with other societies?—I think the chief objections are twofold, they were desirous to have a single superintendence, that is, they wished to guard against their schools being under the superintendence of other societies, whose rules might be at variance with their

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own; and also, as a general principle, they thought it better that the aids of different societies should be distributed to different schools, rather than accumulated upon a few.

Which of those two principles, do you conceive, was the strongest in its operations upon the mind of the Association?—I cannot state that; I have heard both the principles frequently put forward.

Have they any objection to the plan and principle of the London Hibernian Society?—I do not think we ever inquired particularly into the regulations of the Hibernian Society.

Have they any objection to the plan and principle of the Kildare-street Society?—I think that the majority of the committee of schools thought there was not a fairness of proceeding on the part of the superintendents of schools that received aid from our society and from the Kildare-street Society also.

What do you mean by a want of fairness?—We state to the public that our masters must be members of the established church; the Kildare-street Society state, that there is to be nothing fixed as to the religion of the masters; we conceived that any applicant who came to us, and stated that his schoolmaster was a member of the established church, as fulfilling one of the conditions for obtaining our aid; and also went to the Kildare-street Society for aid, and stated there that there was nothing fixed upon that subject, that such applicant was not acting with fairness; the answer given in some instances when we enquired upon the point was this, we stated to you only that our master is a member of the established church, and we know we relinquish your aid as soon as he ceases to be so.

Did you ever hear of any other objection to the principle of the plan of the Kildare-street Society?—There is none occurs to me at present.

Did you ever hear it objected, that it was not sufficiently religious?—That has never been made an objection on the part of our Society.

Or that it excluded the catechism during school hours?—No; nor would that have necessarily formed an objection, because in some of our schools that course was recommended.

Do you think there was any feeling of dislike or jealousy, at the circumstance of the Kildare-street inspectors examining your schools?—No, certainly not.

You would have preferred it?—Our committee would have preferred that their schools should be inspected as much as possible.

Has it ever been in contemplation to adopt any general system of inspection?—Yes, it has been mentioned, but the Society dreaded the expense of a permanent inspector; in the instance of Mr. Lee, two other societies contributed to the expense.

Did you ever hear it mentioned, that there was such a system of permanent inspection in the Kildare-street Society?—The members of the committee of schools are aware of that.

Was it ever suggested among them that they might avail themselves of the assistance of those inspectors upon very cheap terms?—That has not been suggested.

Do the half-yearly reports by the superintendent tend to show whether the school is in connection with other societies, or not?—If the reports contain the whole truth, they will state that; for we require them to state every source of aid or income that comes to the master, and from whatever quarter.

Do you know whether Sunday schools are held in your school rooms?—I believe in many there are.

Has any objection ever been expressed or felt to it?—No, never; they have considered it entirely without their province, they have not expressed any objection or any opinion one way or another.

Up to what periods are your half-yearly returns made up?—The 31st of March and the 30th of September.

Could you inform this board, by reference to the reports up to the 31st of March and the 30th of September last, how many and which of your schools were at those respective periods receiving aid from any other society?—Yes, I can; so far as the returns state it.

[The witness was directed to furnish such information.]

Has it ever occurred that a book, after having received the sanction of the Society, and been inserted in their lists, and exposed to sale under their regulations, has subsequently been expunged from the list?—I recollect an instance.

Was there only one?—I recollect but one instance.

What book was that?—It was a work called "Adams' Pastoral Advice before Confirmation." The present Archbishop of Dublin when Bishop of Raphoe, brought it to be reconsidered by the Association.

Could you, without much trouble, inform the board whether there were any similar instances?—I could.

[The witness was directed to furnish such information.]

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Examination of the Rev. Dr. C. R. Elrington, on Oath; Saturday, 22d January 1825.

Rev. Dr.
C. R. Elrington,
22 Jan. 1825.

YOU are a fellow of Trinity College Dublin, and vicar of St. Marks?—I am.

We believe that you have given particular attention to the conduct of the business of the Association for discountenancing Vice?—I have, for the last seven or eight years particularly.
Have

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Have you generally attended upon the committees of the Society?—As often as I could; they sometimes interfere with college hours, but as often as I could I have.

Will you be so good as to state the principles of the Society with respect to the schools; what are the rules they impose upon every school in connexion with them?—The schoolmaster must be a Protestant of the church of England. It must be under the superintendence of the clergyman of the parish. No catechism must be taught in the school except the catechism of the church of England, and that is not to be taught until the children of the different persuasions are removed from the school.* No other must be taught, and the New Testament must be read in the school by the higher class. I am not aware of any other rules.

Are children of other persuasions than the established church required to read the New Testament?—Yes; there is no distinction made in that.

The New Testament is read before that separation takes place you have adverted to?—Yes; that separation generally takes place on Saturday.

Do you understand that the Scriptures are to be used every day in the week as a reading book?—I cannot say that; they are read in the course of the week by either the highest or the two highest classes, so that it shall not be a mere school book; they must learn to read first.

Is it your impression, that a portion of each day is set apart for the reading of the Scriptures by the two senior classes, or that they are read twice or three times a week?—I never belonged to the committee of schools of the Association, but I have visited several of the schools; the general practice was that it was read every day.

You have said that those schools are to be under the superintendence of the clergyman; will you be so good as to explain what degree of superintendence you consider the clergy are called upon to exercise over the schools?—The Association look to him for all the reports upon the school; in any complaint about the school it is to him they refer.

Do you conceive it is understood between the Association and the clergyman, that he is to visit it once a week or once a month, or once a quarter, or that there is any rule upon the point?—There is no limit upon the point; he is to visit so as to make his returns, which guide the Association in giving the salary.

Would he visit it sufficiently, if he visited it only once in half a year to give the certificate?—No, certainly not; he could not sign the certificate if he only did that. Have you seen the certificate?

We have; but we have reason to believe that in very many instances the writing of the certificate is the work of the schoolmaster, and that the signature is the only work of the clergyman, and that leads us to wish to ascertain from you what sort of inspection the clergyman is expected to give?—It is very hard to limit a man to days or times; I should conceive he should frequently visit the school in the course of the half year.

Is the clergyman, in point of fact, the person that recommends the schoolmaster to each school?—The schoolmasters are frequently appointed by the clergyman of the parish. When application is made to them the Association do send down schoolmasters, and they have a book kept for the purpose, in which names and qualifications of candidates are entered.

You have said no catechism but the church catechism is allowed; are we to understand there are no explanations allowed?—Yes, certainly there are.

Enumerate any that are used in the schools of the Association?—The general one used in the schools of the Association is Mann's, and the catechism broken into short questions; those are the catechisms used in the examinations for which the catechetical premiums are given.

Is Stopford's catechism or Crossman's recommended or allowed?—They are on the list of books.

Are they used in the Society's schools in point of fact?—I rather think they are not; I have attended several examinations, and it was always Mann's and the catechism broken into short questions.

Would it be possible for a child, who had learnt the church catechism and been instructed in the Scriptures, to attend and answer successfully, upon the examination, supposing he had never read Mann's catechism?—That is a question I really do not feel myself competent to answer, never having been engaged in instructing children to prepare them for that examination.

Have you ever attended the general catechetical examinations in St. Mary's church, which are upon a much more extended scale, we understand, than in any other part of Ireland?—Yes, I have.

Can

* Association, Capel Street,

Sir,

January 27, 1825.

On referring to the books here I find that there is a mistake in my evidence which I think it right to communicate to the Commissioners of Enquiry. I confounded the practice in the schools I had visited with the law. There is no order of the Association to remove the children of different persuasions before instruction in the catechism commences. The practice has been adopted by the clergymen superintending the schools, in order to remove charges of attempt at proselyting, and has been countenanced by the Association, but there is no standing order on the subject. There is a printed notice posted up in every school of the diocese of Leighlin and Ferns, giving such an order to the clergy, but it is on the authority of the Bishop, not of the Association.

I have the honour to be, Sir,

Your obedient servant,

(signed) C. R. Elrington.

To the Secretary of the
Commissioners of Education Enquiry.

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Rev. Dr.
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22 Jan. 1825.

Can you offer any opinion as to the necessity of a child's learning Mann's catechism to acquit himself in a proper manner in St. Mary's church?—I should think the child who did not would labour under very considerable disadvantages.

You have said that the children of other religious persuasions than the Protestant are permitted to withdraw before the commencement of the catechetical examination on the day appointed for that purpose, are we to understand that that observation includes the Presbyterians?—Yes, certainly.

Is it your opinion that, in the north of Ireland (where the Presbyterians are very numerous), the Presbyterian children do in fact withdraw before the catechism of the church of England is brought forward?—I never heard a suspicion that the children of dissenters were compelled to listen to the explanation of the church catechism; such conduct would be inconsistent with the views of the Association. I know, in several instances, that they do by their own request, and have got premiums at the examinations; nay, there have been instances of Roman Catholic children coming to the examination and getting premiums.

Is any explanation given to the children when they are reading the New Testament of what they are reading; does the master put any questions to the children upon the subject?—I suppose he does; but he is strictly limited as to the nature of those questions; the limitation is that all subjects of controversy are to be excluded.

Is he allowed to give a spiritual explanation as contra-distinguished from mere grammatical explanations, about which there may be no dispute?—I should think he might.

It is the master of course who teaches the church catechism and Mann's catechism?—Yes; generally with the assistance of the clergyman of the parish.

Do you mean in the school, on the day set apart for it, or in the church?—Both in general; the master may prepare the boys for him; the clergyman of the parish comes generally one day in the week and hears them the catechism, in addition to the Sunday that is appointed by the Association for the certificate of attendance.

Do you conceive it to be what we should call a general habit; of course there must be exceptions for the clergy who have schools connected with the Association to attend on the day of catechism in the school, and themselves instruct in the catechism?—Yes, they do it most frequently; the master is supposed to prepare the children for them.

At what time does he prepare them?—On the same day I should think; but the Association give no precise directions upon the point, they leave it to the discretion of the clergyman, limiting him only on the grand questions.

Our wish is to collect from you as to what is the general practice, rather than the precise rule: we are aware that the rules of the Association are not precise upon certain points, and the better for not being so perhaps; is it your impression that those clergymen, who have schools connected with the Association, do, either universally or generally, hold catechetical examinations in their churches on the Sunday, of the children in their schools?—Universally.

Do you conceive it at present to be a universal or almost universal practice of the clergy of Ireland, who have not schools connected with the Association, to hold similar catechetical examinations in the church on Sunday?—I believe it to be universal; it is very frequently, in many parts of the country in Ireland, given up for the five months in winter; but when the children can come I believe it to be universal.

The Commissioners have never had any doubt it was a very general practice, but we wish to be particularly informed whether you conceive there are any considerable number of exceptions?—I should think not.

Do you believe that such catechetical examinations are in general attended by almost all the Protestant children of the peasantry, within any convenient distance of the church?—They are very anxious to attend.

In point of fact, what do you conceive to be the usual time given up for such catechetical examination?—Various, in various places; most usually before the morning service; there is very generally in Ireland a Sunday school; it depends upon matter of convenience whether the school is held before the service and the catechism after, or whether the catechism is taught before the service and the school after.

Are the Sunday schools you allude to held in the church?—Not usually.

Who in general are the teachers in those Sunday schools, what class of persons?—It varies according to the nature of the parish; in some parishes they are exclusively taught by the higher orders, in others they are obliged to go lower where there are none of the higher orders.

Are such schools under the superintendence of the clergy, or do the clergy in fact assist in them?—There is one in almost every parish under the direction of the clergy; there are some that are not.

In general, is it your impression there is such a Sunday school that has the countenance of the clergymen of the established church in each parish in the province of Ulster?—Since I became a member of the Association, I know very little of the province of Ulster; I have only been an occasional visitor in it; I know it to be the case in Leinster to a great extent; I do not know a parish in the diocese of Leighlin and Ferns that there is not.

Do you not think this practice must have one very beneficial effect among others, that of bringing the higher and lower classes together, in an intercourse of affection and good will?—Yes, the greatest possible; the children are as proud as possible of the higher orders coming and hearing their classes.

Have you ever had occasion to observe, whether much practical good feeling has been the result of that communication?—I think so.

We should be very glad to have your opinion, as to how far it is generally desirable or otherwise,

otherwise, that the schoolmaster of the Association school should be the same individual who holds the office of parish clerk?—It is very generally advantageous, that he should, because the funds of the Association allow them to give so small a sum to their masters, that they are only, by joining it with the parish clerk, able to get men qualified as they would wish to superintend the schools.

What do you conceive may be the ordinary profits of a parish clerk, as a parish clerk?—In some parishes, as low as 5*l.* a year, in none in the country parishes higher than 15*l.*

In towns, such as Limerick or Waterford, what may it go to?—There it depends upon much the same as the country.

Then you consider about 10*l.* as the probable average?—Yes, and a high average.

The salary is about 10*l.* or 12*l.* that the Association gives?—Yes, from 12*l.* downwards.

In addition to that salary, is there not a certain income arising from the payments of the scholars?—That is very uncertain.

The Association does not require that the education shall be gratuitous?—No, they do not in all cases; they will allow the master to receive payment.

Do you think that the persons who at present are usually parish clerks, are in general qualified to act as schoolmasters?—Certainly not; but I think that class of persons has been very much improved by the recent practice of sending out the same person as clerk and schoolmaster.

State any circumstances that in your judgment have tended to improve the description and quality of parish clerks and schoolmasters such as we have at present, contrasted with those that were general in Ireland ten or twenty years ago?—I should think it arises from the education of the lower orders being better than it was ten or twelve years ago; there have been also several attempts made to establish schools in which the schoolmasters should be taught.

One of those attempts was made at Kildemo?—It was.

The Commissioners have heard rather different opinions as to the success of that experiment; they would be very glad for the expression of yours?—The suppression of Kildemo took place before I became an active member of the Association; but I know of some very good schoolmasters that were sent out from that place.

Did you know of any individuals who did not turn out well that have been educated there?—I really do not recollect any.

The Commissioners have had occasion to observe, that several of the schools of the Association have become connected with other societies, and some with the society for promoting the education of the poor of Ireland, commonly called The Kildare-place Society, and some with the London Hibernian Society, and some with Erasmus Smith's trustees, they would beg of you to state what your impression is as to the principle of those different unions of your schools?—I do not know that they are connected with Erasmus Smith's trustees.

Perhaps only in a few instances?—I think the connection wrong.

Even with Erasmus Smith's trustees?—Yes; I did not know that any did, but I proposed in the Association myself in the last six months, that no school should receive aid from the Association in union with the Kildare-place Society, upon the ground that it was the same school receiving aid from two government Funds.

Do you disapprove of the schools of the Association receiving aid from the fund, called the Lord Lieutenant's fund?—No, I do not.

Is it not equally a school receiving aid from two sources?—No; because the Association have not, since they found the Lord Lieutenant's commission in operation, given aid for building; the answer is constantly to applications, get money from the government fund for building a school, and we will give you a salary.

It is the principle of receiving annual assistance that you object to?—Yes; and that the certificate for the two societies must be different, in our case the master must be of the church of England, and in the other he may be either; therefore the school that receives aid from the Kildare-place Society, cannot comply fully with the requisites of the Association.

Is there any other circumstance in the Kildare-place plan of education, except the possibility of the schoolmaster being of any religious persuasion, that induces you to object to the union of your schools with that society?—Not that I am aware of; that was the ground of my motion in the Association, and I think it was carried that they should not.

Are you not aware that it is the rule of the Kildare-place Society, that the catechism shall not be taught in the school during school hours?—Yes.

Do you conceive that that rule is compatible or incompatible with the rules of the Association?—In a certain degree compatible, because if children of certain persuasions are dismissed, the school is dismissed, the ground of my objection to the same school deriving aid from two societies, was simply that I thought it wrong the same school should appear on the lists of two different societies; and then my attention was turned to the different qualifications of the master required by the Association and the Kildare-place Society.

Then if there was not an incompatibility, should you dislike the union with the Kildare-place Society, it being obvious it would be attended with some advantages, namely, additional inspection and additional check, and allowance of books and other matters that must be desirable in any school?—I should have very carefully read over all the regulations of the Kildare-place Society, before I could answer that question.

Have you an objection to the union of your schools with the London Hibernian Society?—I know very little about them; I fancy there is the same objection as in the Kildare-place Society, the religious denomination of the master is indifferent.

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You are not acquainted, either with the plan of the London Hibernian Society, or the manner in which their schools are worked?—No, I was never in one of them.

What do you conceive to be about the number of the Association schools, at present?—Upwards of 250.

It seems to us obvious, that whether we consider the actual number of schools, or the very slow rate of progress at which they have advanced of latter years, the Association can hardly propose to itself to become the instrument of supplying any general plan of education for the whole of Ireland; what is your opinion of the extent at which they aim, in that work?—Their limit is the parliamentary grant; the applications for schools are numerous indeed.

Do you conceive, if the parliamentary grant was to be increased ten fold, you could increase your schools in an equal proportion?—I do.

Do you think it would be desirable you should be able to increase your schools almost indefinitely, or within such limits as would be able to supply education to the whole population of Ireland?—Yes; so far as they could be kept under the regulations of the established church.

Would it be desirable to allow half a dozen schools to be under the superintendence of one clergyman, or would you say there should be one school to one clergyman?—One clergyman could attend to more than one school.

Would you think it desirable to have more than one Association school in one parish?—Yes; I have seen the good effects of it myself.

Would you like to see half a dozen of them in one parish?—That would depend upon circumstances; I know a parish which has four in it, under the superintendence of the clergyman.

Do you think the principles of the Association are such as would make their schools a convenient or popular instrument for educating the poor of Ireland?—I think they are more popular with the Roman Catholics than either the Kildare-place schools, or the Hibernian Society's schools.

Are we to understand that it is the general feeling of the Association to wish to procure an extension of its grant from Parliament, for the purpose of pursuing those desirable objects?—Certainly.

Did they not, in point of fact, last year ask for a less sum by 4,000*l.* or 5,000*l.* than in the preceding year?—Yes, because they undertook that no sum would be granted to them except what was actually necessary to carry on the existing engagements.

Have you any means of knowing whether there was not a perfect disposition on the part of the government to have given them a sum as large as that which they had the year preceding, if they had had a disposition to take it?—No; it was their feeling that the government wished for nothing to be applied for except what was necessary, and it was followed by an application for an increase of the grant in consequence of the training school, and that was refused. In 1822, the Association sent in their estimate, and applied for 9,500*l.* and an answer came from government, that no greater sum than 7,000*l.* Irish, would be recommended by them to Parliament; measures of economy were thus forced upon the Association. The measures they adopted, produced a greater diminution of expenditure than was contemplated, and they accordingly took off some of the restrictions, as I have mentioned; but still they conceived themselves bound by the communication with government, not to ask for more than was absolutely necessary to carry on their present restricted system; and hence the small sum that was asked for this year.

The Commissioners observe, that in the year 1821, the expenditure of the Society was 9,206*l.*; that in the year 1822, it was diminished to 7,026*l.*; and in the year 1823, it was further diminished to 5,966*l.*; is there any general reason which you can give for that progressive reduction?—Yes; the aid for building schoolhouses has been absolutely withdrawn, and the salaries of the masters have been reduced from 15*l.* to 12*l.* and 10*l.*

Your reductions have taken place in the building department, and in the salaries?—Yes.

Is it your impression, you have equally diminished that portion of your expenditure which relates to the distribution of the Scriptures, and other books?—There was, in consequence of the failure of the funds of the Association, a rise made by the Association in the price of the Bibles, and of course a diminution of the circulation of them; but that they found so prejudicial, they determined at all risks again to diminish the price as much as they had at first, in order to increase the circulation.

At what time did they come to the last resolution you have spoken of?—I do not immediately recollect.

Was it in 1824 or 1823, they came to that resolution?—I am not sure.

The facts collected by the Commissioners are these; that in the year 1821, the Association were the means of distributing 22,735 Testaments; that in the year 1822, there was a diminution of that number to 7,586 only; and that in the year 1823, even that reduced amount was further reduced to 3,219 only; the diminution in the sale of Bibles, Prayer books, and other religious books, appears to have been pretty nearly in the same proportions. Are we to understand, that you attribute that progressive diminution to the cause you have stated, and merely to that cause, namely, the increased price of those books?—Yes; and the limit imposed upon each member of not distributing more than three times the amount of his subscription,

Is it not your own impression, that such a result, in whatever manner occasioned, is very much to be lamented?—I think so.

It is a diminution in short, of nearly six-sevenths, as would appear upon that statement?—Yes.

Do you not further feel, that it would be very desirable to get rid of any rules, whatever they may have been, that have occasioned it?—Certainly.

Are you aware whether the facts now suggested to you by these questions have ever been considered in that light by the persons conducting the Association?—Yes, certainly; it was the result of long continued discussion, the imposing of those limitations; they were found absolutely necessary; if it had gone on on the average of the consumption of Bibles by the members of the present day, the reduction upon the Bibles and Prayer Books alone, would have amounted to more than the parliamentary grant.

Is it your opinion, that if the 7,000*l.* or 8,000*l.* which forms the amount of the income of the Association, from its different sources, was doubled, there would be means taken on the part of the Association to expend the whole of the sum placed at their disposal, in giving effect to its objects?—Certainly.

Do you think they would feel any difficulty as to the means of expending profitably such increased sum?—No, none whatever.

They would contrive to dispose of any sum placed at their disposal?—Yes.

Is it your opinion, that if there was an addition to their annual income, they would expend it in increasing the number of their schools, or in restoring the circulation of their religious books, at least to its former amount, or to one considerably greater?—I should think in increasing the number of their schools.

Do you think they would increase the number of their schools, and be content to leave the circulation of their books at the present diminished amount; or would they in the first instance, secure the restoration of their book circulation to its first amount, and then apply the surplus to schools?—The first thing would be to take the limit off the members; that has been particularly inconvenient.

Is it your impression they would, in addition to that, restore the former cheapness of their books?—That is restored in the Bibles, Testaments, and Prayer books.

Is it as to the religious books?—No, it is not; the others remain at the higher rate; it is not so necessary to reduce them lower.

Without descending to particulars, which is it your impression, that the Hibernian Bible Society, or the Society for discountenancing Vice, is at this moment the most effective instrument for distributing the Scriptures, speaking of no other object of the Society for discountenancing Vice?—I do not know the number distributed by the Hibernian Bible Society; I understand generally their circulation is diminished, but I know nothing of the particulars.

You are not aware how the comparison would stand for five or ten years past, as to the mere number of the Holy Scriptures circulated?—There have been a great many more circulated by the Hibernian Bible Society than by the Association.

Does not it occur to you, that whatever the regulations are that succeed in circulating any given number of the Scriptures through the Bible Society, might, if adopted, *mutatis mutandis*, by the Association, enable them to become the instruments of an equal degree of good?—Yes; but the number of the members of the Association is so much smaller than in the Bible Society, the work of individuals in it must be much greater.

There are about 1,800 members of the Association, and it may perhaps be doubted whether there are so many members of the Hibernian Bible Society; but supposing the number of the latter even greater, surely the Association has the aid of public funds, which the Bible Society has not; therefore it occurs to us to enquire how the fact is—by which of the two systems the greatest quantity of the Scriptures do get into circulation?—That can be ascertained by numbers—I do not know.

The Commissioners understand, that in the course of the year 1822, some regulations were adopted by the Association, for diminishing the profits of their bookseller?—Yes.

Describe the nature of those regulations?—I could not.

Did you take that regulation into consideration at the time it was adopted?—I did, and I remember it being laid before the committee of accounts.

Had you laid before you at that time, a fair statement of what proportion of the funds of the Society had in the preceding year gone into the hands of your bookseller?—I think not.

Was the matter investigated by the Society?—As far as it could be; but the matter was involved in considerable difficulty in consequence of Mr. Watson's death; they had a general idea of its being too great.

Can you speak as to any conception of the amount of those profits that may have been in the minds of the committee?—No, except that it was too great.

Have you any doubt that the representatives of Mr. Watson threw difficulty in the way of your coming at more precise knowledge upon that subject?—I do not know that.

Do you think they could have ascertained it if they had been so disposed?—The accounts had been very badly kept.

Who are the successors of Mr. Watson?—The widow, and now the son, who is grown up.

At what time did Mr. Watson die?—Five or six years ago.

Prior to 1820?—Yes, he did.

Do you think Mrs. Watson could have any very serious difficulties in ascertaining the amount

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amount of her own profits during the years 1820 and 1821, to say nothing of any profits that might have accrued during her husband's life?—I should think not.

Did the committee press her upon that point?—Yes.

And they did not succeed in making out her profits in those years?—Not accurately I believe.

We believe it was the principle of the Society antecedently to the late changes in 1822, to allow to Mrs. Watson the usual retail sale price of the books upon this principle, that the Association should defray one proportion of that sum, and the purchaser the other?—Yes.

It appears, that the sales during the year 1821 amounted in value to 7,426 *l.* 9 *s.* 10 $\frac{1}{2}$ *d.* received by Mrs. Watson, that of that amount the proportion paid by the Society was no less than 4,808 *l.* 1 *s.* 0 $\frac{1}{2}$ *d.*; can you inform us from such knowledge as you probably possess of the principles that regulate the trade of a bookseller, what proportion of the 7,426 *l.* was profit to Mrs. Watson?—I believe the ordinary profit of a bookseller to be 25 per cent, I have heard so.

Are the Prayer books and Mrs. Trimmer's Lessons included in the books used by the Society?—Yes.

The rule at present seems to be, to oblige Mrs. Watson to satisfy the committee as to the sums really paid to the booksellers and publishers for the works; to account for the whole of the sale price, and be allowed twenty per cent upon the amount, that is the rule of 1822?—Yes, I believe it is.

The Commissioners would wish for your opinion, as to whether the allowance of even 20 per cent upon a transaction of so large an amount as £.7,426, would not be rather an unreasonable share of the public money to devote to your bookseller, it being in fact upwards of £. 14,00 per annum?—I always thought the profits of the bookseller too high.

We would beg of you to state, whether you conceive the superintendence of the clergy of the schools of the Association, is so effective as not to make it desirable that you should have some additional plan of inspection to be executed by other individuals than the clergy themselves; suppose, for instance, some particular officers appointed for the express purpose of going round to all the schools at stated periods, and making you reports?—That was often debated in the Association, and the impression was, that it was not worth the expense; in 1822, I know a plan was adopted of getting the bishops to appoint three or four or five clergymen, to report to them the state of the schools in the districts that were not their own; that I remember being carried into effect in 1822 in Limerick; I remember attending some of the enquiries myself; the Commissioners are aware, that the Association did so at one time by Mr. Lee.

Are there any circumstances connected with the Association, that you conceive it might be desirable, for the benefit of the Association or the public, to state to the Board?—No; I know the Commissioners have examined Mr. Wilson at full length, and he is more acquainted with the details of it than I am; the only subject I wish to direct your attention to would be, to inquire whether I am correct in the fact I stated here, that among the Roman Catholics there is less objection to the schools of the Association than to the schools of other Societies.

Has any instance occurred in the Association in which a Roman Catholic has been appointed schoolmaster?—No.

Nor a Presbyterian?—Yes.

Do you think with regard to a Presbyterian teacher, otherwise qualified to offer himself, that the circumstance of his religion would be an objection, or otherwise?—I rather think by the regulations he must be a church of England man, and he must teach the catechism.

Could your Association in a very extreme case, entrust the teaching of the catechism of the established church in the hands of a Presbyterian?—In an extreme case, I should think they could.

It appears by the return to the Commissioners, that in the parish of Connor, which furnishes the episcopal title to one of our prelates, there is one Protestant child of the established church, and 517 Presbyterian children now in the course of education; supposing a parochial school to be established in that parish, connected with the Association for discountenancing Vice, would you think it reasonable that the master should be a Presbyterian or a member of the established church?—I was not at all aware of the fact, I think the regulations of the Association might be made such as to meet that extreme case, but taking the regulations as they are at present, he ought to be a church of England man.

Supposing no regulations to exist, and putting the matter to you upon the general grounds of reason and expedience, not forgetting your character of a member of the church of England, should you consider it upon the whole proper, that the master in that extreme case should be a Presbyterian, always supposing he was a Presbyterian of perfectly unobjectionable character?—That militates with the superintendence by the clergyman of the church of England,—he would not submit to the superintendence of the clergyman of the church of England.

Supposing the clergyman of the church of England should have free access to the school at all times, and that it should be not merely open to him, but be his duty to superintend the education of the single Protestant child in that school, and that he was further to be at liberty, if he thought proper, to see that the Presbyterian master observed any rules it might be fit to observe as to the Presbyterian children, why should not that be sufficient to satisfy the Association, at the same time that it would not excite any jealousy on the part

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part of the Presbyterians?—I should think in that extreme case, the rules might be accommodated to it, but in another extreme case I should say no to it, namely, if there were 517 Roman Catholics and one Protestant, I do not think the Association could undertake the superintendence of a Roman Catholic master.

You have stated it was your impression, that the schools of the Association were less unpopular among the Roman Catholics than either the Kildare-street schools, or the schools of the London Hibernian Society, we would beg of you to explain from what causes you think that proceeds?—I think it has proceeded from the Roman Catholics imagining that the compact of not attempting to proselyte, has been more faithfully kept in the Association schools than the others; and from another reason, that with all the Roman Catholic's dislike to the clergymen of the established church, they have more respect for them than for those who do not belong to the establishment.

Do you mean that it is your impression, that they have more objection to Presbyterians than to members of the establishment?—The Roman Catholics certainly have a greater objection to Presbyterians than to members of the established church; but that was not the meaning of my former answer; I meant to say, that they preferred the superintendence of the clergyman of the church of England, to that of any other persons not of their own religion; the fact that they attach respect to the members of the church of England can be proved directly; I know Roman Catholic servants will attend family prayers where a clergyman of the church of England reads the prayers; but if he should be absent, and a lay member of the family should read them, they will not come.

Appendix, N° 177.

Extract from the Examination of The Venerable the Archdeacon of *Dublin*;
 Thursday, 6th January 1825.

The Archdeacon of
Dublin,
 6 Jan. 1825.

YOU are a member of the Association for discountenancing Vice?—I am.

Have you been so long?—I should think I have been a member 16 or 17 years.

Have you been able to pay much attention to the objects of that Society?—For the first eight or nine years I was at a distant part of the country, and not in the way of attending it, but latterly I have occasionally attended the Association.

Are not the schools that are maintained by the Association principally in intimate connection with the established church?—They are.

Are they not most of them parish schools, meaning by parish schools, such as receive contribution from the minister of the parish under the Act of Henry the Eighth?—Some of them are; I dare say I have five or six parish schools, and I do not know any of them that receives aid from the Association, except one.

The question rather went to invert the order of consideration, whether, although there may be many parish schools that are not connected with the Association, it is not likely that most of the schools that are connected with the Association are also parish schools?—I think it is likely that they are so, but I have not ascertained that it is the case—in a distant part of my parish I have no aid from the Association; in the archdeaconry of Dublin there are either four or five parish schools, they receive aid from the Association only in one.

In many of the schools under the Association, the parish clerk is the schoolmaster; is it desired by the Association that that arrangement should take place, or is it merely accidental?—Merely accidental, I believe; it is at the discretion of the parish minister, and I should think that there are very few parish ministers that would not permit it; I think the duties might be very well performed by one person; the parish clerk is seldom called upon, but on Sunday; if it was in towns, that would be impossible, for instance, in my parish of St. Peter it would be so.

If it was an object to provide a system of general education in this country, do you think the parish clerk would be a desirable schoolmaster, or whether a person so closely connected with the established church would not be more an object of jealousy on the part of the Roman Catholics than a layman disconnected with the church?—I think some time ago, six, eight, or ten years ago, a parish clerk was as popular a man in the parish as any man with all parties; that is not the case now, but I do hope it may be the case again.

On what do you found that hope?—I hope a great deal of the present excitement will cease; I think, after the present year, when the lower people are in expectation that a certain revolution will take place, (I am in possession of most positive information upon the subject,) that when that subsides, they will see their disappointment, and give up their hopes.

Do you think the Bible societies will relax in their endeavours to circulate the Bible?—I think they will be forced to do it.

Do you think the Roman Catholic priests will diminish in their resistance to the efforts of those persons who wish to circulate the Bible, and spread the principles of the Reformation, there being a society bearing that name?—I have been in the church thirty-four years, and during the first part of my ministry there was no sort of objection made by the Roman Catholics to read the Testament and the Bible; they read it in the north of Ireland, where I was then; they never made the slightest objection to it, nor did their priesthood.

To what do you attribute the change?—Political feelings, and the excitement of the idea that they are likely to get possession of the country, as they allege they had it before.

Do you think it is not connected with any view towards the danger their religion would be exposed to if the Bible was to be put into their hands, attended with such comment and

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explanation on the part of the persons who gave it, which might counteract the instruction they gave their children in the doctrines of the Roman Catholic religion?—Yes, it may be that too; but I think the political feeling has been the great cause of the present activity, and also their increase of numbers.

Do you know whether the Association requires that every school shall be under the special direction of the clergyman of the parish?—I think it does.

Does it require that the church catechism should be taught in the school?—Yes, it does, to all of the Protestant religion.

Do you know that it is the rule of the Kildare-place Society, that no catechism shall be taught in the school?—Yes.

Those two rules being severally obligatory upon the schools supported by the societies, can you explain to us how the same schools can receive aid and support from both societies at the same time, and yet say they comply with the rules of both?—I cannot say; I have no connection with the Kildare-place Society myself, nor have any of my schools; I would not have the management or superintendence of any school in which the Protestant catechism was not taught to the Protestant children of the school; I would not interfere with persons of other creeds, but with my own I should make it a *sine qua non*.

Would you give assistance or countenance to any school in which a Roman Catholic was the master, suppose it was a school established in the midst of a Roman Catholic population?—A Roman Catholic could not be master of a parish school.

The question alluded to any school?—Yes, certainly, I would assist every one.

Would you, in your private capacity, object to support or countenance a school in which the Roman Catholic catechism was taught to the Roman Catholic children, as well as the Protestant catechism to Protestant children?—No, certainly not; on the contrary, though I should doubt whether I was authorized to give such directions, yet I would approve of both parties being taught their separate catechisms.

And you have contributed towards some of the Roman Catholic schools in Dublin?—Yes, I would give any assistance or aid; I would give assistance in any way I could to education; I think it is the duty of every parish minister and man to further every sort of education in this country, though it may not come up to his ideas of propriety.

You would wish to have the Roman Catholics Protestants if you could?—No doubt of it.

But you think it better, being Roman Catholics, they should be educated, than not at all?—No doubt of it; the very first schools I visited, in the town of Rathfarnham, were the Nunnery schools, and I trust they received my visit as gratefully as the visits of their own people; I have met with every attention from them wherever I have been in my parish; I educated a certain number of them myself at Narraghmore; it is not always we can get that number, but they are not taught the church catechism, but their own.

Do you know the rule of the Kildare-place Society, with respect to the reading of the Scriptures, that no explanation whatever should be given, and no note or comment?—So far as I am individually concerned, I do not like to connect myself with any society or any people who would place me under rules; I do not allow it in my own parish—where I am sworn to keep a school, I ought to have the direction of it, and though I cannot give as much emolument to my master or mistress, I would rather have it under my care, and my object would be to have the Scriptures taught with note and comment, with proper explanation, and let the other people be educated as the Kildare-place Society order, if they like to enter their schools.

Do you entertain any doubt that the children receiving religious instruction would have a much more serious impression upon their minds if they read the Scriptures under such circumstances, as would enable them to receive fuller explanation and comment upon them, than if they were left alone to interpret them as they could?—My idea is, that it makes a much deeper impression upon them, and a much more faithful one, when explained by persons qualified.

Do you not think that religious instruction given to persons under those circumstances, would be much more likely to keep them steady to the established church, and prevent them from enlisting themselves among the numerous bands of dissenters found in the country, than if they were merely taught to read the Scriptures, and interpret them as they could?—Yes, that is the rule by which I go, that being my opinion.

Do you entertain any doubt, that in the present state of this country, it is extremely desirable to educate children of all persuasions in the same schools, if such education can possibly be given in a form that should be acceptable?—I should think it might be desirable, but very difficult to accomplish.

Do you not think that separate education, as well in general instruction as in religious doctrines, would necessarily tend to widen the existing breach among the inhabitants of this country?—I think not; I think, if the Protestant was properly educated and taught, and made a true christian, I do not think that person will ever be a very bigoted man; at present, it would be as well to let the political feeling subside a little, and then try this mode; I think it is more for the peace of the country they should be kept separate and apart; I think hereafter, if the Roman Catholics extend their education enough, that that sort of feeling will be done away very much by both parties.

In giving religious instruction to Protestant children, do you think it is desirable they should be taught any thing likely to bring into hatred and contempt persons of different religious persuasions?—I do not know; I do not say as to hatred or contempt. I would not excite one or the other, but I would enforce my doctrines by drawing comparisons as strong as I could draw, but not with an idea of exciting any unchristian feeling.

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Would you think it so desirable to instruct the children in the religious doctrines of the church of England, as to bring to their minds very strongly that which, as Protestants, we hold to be the errors of a different church?—I think it is impossible to explain the Scriptures without doing so to them; I think, wherever the doctrines of the Scriptures bear upon our own doctrines, it is necessary to explain them; and, where you think it is misconstrued by others, you must explain to what these misconstructions lead.

Suppose the church of England was the only one in the world, and that therefore it would be impossible to illustrate the doctrines of the Protestant church in comparison with any other, in what way would you think it desirable that religious instruction should be given?—By shewing that that church comes as nearly as possible to the apostolical church.

Would it be possible in that case to give instruction by comparison?—No, certainly not, if there was no other existing; but when we know, on the part of others, there is great activity to make as many persons of their own way of thinking as possible, it is necessary to guard against such conversions.

Do you think it is necessary to guard against that, to give what may be called a controversial education?—I fear it is.

In any of the schools that are regulated according to your directions, to what extent do you carry the religious education of the children and the study of the Scriptures, and to what extent do you occupy them in general?—In general on Saturday; and, where there is a Sunday school, Saturday and Sunday are almost entirely devoted to religious education. They read the prayers that are read in the morning, according to the rules of the school; and the portion of Scripture read in the day is more examined into on those days than controversial education.

If a child in the course of the week read one chapter in the New Testament, and that chapter was only explained to it on one day, on a proper occasion in the course of the week by a competent person, would you think that sufficient to provide for the religious instruction of the child?—No.

To what extent would you carry it?—According to the age of the child; the child should be instructed in the catechism, and the explanation of it.

The question was confined to the study of the Scriptures only, always assuming that a proper catechetical instruction was given in addition?—In general it is the practice of my curates to explain the collects of the week, and the epistle and gospel; and very probably the higher classes of those lectured in the church, before service or afterwards, their attentions are directed to the lessons of the day, and they are partly explained.

Do you prefer that mode of Scripture study to the consecutive reading of the Gospel?—No; in the schools the consecutive reading forms no part of the instruction. We should prefer a partial reading; it is better selected by our church; and there may be portions of the Scriptures not so easily understood. Those read in the church are selected by the heads of the church and the fathers; we think it is better they should understand what they are supposed to hear in public every day.

You have stated you consider some parts of the Scriptures not so clear as others; do you apply that to any portion of the gospels, or is it to the epistles?—No, the epistles.

Is there any portion of the four gospels you think it desirable for the children not to read, on account of the difficulty of understanding them?—No; in some parts the references are more difficult, but they should read them.

Do you apply the same observations to the Acts of the Apostles?—Yes.

If, from the difficulty of making selections, it was necessary to decide whether the children in the school were to read all the epistles or none, in what way would you decide, supposing the children were come to an age to understand the common meaning of what they read?—Certainly; all, rather than none.

Can you state, if you were to make selections, what you would decide upon putting before the children, and what you would reserve?—No, not immediately.

Could you give any general statement?—I would generally instruct them in St. Paul's epistles. I would then certainly shew the effect that the Gospel had upon the different states that existed in the world before the establishment of christianity, and the feeling of the different writers upon that subject. I would give them the entire epistles rather than none, but I cannot exactly state the particular parts I would enforce.

Are you aware that, according to the rules of the Society for discountenancing Vice, that one chapter, the 13th chapter of the First Epistle of the Corinthians, is selected?—No, I am not.

Would you think it desirable to confine it to that one chapter if a selection were made?—No, certainly not. At present our habit is to carry it on every Tuesday in my church; we have the children from the different schools, and different apprentices. Two hundred are collected perhaps; they are divided into several classes, and attended by the different clergymen attached to them, and instructed in the general view of the Scriptures by the different clergymen; and there are some people who attend who are rather advanced in scriptural knowledge.

Are you acquainted with a little work that contains selections from the Scriptures, put together by Mrs. Trimmer?—I am.

Is that a book desirable to put into the hands of children?—I think it is.

Provided the children are made acquainted with the volume of the Scriptures, and that they receive the mass of their instructions from that volume itself, and therefore are prevented from any mistake of what the real volume of the Scriptures is, do you see any

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objection to the use of extracts in the school?—No, I think they are very necessary; that they ought to be put into the hands of the younger children in that form at first.

Do you think that a Harmony of the Gospels, in which the transactions occurring in the life of our Saviour are put consecutively, is better for the use of children than the four Gospels themselves?—Yes; I think a young person is much more likely to recollect them.

Have you ever observed that the children are much struck with the differences in the account of the same event given in the four Gospels?—Yes.

Is it often embarrassing to their minds before they can comprehend that; it is the necessary result of different persons giving an account of the same transaction?—Yes, that is a part of the labour of the clergy to explain why such is the case; therefore, I think in the first instance, the extracts and a short compendium is better before their minds come forward to maturity, and can retain any explanation that may be given to them.

If you could choose, would you prefer putting the New Testament itself, or any volume of extracts accompanied by notes, assuming that they were such notes as you considered desirable, would you prefer using it with notes?—I would first put into the hands of the children those small extracts; and, to shew that those extracts were proper, I would allow them to read the chapter out of the Scriptures, to shew where the weight of authority was derived, and also to encourage them to go on; and, having got some instruction from those books, I would conceive they were advanced in knowledge in a certain degree; I would allow them the use of the Testament now and then, and let them read the part most intelligible to them.

Have you ever observed that considerable difficulty arises in the schools in which the Protestant and Roman Catholic children are mixed, from persons of different persuasions, using different translations of the Scriptures?—No, I do not; there may be some difference of opinion about it, but I never knew an objection till lately on the part of the Roman Catholics to receive our version.

Your experience has generally been, that the Roman Catholic children were satisfied to read from the authorized version?—They were certainly.

If it was insisted upon by the clergymen, who had the care of the religious instruction of their flocks, that they should be instructed in none but the Douay version, would you think that to be an insurmountable objection to permitting the children of Protestants reading in the same class with themselves?—I would not think it any objection; the Protestants having their own version; I am afraid the objection would be made by others, I am afraid if there were such classes at present, it would be objected to by the Roman Catholic priests.

Do you think that the Douay version is sufficiently accurate to prevent its being objectionable to a Protestant child to read it, provided it had the opportunity of reading the authorized version in its own religious instruction?—I should not permit a Protestant child to read it, till he was able to form an opinion of the doctrines contained—there are some very strong distinctions between the two; I think it would be contrary to my duty to permit it—I know there are some clergymen who think otherwise.

Are the points upon which the two versions essentially differ very numerous?—I think not; they differ certainly, but not essentially.

In arranging extracts from the Scriptures, or a harmony of the gospels for general study in a school, in which it is assumed, that the children of both persuasions are mixed; do you see any objection to the formation of such collection upon the principle recognized in the work that has been circulated by the Kildare-place Society, namely, the omitting the parts that were most controverted, and of mixing the two versions, so that in point of fact it did not strictly conform with either, provided it appeared that such work had not any thing obnoxious to or inconsistent with the doctrines of the Protestant church?—I think it would be very hard to make such a selection.

You know there is such a selection in existence?—Yes; but it does not follow I should approve of it; I have but one opinion of the Protestant version, that it is the best, and as such I would make no compromise with my own people.

Whether you applied it to the selections or the Testament?—Yes; I have not joined with those gentlemen, who are very anxious to disseminate the Douay Testament, and to permit it to be read among our own people; I am most anxious to give them the book I conceive to be right myself; I do not think they are justified in giving the Douay to their own flock.

Do you go so far as to think, that the principle upon which that book is founded, is inadmissible as a principle?—As a principle I would not with my own people give them any thing that would not give them the very best information of the truth; with them I would make no compromise.

Assuming that the priests of the Roman Catholic church, would hold for their church a similar doctrine, would not a strict adherence to that doctrine by both clergy, prevent the possibility of the children ever reading out of the Testament, or extracts from it together?—There is a difference between permitting their reading it and teaching it in your schools; I do not think you could prevent any people in our schools from reading the Douay version; I dare say the greater part of them do from curiosity, but I would not teach it in my school, nor permit it to be a reading book by the Protestant youth.

And that whether selections or the Testament itself?—Yes, either one or the other; I feel so confident in the matter, I conceive it to be inconsistent with the doctrines of the established church.

Do you disapprove of Mrs. Trimmer's History of the New Testament?—I do not.

Do you know that she has departed from the language of the New Testament in some instances,

instances, and adopted her own?—Yes, I know she has, and I do not think she should have done so, but I consider her selections the best that can be had.

Assuming that the selections were so taken, as in no instance to controvert in the slightest degree the doctrines of the established church, and that they were so made also as not in the slightest degree to vary the real meaning of the authorized version, would it be admissible to form selections, upon the principle of deviating in some instances from the text of the authorized version, and admitting the text of any other translation?—I think it would be very difficult to accomplish what is now asked; I should think, if it was possible, it might be desirable; I doubt the possibility of it; I think that any thing that could possibly be devised to spread abroad the knowledge of scriptural truth should be done.

Would you consider it an objection to a compilation of that nature, if some passages you might consider essential to the object of the work were to be omitted, as well as some translation of it that you conceived to be erroneous?—I would not, if a portion was to be omitted, because the person giving the instruction should refer to the original.

Do you think the schools of the Association, being as they are necessarily in close connection with the established church, although they do admit a certain number of Roman Catholics within their walls, are likely to afford general instruction to the inhabitants of this country?—I think they are very useful to a certain extent; I do not think it can be supposed, they will give that general utility to the great mass of the people you could hope for.

Who are the persons preparing any plan for establishing an institution for the instruction of schoolmasters in the Foundling Hospital, supported by the Association for discountenancing Vice?—We have only just got it at this moment into operation; it is scarcely in operation; but the committee was Mr. Pomeroy, Mr. Magee, Mr. Russell, Mr. Foote, and myself; I have not been able to attend much to it; I rather declined being a member of both bodies.

Can you inform us at what age it is proposed the schoolmaster should be admitted?—I do not believe there is any specific age; I suppose it would be for the general improvement of parish clerks and schoolmasters, and improving the education of those men who may have been at an advanced age employed.

Would it then enter into the plan, that a person, suppose thirty years old, should be admissible to the institution?—For a certain time I should be very glad if I had a parish schoolmaster or clerk to send him there, if he was thirty years of age.

Would you admit any person so young as eighteen?—I would; the objection that I have made to the young men at Santry is different here—I would take a man educated in society at large; I should think him a fitter person to be employed at twenty-one than a person at twenty-five not so educated.

What is your opinion of the average length of time that those persons should continue in the Foundling Hospital?—A great deal would depend upon their acquirements before they came there.

What do you conceive would be the longest time, the shortest, or the medium time?—I should think they might be very well prepared for it in two years, and I think a person might be very much improved by coming there and staying there one year.

About what number is it proposed should be in the institution at a time?—I am not certain that that is ascertained; we have had a good number of applications, I think it is not quite regulated; I forget what the rooms will hold, they are now finished; the number is not filled up, that they originally intended to receive; what it was I do not particularly remember.

By whom is it proposed the candidates should be recommended?—By the clergy, or any persons.

Would you receive a schoolmaster to train, if he was not to be appointed to a parochial school under the direction of the clergy, but to a school under a lay patron?—I should think so.

Are they to pay any thing, or is their education to be entirely gratuitous?—Gratuitous.

Is it intended to take under the direction of the Association, the education of the children in the school in which the masters are themselves to be trained?—No, I think they are to get pupils from the establishment of the Foundling Hospital, and to have a school of their own.

In that school are we to understand that the Association are to direct the machinery of the education, and not the governors of the Foundling Hospital?—I fancy it is to be the conjoint opinion of both; they are so united that there are very few of the governors of the Foundling Hospital that are not members of the Association.

Are you a member of the Foundling Hospital?—I am one of the board of the Foundling Hospital; any arrangements I have taken a part in, have been as a governor of the Foundling Hospital.

Do you think the plan of instruction now pursued in the male schools of the Foundling Hospital, is such as could be applied in a profitable manner for the instruction of training masters?—No; but I think there might be a selection made from the children of the Foundling Hospital, put in there under the instruction of those men who are to practise upon them.

Do you conceive the mechanical plan of instruction now employed in the schools, under the direction of Mr. Flenley, is good or bad?—I think the skeleton of it is good; it is on Bell's system; the books in general are, I think, well selected, and I think the education is good.

Then are we to understand, that the masters are to be trained and taught to administer instruction in a similar manner?—I should suppose they were under Bell's system.

Do you conceive that Mr. Flenley's system of instruction is Bell's system of instruction?—

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It ought to be Bell's system; we had him instructed for the purpose, but I do not think he has kept it up as correctly as he ought.

Who is to teach the candidate masters?—There is a master appointed, a clergyman, a man highly recommended to the Archbishop of Dublin, and by Doctor Murray, who has undergone a certain degree of education.

If it should happen that that individual should totally disapprove of the system of instruction pursued in the school of the Foundling Hospital, do you conceive he would be allowed to change the system?—Yes, on submitting his reasons to the committee of the Association, no doubt he would.

Do you understand, that Doctor Murray, the present chaplain, approves of that system of instruction?—I have heard him complain of Mr. Flenley.

Have you witnessed it for any considerable time at once; half an hour, or a quarter of an hour?—Not so much in the male schools as in the female; I think it is very much improved of late; but I go there as a governor, to superintend the interior of the institution; to see that the clothing and food are in proper order.

Do you think Mr. Flenley is a proper person to be continued the master of that school?—It is hard to give an opinion that would affect the bread of the personal man, but I should have no great opinion of Mr. Flenley's talents as a schoolmaster; his manner is not such as I would entirely approve of, although I do not think it is such as to injure the children; I have seen some children very well taught by him; he is not a person I would select as master if I had the choice, and that is the feeling of a great number of people connected with the place.

Is it proposed that those training masters should have an opportunity of witnessing any other instruction than one of a peculiarly religious nature?—I should suppose so, because the person selected to teach them has had a very general instruction.

Are the children selected from the Foundling Hospital to be taught any thing by the training masters but religious knowledge?—Yes, I suppose so.

Have they been taught any thing else as yet?—No, certainly not, the thing is yet in its infancy; the apartments were not prepared for them till very lately.

Do you think it would be desirable to establish an annual system of inspection of the schools connected with the Association for discountenancing Vice?—There has been some conversation on this subject; the Association are thinking of establishing a provincial inspection.

By the same persons who execute the parochial inspection?—No, by one person, not by persons; one person in each province, and I think it very likely that plan will be matured; as being a member of one of the committees it meets with my approbation.

What description of person is it contemplated should hold the office of provincial inspector?—I do not think it is at all settled; I only heard it mentioned this day.

It is understood, is it not, that the clergyman of the parish is habitually to be the inspector, and to report once or twice a year upon the state of the schools?—As far as every school is connected with the Protestant church, it is the duty of the clergyman to report the state of each school; he ought to be the master of the state of each school; I do not say that his report should exclusively be depended upon, but some other persons to counteract him, to see that he does his duty as well as others.

Do you not think that all local inspectors who live in the vicinity of the schools that they are to report upon, would be more likely to perform their duty considerately and efficiently, if they felt they were subject, at stated periods, to have their work reviewed by persons who might be strangers to them?—I think so; but I think a man appointed in each province must be acquainted with some; yet I think he would be sufficient for one inspection, and then it might be desirable to change them from province to province; I think if there was but a single inspector, the time it would take to go all round, and the notoriety of his being upon his travels, would excite a certain degree of preparation; the provincial inspectors could be upon the spot at once.

Is it your impression, that a person appointed for the province of Ulster for example, ought habitually to reside in that province, or in some other?—I think for that province he ought to be a native; I think a southern, unacquainted with the manners and customs of the northern, would be totally unfit to make a proper investigation.

Should you think a northern equally unfit to visit the province of Munster?—I would not, because the north has a great number of persons similar to Munster; but in Munster they have none of the sharp tolerably well educated Protestants of the same description, and I think there is a great degree of astuteness and industry and cleverness in the north.

Do you think it desirable, that the provincial inspectors should be clergymen?—I may carry my attachment to my own profession too far, but as far as I could, I would connect the education of the country with the clergy; I think it would be better to have the clergy inspectors; I think the clergyman has more ties over him; he is under the controul of his bishop; he ought to pay a great deal more attention to the consequences of character than other men; I do not say that other men do not pay equal attention to it.

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Examination of the Very Reverend Doctor *Graves*, Dean of *Ardagh*, and Professor of Divinity in the University of Dublin, on Oath; Tuesday 25th of January 1825.

YOU are honorary secretary to the Association for discountenancing Vice?—Yes.

How long have you held that situation?—I suppose not less than fifteen years; I do not remember exactly the time.

The Commissioners are already so well acquainted with the objects of the Society, they will not trouble you to recapitulate them; but they have noticed a remarkable diminution in the operations of the Society for the last three years, and they will be much obliged to you to account for it?—It can only be a general account.

We will direct your attention to a remarkable circumstance pointing that out. It appears that the expenditure of the Society for 1821, was 9,206*l.*; in the year 1822 it was reduced to 7,026*l.*; and in the year 1823, it was reduced to 5,966*l.*; and the Commissioners have understood, that in the last year, 1824, the Association sought for a Parliamentary grant more conformable to its present reduced scale of expenditure than to its former more extensive exertions, the amount of the present year's grant being understood to be in or about three or four thousand pounds less than it was in the year preceding?—As I recollect, when Mr. Grant was secretary, we received an intimation that the government did not wish that we should any further extend the grant for schools, and we suspended all applications for schools that were on our journals, and had it understood that we would receive no more; that cut off one considerable branch of our expenditure. We also applied for 9,500*l.* in the year that we expended the 9,200*l.* you speak of; and intimation was given us from Mr. Gregory that we should receive no more than about 7,000*l.* On that assurance we entered into resolutions for a committee to examine in what points we could diminish our expenditure, to meet this diminution of income; and we did diminish the quantity of books that each member was allowed to purchase for distribution, from being in price six times the amount of the subscription, to a considerably less sum.

The difficulty the Commissioners are under is, that it appears to them that the economical plans of the Society have greatly outrun any necessity that any disinclination on the part of government to extend their grant could have occasioned; for it appears admitted, that, though the government refused to give a grant of 9,500*l.* they were content to give a grant of 7,000*l.*; in addition to which there was the income arising from the ordinary subscriptions of the Association, which cannot be rated at less than 1,000*l.* a year. There was then an assured income of 8,000*l.* per annum still remaining. The Commissioners will be obliged to you to explain why it became necessary, in the year 1822, in such a state of things, to reduce the expenditure to 7,026*l.* and in the year 1823, to 5,966*l.* In 1824 they are not able to state the expenditure; but this seems to be understood, that the Association sought for 4,000*l.* less than the government were disposed to give?—I am ignorant of government having intimated that disposition; our grants for schools were suspended for a length of time, and the quantity of books that each member was to distribute was diminished, and we increased the prices of our books; for example, our Bibles; but I think the economy in all those various branches went further than we calculated upon. There was an idea among many of the members that we could not be too economical; that it would be grateful to the government we should diminish our expenses as much as possible; and I remonstrated against such great diminution of expenditure, but the majority was of a contrary opinion.

What is the present opinion of the majority of the Association; is it their wish to adhere to this very diminished scale of expense and usefulness, or revert to their former course?—It would be their anxious wish to return to the exertions they made, and increase their expenditure.

Is it not the plain result of what has taken place, to whatever causes attributed, that during the last three years there has been a very reduced and continually diminishing rate of usefulness in the institution?—I certainly think the great point on which we have saved money is in the increased price of books for distribution, and the diminished number of books distributed, each of which diminishes our expenditure.

The Commissioners, looking to this part of the case, find the facts to be, that in the year 1821 the number of Testaments, which the Association in various ways distributed, amounted to 22,735; that in 1822 they were reduced to 7,586, being only about one-third of the amount they had attained in the year 1821; and further, that in the year 1823, they were reduced to 3,219, being about one-seventh of what they had been the two years preceding. It appears that this excessive reduction at once of expenditure and usefulness was not called for by any necessity that was imposed by government upon the Association, because the legislature was actually granting them an income greatly exceeding what they were expending; so much exceeding it, that in the last year, 1824, the Association did not find it necessary to apply for the ordinary amount of the parliamentary grant. The question is, whether, upon the whole, it is your impression that the Association has been disposed to act as energetically during the last three or four years as during the three or four years preceding?—The expenditure of books has certainly not been so great; on the contrary, the members have been perhaps slower to take books, having to pay a high price for them, and they have also found fewer persons to take them. I do not know whether the application for books, which must be a limited number, having been more extendedly supplied, may have caused an alteration.

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The Commissioners do not come to that conclusion, seeing for a considerable series of years preceding 1821, the amount of books sold appears to have been tolerably steady; and, on the contrary, since that alteration was made in the system of the Association, it has been progressively diminishing in the manner stated; and you will further perceive that the reduction in the number of Bibles distributed, and Prayer books and other religious books, has been in at least the same proportion as has been stated with respect to Testaments; is it your opinion, there are any circumstances connected with the finances of the Association, that made this extensive reduction in the sphere of their operations a matter of necessity?—The impression upon my mind was, that we were a little afraid to engage ourselves to the full extent, for fear we might not get funds to go on with.

But surely you would not be afraid to expend your income?—No; I can say that there is one point of expenditure where our expenditure has been upon the increase, namely, the premiums for catechetical examinations. They have been extending to every part of the kingdom more and more; and, in my judgment, that was one of the best things the Association did.

Do you conceive that the scale of catechetical examination at present prevailing admits of being considerably extended?—Oh, yes; I do not know that we have in any instance refused it, or checked it in any way.

We are already sufficiently informed of the nature of those examinations not to trouble you in any considerable detail about them, but we wish for your opinion generally as to which are the proper catechisms to be used on those occasions?—Mann's has been generally used; and the explanation of the Church Catechism, and others. Lewis's Catechism, with Scripture proofs, I believe, and, at least, that was one of which I should be very fond.

You approve of Lewis's?—Yes, I do. Mann's has been in use a good deal; Stopford's has been used.

Do you approve of Stopford's?—I do not like it so well as Mann's or Lewis's.

For the purposes of those catechetical examinations of which we are speaking, is there much reference made to the Scriptures?—Yes; the children are much examined in the Scriptures.

Which are considered the most important in those examinations, the Scriptures or catechisms?—The Scriptures; the examination goes more into the Scriptures. A great deal more of time and attention is paid to the Scriptures than merely catechism, except for the very lowest classes.

Are you aware that the Association have pronounced Lewis's catechism to be a book unfit to be in their catalogue?—I do not now recollect that it was.

We observe a resolution of the book committee to that effect?—I did not now recollect it.

Are you a member of that committee?—Yes.

Have you been in the habit of attending it?—Not always.

How often in the course of the year do you attend it?—About once a month, or so.

How often does the book committee sit?—About once a month at least, not much oftener than that; the school committee is very constantly sitting.

Do they usually add so many as two or three books to their catalogue in each year?—I cannot say they do; to tell the truth, I think they have been at great difficulty in getting books to insert in the catalogues; there have been persons there who have had a great objection to books that had a sectarian tendency, or any thing very warm, or any thing strong; they wish them to be of a moderate character.

Is it not a fact, there are a great many good books that might be inserted in the catalogue, in addition to those of which the list at present consists; it does not appear to be a very extensive one?—I think so.

Are we to understand there is a degree of caution amounting to indisposition, to admit almost any other book into the list than those that stand upon it?—I think there has been more difficulty in that than was necessary; I have seen and recommended books that I thought might be usefully added to it, which the committee did not adopt.

So far as your observation goes, is that indisposition to admit books upon the catalogue, upon the score of their not being sufficiently moderate in religion, as you have stated, increasing or diminishing on the part of the book committee?—I think it is diminishing; there are some individuals that had great weight, and those most strenuous about it are rather removed from attendance, and not able to attend, from various circumstances. I think the committee are more disposed to admit books than they were.

Are we to understand it was on account of their warmth or their heterodoxy that the books were objected to?—They, I believe, considered them bordering upon sectarianism too much.

Suppose a book moderately warm, but still orthodox, would that book stand a good chance of being admitted?—Yes, it would, I think, at present.

Are the children who become entitled to catechetical premiums entitled to make choice of any books they think proper upon the Association list?—Yes, certainly.

Of any without exception?—I conceive so; I believe so.

The Commissioners have been informed by Mr. Watson, the bookseller, that there is one book in the cheapened list of the Association, and only one, which he is positively prohibited by a special order from giving out as a catechetical premium to any child; are you aware of this circumstance?—No.

Mr. Watson states that to be a book, one of the last that the Commissioners would have expected to be marked by such a distinction, namely, the Homilies of the church of England;

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England; can you state any reason for that, now your attention is drawn to the subject?—I declare I did not know that book was interdicted.

How do you account for the Homilies not being among the premium books?—I could produce an individual of great weight who has objected to it.

We are to understand there is an individual of weight and influence in the book committee who objects to the circulation of the Homilies of the church of England?—There is.

May we inquire from you the grounds of his objection; any grounds he may have stated?—I believe one of the grounds of his objection was, that the Homilies gave the Apocrypha more importance than he seemed to think it ought to have; I remember that ground distinctly.

Do you remember any other ground?—There may have been other opinions of his about imputed righteousness, or something connected with it.

Did he or did he not consider them what is called Calvinistic?—He did.

Have you heard him use that expression?—Indeed I think I have.

The Commissioners have no right to express surprise at the opinions of any particular individual; but they would wish you to explain in what way he was able to influence the majority of the book committee?—The committee is a small number, and it is very seldom any book is put in where there is a decided objection to it.

Even if that book were the Homilies of the church of England; do not the clergymen of the church of England subscribe to the doctrines of the Homilies as well as the Articles of Religion?—Most undoubtedly.

Are we to understand, that it is the same committee which decides what works are heterodox and sectarian, that has marked, in the distinction before referred to, what we should consider the standard of the orthodoxy of the church of England?—I do not recollect the particulars of any debate upon that subject in the committee.

Is it your impression, that if the circumstance should become a matter of discussion at present among the proper authorities of the Association, that the Homilies of the church of England would be pronounced not a proper book to be distributed as a premium?—I cannot think it would; I have a decidedly contrary opinion.

Do you conceive yourself that any authority, be it what it may, or where it may, that pronounced the Homilies of the church of England unfit for any members of the church of England, is a proper authority to determine what other works may be of a heterodox or sectarian description, or too warm, as you have stated?—I consider, that any person offering that opinion committed a great error upon that; and I should disregard his judgment upon other things.

We believe it has devolved upon you, as secretary to the Association, to take the trouble of writing the reports of the Association?—Sometimes I have done it, not always.

The Commissioners are struck by a paragraph in the report of the Association in the year 1820, which is the last printed by the Association?—That report I wrote.

The paragraph in question may be found at pages 6 and 7 of the book, which you are requested to read, and to mention particularly what societies or associations were intended to be described in these words,—“In order to secure the steady pursuit of these objects, it was necessary to take the best precautions in their power, that the members hereafter to be admitted should be animated by a similar spirit; they could not therefore act like other institutions, pursuing only some fixed charitable object, and admitting indiscriminately all who would subscribe to that object, without seeking any other recommendation than their solvency; they, therefore, adopted the mode of admission by ballot, as the best mode of guarding against that fluctuation and inconsistency, to which a mixed and changing multitude, actuated by no fixed principle, is ever subject; they chose thus to prefer a moderate, and gradual, but safe and certain progress, to an immediate, but perhaps transient or dangerous popularity, and to strengthen themselves, by endeavouring to combine in their select phalanx piety and sincerity, intelligence and prudence, rather than incumber it by numbers without union, zeal without discretion, or wealth and rank without the moral qualifications necessary to ensure a well directed application of the influence they confer.”—[*The Report was handed to Dr. Graves.*]—I certainly do not recollect that I had, when I wrote that paragraph, any institutions in view, except those that wished merely to collect money, and apply it to one particular object.

Were there any institutions in your view that wished to collect money, and not to expend it?—Only those that were connected with charity.

Will you specify which institutions were in your view, when you wrote that paragraph to which your attention has been directed?—I cannot remember, even now, that I meant it against any particular Association, having an object different from and additional to the procuring money for the aid of charity.

Would you mention any associations to which that description would in your opinion have applied; would it not have applied, according to the tenor of the context, to all societies that did not make admission by ballot one of their fundamental rules?—I think it would.

Can you state about how many schools have been added to the list of the Association schools in the last few years?—No, I cannot.

Are you proceeding at the rate of adding four or five schools per annum to the list?—I should think a great many more than that.

[*The witness was directed to furnish a list of the number of Schools in connection with the Association on the 5th of January each year respectively, during the last twenty years.*]

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Are you aware of the intentions of the Association with respect to the new branch of their establishment, namely, the establishment of a seminary for training schoolmasters, to be held within the walls of the Foundling Hospital?—Yes.

Can you state to the Commissioners generally the nature of that plan?—We shall instruct in singing, and in the Scriptures, and in such branches of knowledge as will be most likely to attract the attention of the people, surveying land, knowing arithmetic very well, and even the elements of algebra, surveying particularly. We wish to have the children educated in all those things that would gain them confidence and respectability among the people, and that they should be qualified for instructing in the Scriptures.

Have you calculated the probable expense of that part of the establishment?—At present, the plan has not begun to operate, but thirty we limit ourselves to; I suppose the expense will not be less than at the rate of from thirty to forty pounds a piece.

Have you observed whether there has been as full and active attendance of the members of the different committees during the present year and the last year as there was three or four years ago?—I think there has been.

Is it your impression, that there is as much disposition on the part of the leading members of the Association to work its machinery with vigour and energy at present, as there was some years ago?—I do.

Do you think they are doing it?—Yes; and there is another branch of machinery that has begun to work, and will be going on working more effectually, that is, the diocesan committees, which is an addition to the plan of the Association.

Do you consider that the diocesan committees are extending themselves?—Yes, they have been extended to a number of dioceses in the last few years.

Is it your impression, that the funds of the diocesan committees are improving; that they have produced as much in 1824 as in 1823 or 1822?—I should think they have increased; the number of diocesan committees has increased.

If there should be an extension made of the parliamentary grant given to the Association, to which of their objects do you think it would principally be directed; whether to the extension of the number of the schools, or to the increasing the salaries of the schoolmasters, or to augmenting the distribution of Bibles, Testaments, Prayer-books and other religious books, or extending the catechetical examinations, or increasing the number of schoolmasters to be trained in the Foundling Hospital?—It will certainly be applied to increase the number of schools; when it is known we can certainly increase the number of schools, we shall receive, probably numerous applications; the catechetical examinations will be extended; and I know a great number of members of the Association felt great pain at the prices of our books being increased, so much as to check them. Among other things, we diminished the salaries given to the schoolmasters; it was 15*l.* and now it is no higher than 12*l.* I think there was a panic about the expenditure, about the schools particularly. We were afraid, if we pledged ourselves to the schools, there would be something unpleasant in giving them up; there was a great saving in diminishing the number of books the members might have.

Is it your feeling, that the allowances made by the Association to their bookseller, are too great, or moderate, or not sufficient?—The committee of accounts was the committee that had that particularly in observance, and they were very strict in examining it; they cut down the allowance as much as they could.

Do you know whether they have been successful in cutting down his profits in any other way than by diminishing the amount of their books distributed?—I think the bookseller gets less on a given number of books.

What should you consider a fair annual remuneration for your bookseller?—I do not now remember having heard the question debated.

Do you think, if it turned out that upwards of 1,000*l.* of the public money went to him as profit, that it would be too large a profit, or a moderate one?—I think it ought to be proportioned to the number of books that went through his hands. We do not give him, as I believe, any fixed salary, merely as being our bookseller.

Do you not think he ought to be satisfied with less profit upon large transactions than upon small ones?—Certainly.

Do you think he ought to have, in any state of things, so much as 2,000*l.* a year of the public money. In point of fact, he has had within a few pounds of it in the year 1821?—I do not think he ought to have any thing beyond a reasonable allowance for the quantity of books he sells; we pay him for the rooms, and he ought not to have any thing beyond a fair allowance.

Do you not think 2,000*l.* profit would be a greater share than belongs to such transactions?—I should, decidedly.

Is it understood as the meaning of your rules, that the catechism of the church of England shall be taught in your schools?—Yes, to all the Protestant children in our schools, but not to any who do not declare themselves Protestants.

Is that a rule applicable to all schools that receive any aid from your Association?—Yes.

Is it also the meaning of your rule, that the master or mistress should be in all cases a member of the established church?—Certainly.

Are you aware that some of your schools are in connexion with other associations or societies?—It had been for a length of time the rule strictly acted upon, that we gave no aid to schools that received aid from others; but I think that has been latterly relaxed; we do not require it so strictly. If we find a school wants books, and they shew they do, we do not require a compliance with that so strictly; but the rules for teaching the Protestant catechism, and

and having the master and mistress members of the established church, have been always attended to.

They are considered indispensable?—Yes.

No aid of any sort would be granted, except those rules were observed?—Not as I recollect.

Are you aware, that by the rules of the Kildare-place Institution, it is indispensable that all persons, without reference to religion, shall be equally eligible to fill the office of master or mistress?—Yes, I understand that to be the case; I do not belong to that society.

And that it is also a fundamental rule of that association, that no catechism shall be taught in the school to any class of children?—Yes, I understand so.

Are you aware that some of your schools also receive aid from the Kildare-place Association?—Members may be aware of it privately; I have no distinct recollection of any such fact. The rule still continues with us, that we will not aid schools that are supported by other associations; but it has not been, as I believe, so minutely inquired into.

Do you not conceive, that where a school receives aid from both associations, the rules of those associations being directly at variance, a fraud must be practised upon one or other of those societies?—No; I think the Kildare-place Association says, that the master and mistress shall be eligible of any persuasion; but we would not, I believe, instantly withdraw our aid from our schools so long as we saw the master and mistress were Protestants, because they afterwards might receive aid from the Kildare-place Society.

Do you consider that that is an adherence to the spirit of either of the rules?—We give aid to those schools that have masters and mistresses Protestants, and that teach the church catechism; but we do not consider it to be necessary to be absolutely declared to us, that they would never elect any but a Protestant. We give aid to schools so long as we get a report, from proper inquiry, that the school is conducted in a way we approve of. We should not consider them conducted in that manner, if we found the master and mistress were not Protestants; we should conceive it a deviation from our principles and our rules.

How do you think the rules with respect to catechism, which appear conflicting, can be reconciled, the one association positively requiring catechism to be taught, and the other association positively prohibiting it?—We would not support any schools, where it was brought forward to us, that they did not teach the Protestant catechism.

If a school, in connexion with the Kildare-place Association, teaches the catechism, do you not conceive that that school practises a fraud upon the Kildare Association?—We do not give aid to schools that are declared to us as not teaching our books in it; the books taught are returned to us, and there must be the church catechism among them.

The question does not at all relate to the propriety of teaching the church catechism, but the impropriety of receiving aid from two associations, the rules of which, with respect to teaching the catechism, are directly opposed the one to the other?—The Association would not knowingly contribute to those who do not teach it.

If the Association be aware that a particular school receives aid from the Kildare-place Association, and notwithstanding gives that school aid, must not the Association by that act, place the master or mistress in the situation of violating the rules of one or other society?—I think it might, and ought therefore to be avoided.

Do not some of your queries desire information, as to the fact of whether the school, for which aid is requested, be, or is intended to be, in connexion with any other society?—We ask them, whether they do receive aid from any other society; I do not know that we asked that question lately; we have been less strict about that, knowing they were in a very poor state.

Is there any rule or principle of the Association that would go to exclude Presbyterian Protestants from being teachers of schools?—I do not remember the word Presbyterian used.

We understand you to state, that the master must necessarily be a member of the established church; but you do not mean thereby to state, that they would exclude Presbyterians?—I do not recollect any particular discussion about it.

In point of fact, are you aware whether there are not Presbyterian schoolmasters in the different schools?—There may be; but I do not know that there are.

The question is, whether the master or mistress is to be a member of the established church, do you conceive a Presbyterian could be stated to be a member of the established church?—I rather think that the Protestant church was the meaning; it never came to our knowledge that any masters of our schools were not members of the established church; it might be so, but it was a matter unknown to us.

Do you conceive, if a master was recommended, who was in other respects perfectly well qualified to teach in the school, but was of the body of Presbyterians, that that circumstance would, in the view of the Association, form an objection to his appointment, and be considered a disqualification?—For myself it would not. I cannot speak for others; it is a new case, and has not, as I remember, been brought under consideration. I do not know that that application has been made to us; I would certainly say myself, I would vote for him, but I cannot judge for others.

You are not aware of any case in which that objection has been stated and adhered to?—No.

But the rule, as laid down is, that he must be a member of the established church?—Yes.

Do you not conceive that the rule so laid down, might, in the north of Ireland, operate as a prevention of the establishment of schools in various counties?—I should think it might be injurious in its operation undoubtedly; and the difficulty of getting masters in all respects qualified, induced us to go to the expense of that place at Kildemo, and now to endeavour to form this training school at the Foundling Hospital.

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Examination of the Reverend *William Lee*, on Oath; Thursday, 18th November 1824.

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CAN you call to mind the number of schools established under the society called, "The Association for discountenancing Vice," which were visited by you?—The number that came under my inspection was 104, as well as I can recollect.

Can you describe in general terms the state in which you found them?—I considered the Association schools in general the best conducted and the most efficient of any of those that came under my inspection; of course there are some exceptions.

Upon the whole, were they well attended?—I consider they were very well attended.

Were they in a proper state as to repair and cleanliness?—The observation I had occasion to make, as to the schools of Erasmus Smith, on the point of cleanliness, applied to these schools, but I consider the general management and superintendence better, and the appearance of the Association schools to be much more favourable than those of the others I visited, and the Association altogether I look upon as operating more good in this country than any other public establishment connected with education; it has less of display and exhibition, it is true, but I think it is silently working more good than any other public establishment in Ireland; the point upon which I found this general view of the Association, is not confined to their schools; I would extend it to their catechetical examinations, which I think the most valuable system for promoting the objects of religious instruction existing in this country.

Will you describe the course of their catechetical instruction?—It is confined to the church of England children; the practice is to have a public examination of those children in the parish church on a certain day in the year; this examination is generally attended and conducted by the adjacent clergy assisting the parish minister, and upon their certificate there is a premium given at the rate of one to six of the best answerers, and another premium in the same ratio for those children who have failed in the other premiums; the second premium is given for correct attendance at classical lectures for a certain period preceding; this certificate, when forwarded to Dublin, is immediately taken into consideration, and the premiums forwarded to the country.

Do the premiums consist of books?—Yes, proportioned in value to the class to which they are adjudged.

Are the premiums given with reference to answering from the catechism only, or with any general reference to instruction of any other kind?—With general reference to religious instruction; I do not consider it at all limited; it is understood no premium will be given to any child, however well it may have answered, if there be not satisfactory evidence as to its conduct; progress in religious instruction, combined with correct and proper conduct, for the preceding term, entitles to the premium; I have great satisfaction in stating a very interesting proof of the fact I am now laying before the Commissioners; I did not begin this system in the parish of which I am curate till last year; a very large number of children attended, seventy-five, I think, in my church, and I find, since then, the children have not only been more anxious to become well informed christians, but their parents have been infinitely more attentive to the public duties of religion than I ever knew before in the parish, and the congregation has considerably increased in consequence.

In what catechisms are the children examined in the schools under the Association?—The catechism of the church of England.

Are Mann's or Stopford's catechisms used, or the Protestant catechism?—I consider this is left entirely to the discretion of the minister; I never heard of the Protestant catechism, so called, being used in these schools; Mann's and Stopford's are used, certainly; my own practice is to use none of these forms, except the church catechism.

Are the examinations confined to the catechism, or connected also with the service of the church?—Strictly connected with the liturgy of the church of England.

Do the children learn prayers by heart?—Yes, they form part of the public examination, and certain portions of the liturgy are selected for that purpose.

Will you specify what portions?—The portions vary according to the class; the junior classes have less to get by heart than the elder; the first and second collects of the communion service, the general confession, the thanksgiving, and the second and third collects for morning and evening service; I do not immediately recollect any other.

Are the children forced to commit to memory any portion of the Scriptures?—I do not think they are to commit them to memory, but that they shall understand certain portions of them.

Do you happen to know what portions are selected for their particular study?—Mrs. Trimmer's Lessons from the Old Testament, the four Gospels, the Acts, the 13th chapter of St. Paul's first Epistle to the Corinthians, and the Epistle to Titus.

Do those studies occupy the whole time of the children, or do they read in any other books?—They do not occupy the whole time of the children; I look upon it, those are not their school books.

Do they read the Testament in the school as a class book in school hours?—That must vary in many cases, according to the discretion and views of the attending clergyman.

Is every school under the immediate superintendence of the clergyman?—Strictly so.

Are these schools generally considered parish schools, and does the clergyman contribute to them under the statute of Henry VIII?—I have generally found the clergy did contribute to them under that statute, and that they were deemed parochial schools.

Did you often find that the parish clerk was master of them?—In a very great majority of cases.

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In what manner was this system of instruction adapted to children who were not of the church of England?—I did not find that the Association system of instruction tended to exclude the Roman Catholic children, for I believe there has been no interference whatever with the religious tenets of Roman Catholic children.

If it was the rule of the school, that the catechism should be taught, and also that the liturgy should be taught, and also that very large portions of the Scriptures should be read, in what way was the instruction so managed as not to be unacceptable to the Roman Catholics and Presbyterians?—I beg leave to draw a line of distinction between the catechetical examinations and the mode of instruction pursued in the schools; the catechetical examinations may take place without including a single individual that has been attending the Association schools; they are for the examination of all the children in the parish belonging to the church of England.

Am I then to understand, that when you praise the system of catechetical instruction, you intend a system separate and independent of the instruction given in the schools of the Association?—Yes; I consider them separate branches of the system of education pursued by the Association.

Will you have the goodness to describe, as exactly as you can, the system of instruction pursued in the schools, and its application to all the descriptions of children that attend?—Children are taught to read and write; the books are usually provided by the children themselves, under the controul of the visiting clergyman, and the master of the school; there is no exclusive system of instruction observed in the schools.

Are any books provided at the expense of the Society?—I do not think there are; they are sold at very reduced prices by the Association to the members, the privilege of which the clergyman of the school avails himself of.

Are not the children in the school necessarily forced to provide a Testament and a Prayer book?—I do not consider they are forced to do so.

In what way can they acquire a knowledge of the liturgy and a knowledge of the Testament, which it appears they study for the purpose of qualifying themselves for catechetical examination in the church, if they have not necessarily access to the Testament and Prayer book?—I am afraid the two subjects to which my evidence refers are not kept sufficiently distinct in your mind; the catechetical examinations and the instruction in the school are perfectly distinct.

Do not the children study in the schools the subjects upon which they are examined in the church?—I do not consider they do; I consider the catechetical examinations bear reference specifically to the instruction communicated by the clergyman at his private catechetical lectures in the church.

Do the children learn the catechism in the school?—They do.

How do they obtain the book out of which they learn the catechism?—Supplied in some cases by themselves, and in others by the clergyman.

Is any catechism, except the catechism of the church of England, allowed to be taught in the schools?—I have found many schools in which the catechism of the church of Rome was taught.

According to the regulations of the Society is it allowed?—I conceive the teaching of that catechism was not in accordance with the regulations of the Association.

Did you meet with any instance in which the catechism in use among the Presbyterians was taught?—I do not just now recollect, but in the north of Ireland I have very little doubt that it is taught.

Did you find many pupils in the schools who were not of the church of England?—Yes.

Can you state in what manner the Catholics are taught in these schools?—They are taught to read and write and cypher.

Do you happen to know if they remain in the schools when the Protestant catechism is taught to the children of the church of England?—I believe they do in many schools.

Did you understand that at that time they went on with some other study, or did they merely stand still in a separate part of the room?—It appeared that they were taught both catechisms in some schools indiscriminately.

Did you find any instance in which a house had been erected partly at the expense of the Society which had been afterwards abandoned, and in which no school was kept?—I do; I recollect a very strong case in the county of Sligo, I think there was no school kept there in connection with the Association, but there was a school in connection with the Baptist society there; that was at Kilmactigue.

Who was the superintending clergyman of that school?—A Mr. Neligan.

Is that the same Mr. Neligan who published a book in which he stated himself to have converted fifty persons to the church of England?—I believe it is the same.

To what purpose was the building applied?—The upper part of it had been let to a poor family whom I met there.

By whom was it let?—By the master, as I was informed.

To what purpose was the lower part applied?—The lower part was let to a teacher under the Baptist society.

Did you find any attendance at the school?—There was none, nor had there been for the last three weeks, I was given to understand.

Is that school regularly visited by the inspector of the Baptist society?—I was informed it was.

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What happened on occasion of his visits?—I was told when his visit was expected, that the master took care to collect a full attendance in order to pass muster before him.

From whom did you derive your information?—From the master himself.

Is Kilmactigue the only place at which you found no school at all?—Howth was another place where there was no school.

Do you remember Moortown?—The name is familiar to me.

In what state did you find the school there?—It was suspended, and the house locked up from December to April; the master resigned his situation, and Mr. Pendleton, who took a lively interest in the school, had undertaken to furnish a successor.

In what state did you find the school at Kilglass?—The master was absent, there were no scholars, and the master's wife could give no information about it. I enquired of a Mrs. Jessop, who lives in the neighbourhood, who said the schoolmaster had obtained Mr. Jessop's leave to go from the school; the master was the parish clerk.

Can you call to mind whether you subsequently learnt that any school was usually kept there?—I do not recollect any subsequent information upon the subject.

In what state was the school at Croneban?—I considered it in a state of great neglect.

Who superintended the school?—Mr. Oувerrind.

Who was the master?—James Moorhead.

Had the master any other occupation than that of schoolmaster?—Several.

What were they?—Assay master and clerk of a copper mine, and a permanent serjeant of a yeomanry corps, occupations which I conceive detached him altogether from his appropriate duties as schoolmaster.

Had he appointed a deputy?—His wife represented herself as teaching the children in his absence.

Did you ascertain whether he was paid the full salary?—I have no reason to doubt he was.

Did you visit the school at Ballymachugh?—I did.

Did you find that school in a satisfactory state?—A very satisfactory state.

Was the room in which the school was held, ever applied to any other purpose than that of a school-room?—I find upon reference to my report, that prayer meetings had occasionally been held in the school-room.

Is not such an application of the room a breach of the regulations of the Society?—I consider it is.

In what state did you find the school at Carlow?—The attendance was very considerable there.

What number of children did you find in attendance?—On the roll of the school I found 160 names.

What portion of them were Roman Catholics?—Sixty-five.

Did you ascertain the cause of so large an attendance?—I presume it was to be attributed to the wise regulations which had been adopted for its management.

Did you observe there was any difference between the regulations for the management of that school and others?—I perceive, by reference to the report, it states I attributed it to the wisdom of the regulations and the zealous care of its local guardians.

Was the Roman Catholic catechism taught in Carig school?—It was.

Was the school well attended?—Very well attended.

In what state did you find the school at Castleconnel?—I found the attendance very good.

How many Catholics were there?—Ninety-four Roman Catholics.

What number of Protestants?—Fifteen.

Was the Testament read in the school?—It does not appear that it was.

Would it, from the omission of the statement, be certain that it was not?—I found no Testament in the school.

Did the schoolmaster receive the whole of the salary?—He stated to me he received but half of the salary.

Did he state any reason for it?—I do not recollect that he did.

Did he state from whom he received that half?—He did not.

From whom, according to the practice of the Society, must he have received half?—From the minister of the parish.

Was any inquiry made into the fact in consequence of your report?—I am not aware.

Is there an annual payment to the school at Castlenock, over and above the allowance of the Association?—There is.

What is the amount, and whence does it arise?—The amount of a bequest of 10*l.* made by a gentleman to the Archbishop of Dublin, in trust for the use of that particular school.

Was the master of the school at Charlemont of the church of England?—He was a Presbyterian.

In what state was the school?—I found forty-nine children in attendance; the roll contained the names of eighty-one, six of whom were Roman Catholics. The school-house I had occasion to report as being exceedingly filthy.

What was the religious instruction of the children?—There is an hour each day appropriated to religious instruction.

Who was the superintendant of that school?—Mr. Oliver.

Did it appear that any person interfered with the religious instruction of the children?—It appears that a Mr. Nelson, whom I met in the village, objected to the introduction of any religious instruction in the school.

Does

Does it appear he was a clergyman?—No, I think not; I was referred to this gentleman by the master of the school for information on the subject.

Was the school at Clonfert a parochial school?—Yes.

Was that school much opposed by the priest?—It was opposed by the priest.

Does it appear for what reason?—I do not immediately know to what cause it is to be attributed.

Did it appear that the Roman Catholic clergyman had expressed a wish that the Roman Catholic catechism should be taught in the school?—It would appear that he had, and that the Archdeacon, who was the superintending clergyman, had consented to do so with a view to neutralize the opposition of the Roman Catholic clergyman, but proposed gradually to withdraw the use of it.

Did you find that the school-house at Derryvallen had ever been used as a place of divine worship by dissenters?—I found it had been applied to the use of Methodist preachers on two occasions.

Did you find that that school was in connection with the London Hibernian Society?—Yes, it was in connection with the Hibernian Society.

What did the pay boys pay who attended the school at Donoheny?—Two shillings and sixpence a quarter.

Was that charge so high as to discourage good attendance, or was it above the sum allowed to be charged by the Association?—I considered his charges somewhat too high.

Is the Roman Catholic catechism taught in Durrow?—It was.

Does it appear that there was a large attendance of Roman Catholics in consequence of that?—The majority of the children were Roman Catholics.

Was the school at Farmer's Bridge under the Association or not?—It was under the Association.

Did there exist any doubt upon that subject?—I have no reason to doubt it was under the Association.

Was a Roman Catholic usher appointed to teach in the school at Foghart?—I found a Roman Catholic usher in that school.

Were the children who attended chiefly Roman Catholics?—A very large majority of them were so.

State the proportions?—As fifty-six to sixty-two.

Were prayers from the church of England Liturgy taught to all the children?—They were.

Did the master at the school at Finglass receive a grant from the Association?—I find, upon reference to my report, he does not receive the Association grant.

Have you any means of knowing there was a sum of money given by the Association that ought to have been received?—The fact of my being sent there as visitor makes me conclude they did grant a salary.

Did you make any further inquiry about it?—Nothing more than making my return to the Association.

Did the master teach the children himself, or appoint a deputy at Galtrin?—It appeared to me he did his duty by deputy.

Who was his deputy?—A Roman Catholic master, to whom he yielded up the house and the profits of the school.

Did he pay him the whole salary he received from the Association?—He paid him 9*l.* a year.

What did you find with respect to the course of instruction in that school?—The Testament, religious tracts and spelling books were the general course of instruction in the school.

Was it known to the superintendant that the master appointed a deputy?—I had not an opportunity of conferring with the superintendants upon the subject.

Was the school-room at Glanworth applied to any other purpose than that of instructing children?—It does not appear that it was; it appears, by my report, the Methodists resorted to the house of the master, but did not preach in the school-room.

Was the master in the Methodist connection?—I cannot say he was.

Did the master of Glasnevin teach the children in person, or was his duty delegated to any other?—I have no reason to doubt he did attend the school correctly.

What system of catechetical instruction was pursued in that school?—The master and mistress taught the Protestant children their peculiar catechism, while some of the more advanced Roman Catholics taught theirs on Fridays.

What was the attendance of Roman Catholic children in that school?—Thirty-five out of fifty-one were Roman Catholics.

Was the school-room at Kilgobbin applied to any other purpose than for the instruction of children?—I am disposed to think it had occasionally been applied to accommodate Methodist preachers.

What induced you to believe that, and how was it a matter of uncertainty?—The master told me that such a thing was to occur on the following week.

In what state did you find the school at Killeade?—I found a pulpit in the school-room, which appeared to have been made use of by preachers upon various occasions.

In what room was the school at Kilmeadon held?—It was kept in the vestry-room in the church.

Had no allowance been made by the Association for building a school-room?—I am not aware.

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What catechisms were taught in the school?—The catechisms belonging to the respective communions that attended the school.

Were any Presbyterians in that school?—I do not think there were, it was in the county of Waterford where there are very few if any Presbyterians.

Was the school at Kilmore in connection with the London Hibernian Society?—It was.

Was the master of the church of England?—It does not appear.

What account did the master give of the school?—His answers were so very inconsistent that I was unable to form any decided opinion upon it.

Did he admit to you he was the master of the school?—He said at first that he was not the master of the school, and he subsequently told me he was the master of the school.

Did he say there was any other master than himself?—He said there were two masters of that school, but I believe he said so with a view to explain the gross inconsistency of his former statement.

Had you reason to believe he was the person who received the salary from the Association?—I believe he was the person who received it.

Did you ask him what system of instruction was pursued in the school?—I did.

What did he answer?—He said "the new system of Sir Erasmus Smith."

What number of children were present in the school?—I found on the roll the names of ninety-five children.

What number were present?—Forty-four.

Of the proportion of children on the roll, how many were Roman Catholics?—Sixty-five were Roman Catholics.

In what condition was the school-house?—It appears that besides the school-room, there is here a house for the master's use which house I found uninhabited and full of potatoes.

Was that particular room applied to any other use than the instruction of the children?—I find upon reference to my report that an Orange Lodge met there once a month.

What catechisms were taught in the school at Kilserry?—The catechisms of the churches of England and of Rome.

What was the attendance of the children, and what proportion were Roman Catholics?—It appears that of sixty-one children, nine were Roman Catholics.

Is the school at Kinsale a girls school, or for boys and girls?—It is a female school.

By whom was it superintended?—By Mr. Beamish and the governesses.

Was it opposed by the Roman Catholic priest?—It was opposed by the Roman Catholic clergy.

Does it appear for what reason?—It appears that a correspondence upon the subject of the school had commenced between the governesses and the Roman Catholic clergyman, the consequence of which was, that the latter caused his flock to be withdrawn from the school.

Did you find an efficient schoolmaster at Lismore?—I do not think the master was efficient.

Had the master any books?—There was an abundant supply of them in the school.

Were there any Testaments in the school?—I believe there were, there is no distinct report of it. Testaments are mentioned among the books in use in the school.

In what state did you find the school at Magheracluny?—I thought in a state by no means satisfactory; I found the school in a very slovenly condition, and considered it as very little above the level of the hedge schools of the lowest class.

Were there any Testaments in the school?—There was no copy of them in the school on the day of my visit.

Had you any reason to believe that an arrangement had been made by the existing master at Magheracross with his predecessor, with regard to the salary?—Upon reference to my report I have reason to believe that some such compromise was existing between them.

Did you ascertain the nature of it?—That the person whom I met in the school was to do the duty and receive the profits of the school, while the master who had lately resigned was to receive the Association salary without doing any duty.

Was the school-room at Mallow fitted up for the accommodation of a dissenting congregation?—Yes, it was.

Do you know by whom and on what occasion it was used for that purpose?—I was given to understand it had been occupied three times a week in that way by a Calvinist preacher.

Was the school at Maryborough much opposed by persons in the neighbourhood?—It was opposed by the priest of the parish.

On what account?—I presume on account of the use of the Scriptures.

Does it appear there was any other cause for the opposition given to it?—I do not know that any other cause was assigned.

Was it opposed by any other persons than the Roman Catholics?—I do not think it was.

Was it an efficient school?—I did not consider it so.

What catechisms were taught in the school at Magorban?—The catechisms of the churches of England and of Rome.

Did you find a good attendance at the school at Monkstown?—A very large attendance.

What proportion were Catholics and Protestants?—As 111 to 145.

Was that large attendance owing to any particular circumstances that you could ascertain?—To the attention and good conduct of the master and the vigilance of its local guardians.

Was the school-room at Newcastle in any way made use of except for teaching the children?

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children?—It was used as a Methodist meeting-house by the permission of the superintending clergyman.

Was the Roman Catholic catechism taught in the school at Seaford?—It was.

Had you any conversation with the superintendant upon that subject?—I had.

What did he state to you upon it?—He told me it was his intention to give up the use of that catechism, and that he thought it would not tend to diminish the attendance, for that in his opinion the Roman Catholic clergy would prefer the total neglect of any religious instruction to that equivocal instruction they might derive from a Protestant teacher.

To what use was the school at Seepatrick applied occasionally?—The Presbyterian minister made use of it as a place of worship.

Have you any means of knowing whether that practice has continued since your visitation?—I have not.

Was the Testament read and the catechism generally taught in the school at Skull?—I observed something particular in the conduct of this school, and the master informed me that the few Roman Catholic children who attended, not only read the Scriptures, but learnt also by the desire of their parents, the catechism of the church of England; and another singularity I observe as to this school, that the priest has sent relatives of his own to it.

How many Roman Catholic children did you find there?—Seven out of 106 that were on the roll, but I found only two there.

There is a very considerable Protestant population in the parish of Skull?—Yes.

It is the most southern parish in Ireland?—No, I believe Bantry is more southern.

Who is the curate of the parish?—Mr. Jagoe.

Was there a church for the Protestant population you have spoken of to attend?—That subject did not come under my inquiry. I believe there was, I have no reason to doubt it.

Was Mr. Jagoe resident in the parish?—He was.

Do you know the rector of the parish?—No; Mr. Jagoe is considered one of the most efficient clergymen in the south of Ireland.

In what state was the school-room at Tentour or Killermo?—I found a pulpit in it.

By whom was that pulpit used?—I understood by the rector of the parish.

Was there any church in the parish?—I did not inquire, I took for granted there was; the fact of my noticing this confirms me in the opinion that there is a church in the parish, for if there was no authorized place of worship in the parish, it was very natural he should make use of the school.

Was it used by the Protestant clergyman?—Yes.

What could be the inducement to use it for that purpose, if he had a church in the parish?

—I had no reason to form any opinion as to his motives for so applying it.

How often was it used for the purposes of divine worship?—Three times a week as I was given to understand.

Did the school at Tralee appear to meet with any opposition?—It does appear to have been much opposed by dissenters of various descriptions.

Was it much opposed by the Roman Catholics?—I understand the Roman Catholic clergy did not oppose it in any shape.

What was the ground upon which the dissenters rested their opposition to the school?—Its connection with the established church I conceive would lead to that result.

Was it well attended by the children?—The number on the roll was 62, and the number present was 45; that number I did not think proportionate to the population of the town.

Were the children Catholics or Protestants?—Of the 62 upon the roll, 21 were Roman Catholics.

What do you conceive may be the relative numbers of the dissenters and members of the established church at Tralee?—I have no means of forming an opinion; I was informed the town was very much split into dissenting opinions.

Was the school-room at Tullacreen applied to any other purpose than that of teaching the children?—It had been made use of as a preaching house.

By whom?—By Methodist preachers.

What attendance of pupils did you find at that school?—Twenty-two I found in the school, and on the roll the names of 34.

Of what persuasions?—Two-thirds of them were Protestants.

Did they appear to be very poor children?—Exceedingly poor.

Is the school at Wherry in a satisfactory state?—I found it in a very satisfactory state.

What was the attendance?—On the list of the school there were 68 children, 64 of whom were Roman Catholics.

Did it appear that there was any particular cause for the numerous attendance of the Roman Catholic children?—I cannot trace any particular causes to which I can attribute it.

What description of school-house is provided at Cove?—A remarkably fine school-house.

Is it ever used for any other purpose than the instruction of children?—Upon reference to my report, I find it had been occasionally used as a ball room.

Were the profits of the ball applied to the maintenance of the school?—They were.

At whose expense was the house erected?—I cannot say; I presume it was aided by the Association in the usual manner.

Have you any reason to suppose that a larger amount than the customary 50*l.* was granted to this school?—No, I believe their grants are limited to 50*l.*

Did you visit a school at Ross, supported or assisted by a society called "The Friends of Education"?—I think, I did; I am sure I did.

Have you occasion to know, whether that school was in connection with the Kildare-street

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street Society?—I think it was not then; I am quite sure if it had been, that under the head of salary, I should have found some mention of it.

Can you state, whether the church catechism was taught there as in other cases?—I find there is no church catechism made use of in the school, no religious instruction of any kind is permitted there.

What number of children were in the school?—I found 101 children in the school, and on the list 192, of which number 93 are Roman Catholics.

Were there any copies of the Testament in the school?—There were.

By "no religious instruction," do you mean there was no catechism taught?—Yes.

You have spoken in several instances of the schools of the Association being made use of by Methodists for the purposes of their worship; by the term "Methodist," do you mean those in connection with the Wesleyans?—At the time of my visit, the distinction was not so broad as it exists at present between persons of the Methodist connection; it was since then the great schism occurred between the two classes.

Will you define exactly what you mean by the term Methodist, in the answers you have given respecting these schools?—Persons belonging to that connection which is distinguished by the name of the Methodist connection, which term I conceive comprehends a great variety of religious opinions.

Do you conceive that the Independents can rank under that term?—I do not consider the Independents as Methodists.

Do you consider the Presbyterians Methodists?—No, certainly not.

Do you consider any persons as Methodists, except those who either now still continue in connection with the Wesleyans, or were once in connection with them, but have lately withdrawn from it?—When I used the term Methodist, I intended it to apply to both the classes you have mentioned.

Did you intend to apply it to any others?—The followers of Wesley and Whitfield; I intended to confine it to those two.

Do you consider the Baptists as Methodists?—No; I consider them as distinct dissenters from the church of England; the Methodists I do not consider as dissenters from the church of England.

Do you conceive that the term Methodist can apply to any person who is in communion with the church of England, who constantly receives her sacraments, who disapproves of the Wesleyan doctrines, and who believes in all the thirty-nine articles of the church of England?—The term Methodist has been exceedingly misapplied, and is frequently used in speaking of persons of a serious and religious turn of mind, but I certainly would not apply the phrase to the person defined in the question.

Then are we to understand, that you consider a belief in the Wesleyan doctrines essential to constitute a person a Methodist?—Certainly, I consider the doctrines of Wesley as the essence of methodism.

Then you conceive that the different preachers and masters to whom you have applied the term in the account given by you of those schools, all believe, more or less, in the peculiar doctrines of Wesley?—Yes, but some are included in that appellation who entertain the tenets of Whitfield.

Did you know at what hours the school-rooms were used for the purposes of divine worship?—I cannot say at what hours I did not enquire, but as soon as I ascertained the existence of this practice, I reported it to the board.

Did it interfere with the instruction of the children?—I believe not in any degree.

Was any thing paid for the school-room by those who used it for the purposes of preaching?—I am quite sure not, or I should have heard of it.

At what time did you give in the reports you made to the Association?—Immediately upon my visiting each school, I transmitted a report of its condition.

Had you ever any subsequent oral communication with the Association upon the subject of these schools?—I do not know that I had, either oral or written.

Have you any means of knowing what measures were adopted by the Association founded upon these Reports?—I have not been able to attend any meeting of the Association myself, consequently have had no means of judging what steps have been taken.

Have you understood that any steps were taken upon those reports or not?—From my view of the activity and attention of the Association to these schools; I have little doubt but every flagrant case of abuse which I reported, was immediately noticed and punished.

Have you any means or grounds for forming a general opinion, as to whether the state of the Association schools is better or worse than when you visited them?—My professional duties have confined me, since my functions as visitor ceased, to my parish entirely; I have no means of judging whether my visit has produced any beneficial result, though I confidently trust it has done so.

You spoke of a Calvinist preacher being in the school-room of Mallow, do you conceive that a Calvinist preacher is necessarily a Methodist?—The followers of Whitfield are all Calvinists I conceive.

Do you conceive that all Calvinists are followers of Whitfield?—Many persons put a Calvinistic interpretation upon the articles of the church of England.

Do you mean to use the words Calvinist and Methodist as synonymous, or as not being synonymous?—I look upon Calvinist and Methodist to be synonymous in common parlance.

Do you know whether the Independents are Calvinists or not?—I cannot say I have much acquaintance with the system of doctrines of the Independents, but my impression is, that they all hold the Calvinistic tenets.

Then

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Then do you consider them as Methodists or not?—I do not consider them Methodists, for although all the followers of Whitfield are Calvinists, I do not consider all Calvinists as followers of Whitfield.

Then do you consider the Independents as Calvinists?—I believe them to entertain Calvinistic tenets.

And you do not consider them as Methodists?—No, I should not designate them as such.

Do you consider the kirk of Scotland as Calvinistic or not?—I believe a schism has recently occurred in the kirk of Scotland.

Do you conceive that the members of either part of that schism are or not Calvinists?—Really in my retired sphere of life, I have had very little opportunity of judging in these matters as they stand at present.

But I presume you have studied the history of the Reformation sufficiently to apply some definite idea to the term Calvinism?—I believe the church of Scotland to be holders of the doctrines of Calvinism.

Do you, therefore, consider the established church of Scotland to entertain the Wesleyan opinions?—Wesley did not entertain the opinions of Calvinism, which I consider as of the essence of the church of Scotland.

Do you consider the church of Scotland and the members of it, to hold the same opinions that Wesley did?—Certainly not.

Do you consider that all the Presbyterians and dissenters from the established church of Scotland are Methodists, in your understanding of the term?—I do not consider them to be Methodists, I have mentioned already in my evidence that the phrase Methodist is used in a very vague and undefined sense, applied to all persons who entertain serious views of religion.

We are only desirous of being informed in what sense you have employed the term in the evidence you have given here to day?—I would confine the term to those who hold the tenets of John Wesley and Mr. Whitfield, and who meet in connection where those tenets are the point of union.

Do you conceive the tenets of Wesley to be at all Calvinistic?—On the contrary, the reverse; that was the great point upon which he and his friend Whitfield separated.

Then the term Methodist when applied to the followers of Wesley, means the reverse of Calvinistic?—I do not say so; there are two classes of Methodists, the followers of Wesley, and the followers of Whitfield, both are called Methodists.

I ask you what the term Methodist means when applied to a follower of Wesley?—A Wesleyan Methodist.

Then in that instance, does not it signify the reverse of a Calvinist?—There being two classes of Methodists, one holding the doctrines of Wesley, and the other the doctrines of Whitfield, it does not mean the reverse.

Will you give any definition of the term Methodist, that shall apply at once to the followers of Wesley and the followers of Whitfield?—This would lead me into too extended a view of the doctrines of both those teachers of religion.

You have spoken of the schoolmaster of Erasmus Smith's school at Newtown Barry, as being a Methodist, what reason had you to suppose him so?—At this distance of time I must conclude it was from local information derived upon the spot.

You have now before you the Report made on that occasion, was there any pulpit or desk to indicate a place of meeting for divine worship?—There was not.

By the term Methodist, as applied to that individual, you mean he was a Wesleyan?—It is quite impossible for me to recollect at this distance of time what his peculiar tenets were.

Are we to collect that you did mean he had tenets distinguished from the church of England?—I must repeat the same answer, that after five years it is impossible for me, as my report does not specify the grounds upon which I have called him such, to recollect what were those grounds.

Would you have applied that name to him if you had considered him to hold all the articles of the church of England, and none other?—I think I would; I think it is not an uncommon thing to see a person who holds those articles, but still in so close connection with the body of Methodists, as to be led to attend conventicles, and adopt other practices which I consider not perfectly regular for a master in the employment of a society in strict connection as this is with the established church.

On what account do you think the schoolmaster described there was particularly obnoxious to the Roman Catholics?—I conceive the more zealous Methodists are more obnoxious than any other class of persons to the Roman Catholics, because they hold in greater antipathy the doctrines and practices of the church of Rome, and the fact of the school being badly attended by Roman Catholics, leads me to think he was exceedingly zealous.

In your acceptation of the term Methodist, could you apply it with propriety to any of the beneficed clergy of the established church?—Certainly not.

That is, you do not consider any rector or curate of the established church as being a Methodist?—No, I do not, except in the vulgar acceptations of the word.

But not in your acceptation of it?—Not in mine, certainly.

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Examination of Mr. *William Watson*, on Oath; Monday, 24th January 1825.

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Mr.
William Watson,
24 Jan. 1825.

ARE you the bookseller of the Association for discountenancing Vice?—My mother is the bookseller at present; there has not been any appointment in my favour; I am in partnership with her, and have been since the beginning of the present year.

What is your age?—Twenty-one the next month.

Does Mrs. Watson herself look after the business of her house?—No, she never did, further than staying in the shop; she was not able to manage it.

Do you manage the shop business at present?—Yes.

How long have you done so?—For the last three years.

Who managed it before you?—Richard Beer, the principal clerk.

How long has he managed it?—Since the death of my father.

When was that?—In 1818.

Did your father manage it during his lifetime?—Yes.

How long was he manager?—From the commencement of the Society.

Your father, mother and yourself, have been for about 29 years booksellers to the Association for discountenancing Vice?—Yes, and my grandfather with them; my father was in partnership from the date of the Association till 1804, when my grandfather died.

Do the Association meet in your house?—Yes.

What accommodation do you afford them?—They have three rooms at present.

How often do they meet?—The meeting of the Association is weekly; the committees meet oftener.

Have they the exclusive possession of those rooms?—Yes.

How much do they pay you?—£.50 a year.

Is not that a very inadequate compensation for three rooms in Capel-street?—These rooms might produce a greater rent if offered to the public; but in consideration of the Institution having originated in the house, my mother was unwilling at the time to receive any rent.

Is it not extremely desirable for a bookseller to have such an Association as that in question, giving their countenance and protection to a shop; does not it necessarily induce a great many members of the Association, the clergy more especially, to deal with that house?—It undoubtedly is so; we have always found it so; the business is confined almost exclusively to divinity.

Have you a great demand from clergymen, and other members of the Association, at your shop?—There is a demand; I do not think it can be called a considerable demand.

Do you find, that those persons, members of the Association, buying books of the description we are referring to from other shops in preference to yours?—Yes, they do.

Can you account for that?—No, except that the business of the Association has been so extensive, and occupying so much time, that the manager has not been able to attend to the other business.

Do you mean, that the customers would find themselves more easily served at other houses than yours?—No, I do not think they would; but the managers of the business have not had the time to pay attention to the other parts of the business in the way of enticing custom.

What is the nature of the present arrangement with respect to your own profit, that subsists between your mother and the Association?—A fifth of the entire price of the books is allowed as profit.

In what manner do you supply yourself with the books necessary for the purpose of the Association?—Bibles, Prayer books and Testaments, we are obliged to order of the King's printer, principally in England and Scotland (the principal supply is from Scotland), and the tracts we principally print ourselves.

Are you printers?—No, we employ a printer.

Books, that are neither tracts, nor Bibles nor Testaments, where do you get them?—I mean by tracts, miscellaneous books and tracts.

The homilies of the church of England?—Those we print.

Are we to understand, that the miscellaneous books in the catalogue of the Association, that are neither tracts, Bibles, Testaments nor Prayer books, are printed by you?—Yes.

Did you print Mrs. Hannah Moore's tracts?—Yes.

Is Paley's Natural Theology printed by you?—No, it is ordered from the publisher in London; Gray's Key to the Old Testament is another book of that kind.

Is there any rule with respect to the price at which you are to retail those books?—No, there is not any made with the Association.

What is the sale price to you of Paley's Natural Theology from the publishers in London?—That is a question I cannot answer exactly.

Could you ascertain it?—I can; that is a book not on the list for distribution; it is only used as a catechetical premium, and not used in such quantities as others of all those books that are published in London; the catalogues of the publishers give you a list of the retail price to the public, and the price they charge to the bookseller.

Do you strictly conform to those retail prices?—Yes.

And in your account with the Association, you assume those, and those only, to be the prices?—Yes.

With respect to Bibles, Testaments and Prayer books, such as you get from Scotland, in what manner do you regulate the retail price of those?—To the cost of the book to us
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(including binding), we add one-fourth for profit, so that of the price charged the Association one-fifth is profit.

The present rule with respect to your profits is only dated from 1822?—Yes.

Antecedent to that time, in what manner did you determine the retail price you would charge for a Scotch Bible?—The profits were a fourth of the entire price, instead of a fifth.

We do not understand that answer; we will suppose the price of the Bible in Scotland to you to be 5s. 4d. British, what was the retail price you affixed to that in Dublin?—I cannot immediately recollect the price charged to the Association.

The question is not the price charged the Association, but what was the retail price the book would be sold for to any stranger in your shop?—10s. 8d. would be the retail price of that book.

Upon what principle do you proceed in calculating that?—5s. 4d. is the price of the book itself; 5½d. the exchange, 2d. for the expense of bringing it over, 2s. the binding, and an addition of one-third makes it 10s. 8d.

Would the binding really cost you 2s. in that case?—Yes, it has always done so.

Then, your real profit upon that book, selling it to a stranger, would in fact have been 33 and a third per cent above all charges?—Yes, it would.

Was that the same retail price you charged in account with the Association?—It was.

Speaking now of books published by yourself, in what manner did you ascertain the retail price of such books to the Association?—There was a fixed price in the catalogue of the Association that was always kept to.

Who ascertained those prices?—On the first publication for the Association of such books, the price of the original copies must have been a standard.

In publishing a new edition, you did it as cheaply as you possibly could for yourselves?—Yes.

Was the new edition you published as good an edition, and as costly a one as that to which the price had been in the beginning affixed?—The only instance in which I recollect a book being published from an English edition is the Homilies, which I think full as good as the original.

The question is not as to English editions, but to any edition. You say there was a retail price affixed to the books, and that you afterwards published them as cheaply as you could; the question is, how much per cent was your profit upon those publications, between the actual cost to you and the original retail price that has not varied?—That is a question I cannot answer exactly.

Go as near it as you can?—Within the last three years I made a new calculation of all the books and tracts published for the Association. To endeavour to bring them as low as possible, I made a calculation for printing a certain number, and added one-half of the cost to it; supposing the cost of an edition of 1,000 amounted to 50*l*. I added 25*l*. to it.

We will come to an actual instance, and take your account in the year 1821 with the Association, to illustrate this point, fearing, that so long as it is treated in the abstract, we are not likely to understand each other. In the year 1821 it appears you charged the Society for Bibles 2,950*l*. 3s. 6d.; the question to you is, and which the Commissioners require to be answered with extreme and perfect accuracy, how much those Bibles had cost you?—£. 2,187. 12s. 8d. but I could not say that was the exact cost.

Why do you state that sum; how do you make it out?—I deduct one-fourth for profit, the rate at that time.

Why do you not deduct one-third, thirty-three and a third per cent, according to your former answer?—Deducting one-fourth from the full price is the same as adding one-third of the cost price to us to the cost price.

How much was your profit upon that?—£. 762. 10s. 10d.

Was the manner in which you determined the particular prices of those Bibles, in point of fact, by adding one-third of the cost price to you?—It was.

Did you ever follow any other rule about that period?—Never any other before the late alteration.

Did you pursue the same rule with respect to the Testaments and Prayer books in that year?—The small Testaments and Prayer books did not admit of that profit; for what reason I cannot assign.

Which did not admit of it?—The small Prayer books and Testaments. There was a fixed price for all those Bibles, Testaments and Prayer books, which had been always kept to; on the Bibles, large Prayer books and large Testaments, the profit was one-fourth of the entire price of the book.

We will come again to a specific sum. It appears that you charged the Society in that year 1,762*l*. 18s. 6d. for Testaments; the question is, how much those had cost you?—That I could not answer now.

What is your difficulty?—From what I have been saying, that there was not the same profit on the small as upon the larger.

Will your books not shew you that?—They will.

Will you ascertain it by to-morrow?—I will.

The sum charged for Prayer books in the same year, was 1,504*l*. 17s.; can you, by reference to your books, state what they had cost you?—No, for the same reason.

Can you, by reference to your books?—I can.

In the same year the religious books and tracts you sold the Society, you charged them 1,208*l*. 10s. 10½d.; can you state, by a reference to your books, what they cost you?—No.

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Was your profit greater or less per cent upon the religious books and tracts than upon the Bibles, Testaments and Prayer books?—It was greater.

How much greater?—That I could not say. Some of those tracts have been printed perhaps twenty years, the editions lasting out that time, and some of them printed in the course of the year.

The Society appears in the subsequent year to have altered their rates of dealing with you, and to have restricted you to a fifth instead of a fourth; what was the cause of the Society adopting that mode of dealing?—What first gave rise to it was the great increase of the sales; they thought a smaller profit would compensate where the sales were so much increased, as a larger profit when the sales were smaller.

Have not their sales considerably decreased in the subsequent years?—Very much so.

To what do you attribute that?—The rise in the price to the members, and the restriction of the privilege of the members.

Why did they rise the price to the public?—Any thing I am saying now must be from surmise.

The best of your opinion, if it is founded upon such intelligence as you believe, we will be satisfied with?—I believe they considered at that time they were going too far, and spending too much money; in fact, they thought it prudent to limit their expenditure, which was effected by raising the prices, and reducing the privilege of members in purchasing to one-half. Before that time they had the privilege of purchasing books, at the reduced prices, to six times the amount of their subscription, and then they altered it to three times the amount of their subscription.

In what proportion do the Society at present cheapen to the purchaser of a Bible?—Some bibles they cheapen one-third, and on others there is no fixed rate.

What is the price of a common new Testament in your shop at this moment to a stranger going in to purchase?—One shilling and eight-pence, the cheapest.

What is the price at which a subscriber to the Association could purchase it?—Sixpence.

Who pays the additional fourteen-pence to you?—The price we charged the Association is eighteen-pence; we make a difference to the Association of two-pence, as they purchase in such large quantities.

You charge the Association 1 s. 6 d. for the Testament; the member purchasing pays you sixpence, and the Association pay you the other shilling?—Yes.

They pay in fact two-thirds of the price?—Yes, on that particular book.

Can you state at what price the same new Testament would now be purchased by any stranger going into the shop of the Hibernian Bible Society?—I cannot.

Have you never had the curiosity to enquire?—Yes, I have.

What is the difficulty of your stating it?—I have not it on my mind.

Will you endeavour to recollect it between this and to-morrow?—I will ascertain it.

Have you ever enquired, either from the reports of the Bible Society or otherwise, to what extent their sales proceed in a year?—Yes, I have from the reports.

What number of cheap New Testaments do you recollect that the Hibernian Bible Society sold in the last year?—I could not recollect it.

Will you ascertain that against to-morrow, and for the two or three years preceding that?—I will.

Have you not naturally considered the Hibernian Society as a very material competitor with you in this particular branch of the trade?—They certainly must decrease the sale; I do not consider them in that light much.

Have you not so far considered them as to look with some degree of anxiety as to the prices on which they were conducting their dealings?—At the present time I do not; but at the time the Association raised the price to the public, I perhaps did.

Have the Association again lowered the prices to the public?—They have.

When did they lower them; we did not collect from your former evidence they had done so?—I think it was the beginning of the last year they lowered them.

Are they as low now as they ever were?—Yes; they are sold at the same price as before the rise, but the restriction continues upon the members.

Is there not this material distinction, that the purchaser of Bibles and Testaments at your shop and at the shop of the Bible Society, would derive no advantage in your shop, unless a subscriber to the Association, but that all strangers are upon an equal footing of advantage at the shop of the Bible Society?—That is not exactly the case; a stranger can purchase, at the depository of the Bible Society, at first cost to them, but none except subscribers can purchase at half price.

Are we to understand it is the rule of the Hibernian Bible Society that all subscribers can purchase at half price, and not at a third part of the price, as at your shop?—They only reduce one-half.

The difference is this, that a subscriber to the Bible Society may buy a Testament at the Bible Society's shop, for half its original amount, but at your shop, if he is a subscriber, to the Association he may purchase it at a third?—He may.

Does not it follow from that, that a person may make a considerably cheaper purchase of a Testament, of equal quality, at your shop, than at the shop of the Bible Society?—Yes; but then the full price at our shop includes our profit, which is not the case at the Bible Society; so that the difference is not so great.

Is it sixpence or sixpence-halfpenny?—Sixpence Irish, the reduced price of the common list.

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Is it not a fact that there are several books in the list of distribution for catechetical premiums, that are not admitted into the catalogue of the Society, for sale at reduced prices?—There are.

Can you explain the nature of that distinction?—No, I cannot; it is a regulation of the Association to which I am not at all privy.

We wish to be informed from you, which you can hardly fail from knowing, what is the general principle that would determine that a book may be distributable as a catechetical premium, but is not upon the list of books to be cheapened to the public?—I cannot tell it, from entire ignorance; those books have been upon the list for at least half a dozen years.

Enumerate them?—Gray's Key to the Old Testament; Disney on the Psalms, is another; Paley's Theology, is another; Graves's Essay on the Character of the Apostles. I do not recollect any other.

Do you conceive that the Association consider those books as less meriting their distinguished favour than those which they undertake to sell at reduced prices to the public?—No, I do not, certainly. The only surmise I can make is, that they are expensive books; and, at the time they were put in the catechetical list, they did not wish to put upon the other list such expensive books, although they have now books almost as expensive.

Are there any books beyond those upon their list to be sold at reduced prices, that are not upon the catechetical list?—Yes, there is one, and only one; that is, the Homilies of the Church.

What is the cause of that book being made a solitary distinction?—I was never aware of it in the slightest degree.

Is that the only book at this moment that is in the cheap list, but not in the catechetical list?—Yes.

Is that the only book sanctioned by the Society, that a child, getting a premium, is not at liberty to ask for?—The only one.

Did you ever hear any particular reason for it?—Never.

Was there any order made upon the subject?—Yes.

What was the order?—That it should not be given as a catechetical premium.

When was that order made?—I believe an order was made by the Association as soon as it was put on the list; every book on the Association's reduced list is, by its being on that list, allowed to any child to be got as a part or the whole of its premium; so that it required an exclusive order to prevent the Homilies being given as a premium.

Appendix N° 181.

Further Examination of Mr. William Watson, on Oath; Tuesday, 25th of January 1825.

HAVE you made the calculations that were called for yesterday?—I have.

You stated yesterday, your profit upon the sale of Bibles upon the account of the Association in 1821, amounted to 762*l.* 10*s.* 10*d.* have you since that been able to ascertain the precise amount of profit upon the sale of Testaments in the same year?—Yes; 455*l.* 3*s.* 7½*d.*

Mr.
William Watson,
25 Jan. 1825.

How do you make that out?—By ascertaining the exact cost of the book to us, which, deducted from the full price charged to the Association, leaves that sum.

What was the gross amount you paid for the Testaments, that in that year you sold on account of the Association?—£.1,307. 14*s.* 10½*d.*

What did you charge to the Association?—£.1,762. 18*s.* 6*d.*

Have you ascertained the true amount of your profit upon the sale of Prayer books in that year?—Yes; 409*l.* 1*s.* 7*d.*

How do you come to that result?—The cost of the Prayer books was 1,095*l.* 15*s.* 4*d.*

How much did you charge to the Association?—£.1,504. 17*s.*

Have you ascertained the amount of your profits upon the miscellaneous books?—No; that I could not ascertain with any degree of accuracy.

Was it greater or less, in proportion upon any given sum, than the dealing in Prayer books?—It was greater, I should think.

How much greater should you suppose it was?—There are so many things to be taken into consideration in the price of the tracts, it is almost impossible to say what they cost.

Suppose it to be only equal to your profit upon the sale of Prayer books, what would it have amounted to?—I have not got before me the sum paid for the tracts.

The amount charged by you to the Association for religious books and tracts in that year, was 1,208*l.* 10*s.* 10½*d.* do you suppose that they cost you as much as the full half of that sum?—They cost certainly more than that.

Did they cost as much as two-thirds?—That I could not indeed say with any accuracy.

Supposing your profit upon the tracts to have been no greater than upon the Prayer books, how much would it amount to upon 1,208*l.*?—About 350*l.*

We collect upon the whole your profit in that year upon the sale of Bibles, as you stated yesterday, was 762*l.* 10*s.* 10*d.* and upon the sale of Testaments, as you have stated to-day, 455*l.* 3*s.* 7½*d.* upon Prayer books, 409*l.* 1*s.* 7*d.* and upon tracts some sum exceeding 350*l.* is that the true result?—The last sum is as near as I can state it.

The Association, in the year following, reduced your profits from 25 per cent to 20?—Yes.

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Mr.
William Watson,
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Are we correct in understanding that your present profits, upon equally extensive transactions, would be one-fifth less than the sum of 1,906*l.* which the former sums would give?—Yes, except on the tracts, the profits on which were reduced in a greater proportion than on the Bibles, Testaments and Prayer books; this reduction on the tracts I made without being required to do so by the Association.

At what time did you publish the last edition of the work, entitled *The Protestant Catechism*?—About two years ago.

Is that one of the works cheapened by the Association?—No.

Did you publish it on your own account?—Solely.

Were you desired to do it?—By no person.

Have you sold many of them?—Not many of the last edition; and the former edition was a long time on hand.

Did you think it a good speculation to republish a work that had been so heavy on sale?

—There were several persons who required them, and it was not pleasant to be without them.

What description of persons required them?—Clergymen.

Were they to use in their schools?—I should suppose so.

Do you know whether that book is used in any of the schools of the Association?—I cannot give any answer to that.

Did you ever understand that it had been discontinued in a formal and authoritative manner by the Association, previous to your publishing it?—No.

Can you give us any general idea of the number of Protestant catechisms you may have sold since its republication by you?—On reference to the book, I find the number to be about 200.

Was it known to the Association, or the book committee, you had republished that catechism?—I should think it was not, except to two or three individual members.

We believe the present edition of *Secker's Lectures*, cheapened by the Association, was printed and published by you?—It was.

Does not it contain *Porteus's Confutation of Popery*, as a sort of Appendix to it?—That cheapened by the Association never did to my knowledge.

Have you any other edition that does?—We sell them to the Incorporated Society, and to them only.

To strangers?—Strangers never ask for it.

Was it you that published that work with *Porteus's Confutation of the Errors of Popery*?

—That is a separate tract, which we published, and it is bound up with the *Lectures*, for the Incorporated Society.

Had you any directions to that effect?—Yes, certainly.

At what period did you receive that order?—On the appointment of my father to be bookseller to them, I suppose; I never recollect any directions given.

We conclude then, for a period, as far as you know, of twenty-five or twenty-seven years, the work has been published in that form for the express use of the Incorporated Society, and not for any other society?—My father was not bookseller for that number of years to the Incorporated Society.

At what period did your father commence bookseller to the Incorporated Society?—I suppose about twelve or thirteen years ago.

Is *Secker's Lectures* often taken as a premium by children who become entitled to catechetical premiums?—Frequently.

Do you never, by mistake, give them that copy that has *Porteus's Confutation*?—I may safely say, we do not. Those copies with the *Confutation* are bound in sheep, and those books for premiums are bound in calf; so that I do not think that mistake could occur.

In what manner do the children make choice of books; do they come to the shop to do it?—Only in the case of those examined in Dublin.

In what way is it certified to you what book you are to give them?—The certificates, signed by the examiner, are sent into the Association, and are returned to us, with the mark of the secretary, that those certificates are correct. The children then come and choose books from the list of premium books. I was yesterday desired to ascertain the price at which the *Hibernian Bible Society* sold their Testaments; I find that fifteen-pence is the price at which they sell the Testament to strangers.

How much to subscribers?—Half of that.

You sell the same book at twenty-pence to strangers?—Yes, and sixpence to subscribers. There is this advantage also to the subscribers, we allow them 10 per cent discount for prompt payment of that sixpence.

Appendix, N° 182.

Examination of *Chamberlain William Walker, Esquire*, on Oath;
Tuesday, 30th November 1824.

C. W. Walker,
Esq.
30 Nov. 1824.

DID you not at one time, at the desire of the Association for discountenancing Vice, undertake an examination into the establishment at Kildemo?—Not immediately at the desire of the Association, but it was promoted by their application, in the first instance, to the Commissioners of Education, whose secretary I am. The Commissioners of Education appointed me, under the Act of Parliament the 53d Geo. 3, the visitor, under their hands and seals. I have brought the minute with me of the transactions relating to that appointment from its earliest origin. The present Bishop of Ferns (who was the provost of Trinity College)

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College) was one of the *ex officio* members of the Board of Education, and who happened also to be a member of the Association, applied on a particular day of the meeting of the Commissioners of Education to the Board, having in his hand a letter which he deemed a private document, and which, as such, was not entered upon our minutes; but it was understood by me to be a letter from the Archbishop of Cashel (Archbishop Broderick), stating, that he had learnt that there were great abuses existing in the school of Kildemo. The provost mentioned, that the Association was extremely anxious to have those abuses inquired into, but that its hands were not sufficiently strong, not being armed with any power to visit and tender an oath; therefore it was conceived, as the Association derived its resources from Parliament, and as the Commissioners of Education were empowered to administer an oath, and as their jurisdiction extended over all schools so assisted, it was expedient to apply to the Board of Education to appoint a visitor, who should be able to report to the Board of Education, in the first instance, all those matters which were the subject of inquiry, and which could afterwards be submitted to the Association, so as to obtain that for the Association, through the medium of the Commissioners of Education, which they could not obtain by themselves.

When did you receive your appointment as visitor of the school at Kildemo?—On the 19th of July 1817, the application from the Association to the Commissioners of Education was made; it was on that day ordered by the Commissioners of Education, that I, as their secretary, should write to the Archdeacon of Limerick (Archdeacon Mansell), and require from him a specific statement of the charges and the names of such persons as could give evidence as to the abuses alleged to have existed in the school at Kildemo. I have here that letter and his answer, and the documents transmitted; these were taken into consideration at a subsequent meeting; the letter of the archdeacon in answer to that of the secretary was read, and also the affidavit of George Banks, and the statement of Francis Devine.

Those documents contained the grounds of charge?—They did, part of the grounds of charge, because I received instructions, when I went there, to view what was the actual state of the Kildemo seminary, and upon that view I conceived that there were additional grounds of charge, and therefore I embodied the whole under seven heads of charge, which I furnished to the then superintendent, and I have copies of those.

Will you hand in those heads of charge?—[*The Witness delivered in the same, with the statement of Devine, and the affidavit of George Banks, and the answer of Mr. Jones to the charges against him.*—The answer of Mr. Jones to the charges was tendered in the progress of the examination and inquiry, but not wholly preliminary to the inquiry that had been entered upon; and I thought, after having examined witnesses for one or two days, it was right he should be aware of Banks's charge and Devine's; but I thought it was better to shape the whole of the charges in that form, and to hand it to him. I have here his original letter, acknowledging the receipt of those charges; and that is the answer to it (*handing them in.*)

In what way did you proceed in the examination of witnesses?—In the first instance when I went down; but I should first say, that the order given to me on the 26th of July was, "That Chamberlain Walker, esquire, secretary to this board, be appointed to visit the seminary of Kildemo, county Limerick, on Thursday the 31st of July, and succeeding days, until he shall have fully examined and inquired into all matters requisite and necessary, and that he do report to the board thereon:" the appointment was accordingly executed by the Commissioners present.

What persons did you examine with a view to investigate the truth of the charges made against Mr. Jones?—A great number of persons, whose names were tendered to me by Archdeacon Mansell, the person who seems to have first promoted the inquiry, and for whom he obtained summonses from me, as the visitor; for by a clause in the 53d of the King, it is penal to disobey the summons; and it appeared to be necessary, as there were several persons to attend upon this occasion; and as to several of them, there was an apprehension they might be annoyed if they should come as volunteers, therefore the summonses were procured for them, and I have the form here.

[*The same was handed in.*]

Were your powers sufficient to compel the witnesses to attend before you?—They were. I was obliged to threaten to put the Act in force against Mr. Jones himself; I told him I should proceed for the penalty of 20*l.* and he seemed disposed to incur that penalty; but I told him I should put it on every day, and he submitted.

After having examined the witnesses, and having heard Mr. Jones in his defence, what judgment did you come to as to the truth or falsehood of the charges exhibited against Mr. Jones?—It is contained in this Report.

[*Producing it.*]

Does that report contain the statement of the evidence received, and your opinion upon it, or did your powers go far enough to authorize you to decide upon the truth or falsehood of the charges, and to act upon that decision by dismissing him, or reprimanding the master?—My powers as visitor were very definite. Under the Act of Parliament, the visitor is not enabled of himself to dismiss the superintendent; had he been competent to do so, the superintendent would have saved him that trouble, for he abandoned the institution himself, I believe either a day or two before I quitted Limerick to make my report. The Act of Parliament directs, that no master shall be dismissed in consequence of inquiries made by a visitor, without a solemn investigation of the matter of complaint before the Commissioners themselves;

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therefore Mr. Jones appears to have withdrawn himself, and I take it our board would have left him to be handled by the Association.

Were the papers transmitted to the Association without a decision on the part of the Board of Education?—The communication was, “that the charges, together with the evidence taken on the visitation of Kildemo seminary, and the documents contained in the different parcels, together with the books of the seminary, be transmitted from this board to the secretary of the Association, for the use and inspection of that body.”

Was that the final step that the Board of Education took in the matter?—That is the final step that appears upon our minutes; the fact is, that the then provost was (and Mr. Disney, as I believe, was also) a member of the Association, as well as Commissioners of Education; and it was well understood that they attended the Association subsequently to that report; what passed there (as I was not a member) I cannot tell, and was never called before them.

Had the Board of Education power to act in the case, to dispose of it of their own authority?—I protest I could not answer that without a little doubt; it strikes me, that they having instituted the inquiry at the instance of the Association, conceived that they were “*functi officio*,” when they had sent down their visitor, and got this body of evidence, and returned it to the Association; but if they had been called upon again, I heard it said in my presence by the Commissioners, that if it were thought proper by the Association to come back to them to exercise their power in any way, after they had investigated the charges and the evidence, that they were ready to do so.

Do you believe that the Board of Education, by the Act that appoints them, have the power to dismiss a schoolmaster, whose conduct they have appointed a visitor to inspect?—Certainly, after a formal investigation, there is a special clause in the Act to this effect; but this master had resigned, and we were obliged to have recourse to another person’s aid in the interim to manage the school, until it should be known what the Association would do,

What was the object of the establishment at Kildemo?—Out of the evidence I gathered, and the confession of Mr. Jones, that it was for the education of parish clerks and country schoolmasters.

Do you recollect how many persons it contained?—At the time that I was there, it appears somewhere on the minutes, but I cannot say exactly from recollection.

With reference to the first charge, which states Mr. Jones to have taken credit for sums for the maintenance of young men, which sums had not been expended; was it your opinion, after the investigation, he was proved guilty of that charge?—It was.

The second charge is, that he had charged the Association with different sums for building and works not expended to the amount, or in the manner therein set forth; did he appear to have been guilty of that charge?—If as well as I can recollect, without referring to my report, if his own evidence, or the evidence adduced by himself, were to be believed, he was guilty of the latter part of that charge; he was guilty of the whole of it, for I can refer to some of the witnesses, and I believe to his own declaration, that part of that money which was said to have been expended in building or sinking a pump was not so applied; but he alleged he had applied it in other modes, that he did not wish to make public; upon being pressed extremely as to those modes, and being told he would be let in to give evidence of them, if they were praiseworthy, or at all applicable to the purposes of the institution; he seemed to me to fail in making it out—he generally alleged, but for accuracy I refer to the minutes, that he had paid the expenses of some young man travelling to look for a situation, and he had paid physician’s fees for another, but nothing at all, apparently to my judgment, to an amount sufficient, to bear out the gross charge made; my report upon the first charge is, “with the best attention I have been able to give to the subject, and on weighing the evidence, I cannot discover that the number of young men, for whose maintenance the public and the Association have been charged, really equalled the specific amount for which the superintendent has demanded credit. I do not find that the maintenance has been equivalent to the consideration expected for it; and I am of opinion, that the salaries and wages of masters and servants for which credit has been taken, are in some instances over-rated, and in others have not been paid.” Then as to the second charge, “from what has been signified respecting the items for labour and works, it follows, that the second charge is not only proved but admitted by Mr. Jones, to have been founded, so far as concerns the manner; but to me also, the amount appears a mis-statement. Furniture has been an article of charge, which from evidence and inspection I consider to have been greatly exaggerated; and that part of the third charge which relates to clothing, (as far as what is advanced in the printed report, on the foundation of which the general computation of a student’s expense has been made, and attended to by the Association), is undoubtedly true; but it also appears, that latterly this point has been better attended to;” that is regarding the nature and quality of the clothing. “The particular allegation in the third charge, as to a sum of 370 *l.* sterling is introduced, because it happened to be the amount of what the committee of the Association had consented to be paid over to Mr. Jones on foot of his alleged advances, on condition of his refunding, if it should not be passed in their account by the commissioners of imprest accounts; that it will be rejected should Mr. Jones be examined before the Commissioners as to the accuracy of his statements, may very naturally be expected; and I am compelled, from the evidence on the inquiry, to believe the sum paid over to him without being fairly accounted for to have exceeded that amount.”

Now go to the fourth charge; did you find him guilty of the fourth charge?—I think I did.

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Examination of
C. W. Walker,
Esq.
30 Nov. 1824.

As to the fifth charge, feeding the students in a manner unsuitable to their health; was he guilty of that?—I found him guilty of that also; I will just refer to the report; I state upon the fourth charge,—“ I shall now advert very shortly to the remaining charges, and while I cannot hesitate to declare my conviction that considerable benefit has accrued to the public from the invention and establishment of the seminary for schoolmasters, and that the defects or abuses incident to that at Kildemo have not discouraged many from recommending it to their friends and connections, so desirable an object has this sole establishment of its kind proved to the middling order of Protestants, yet in relation to the fourth charge, I fear too much anxiety to spread the fame of this establishment has tended to shorten the period of stay originally designed for each student. To this, in some degree, the impatience of young men to obtain a settlement conducive to their livelihood may be supposed to have united, but the result of such premature diffusion of half-educated, and consequently conceited youths, wherever it has taken place, has had the effect of directly injuring the Institution in the minds of those of the higher order, whether clergy or laity, who have come in contact with such ensamples; some have been returned as incompetent, others disappointed in not meeting the encouragement they expected; however the number of deserving and qualified students, appears to me, from what I could gather out of the evidence, the letters of individuals who employed them, and the communications I personally had with many of them, to exceed the number of those to whom I have alluded in the last observation.” Upon the fifth charge, I say, “ although I am far from thinking the students of this seminary ought to be pampered in respect of diet, it seems an indispensable requisite that this, of whatever description of food, should be good of its kind; without entering then into the motives which may have unsealed the lips of the students in the seminary of late when the visitation took place, it will be found that the evidence of former inmates, with little exception, admits that bad provision and diet were too frequent; and the acknowledgment of the caterer on his cross-examination, that bone always was included in the weight, to which he had deposed, alters considerably the force of his abstract testimony.”

In regard to the sixth charge; was that charge proved?—I recollect this perfectly, that the caterer swore that Mr. Jones was in the habit of sending coarse meat and the worst parts of it from his own farm to the establishment, and that he furnished him, the caterer, with a newspaper, containing the price of meat in the market of Limerick, and that he directed him to charge the highest price for prime meat, at the same time it was of that inferior quality; it appears that the cattle purchased by the superintendant in the year 1810 from Joseph Sullivan, were converted to the use of Mr. Jones's own family afterwards.

As to the seventh charge, which Mr. Jones seems to have treated so lightly; namely, the charge of the irregularity, idleness and the neglect of education that subsisted in the seminary; was that proved?—Yes, it was, as will appear by the report.

How many years did the school exist?—I apprehend from 1808 to 1817; I know that comprized the range of my inquiry.

Did it appear there was any local committee that superintended this institution?—There was a local committee that had been occasionally referred to.

Did they appear to have attended to the progress and management of the school?—I think very carelessly.

Did they appear to have had regular meetings?—I apprehend they had not regular meetings.

Was there any neighbouring clergyman who received any pay for superintending or otherwise inspecting and controuling the establishment at Kildemo?—No, I do not think there was, not as far as I carry in mind; I rather think Mr. Jones considered it would have been a very improper interference, and certain feuds did arise between him and the curate of the parish (whose house was within a stones throw of the schoolhouse) when he interfered at all. Mr. Jones was catechist of Pallas Kenry charter school, but there was evidence relating to that; the names of the committee, the survivors of the committee who had been quoted in one of those printed books that were in the hands of the Association were, the then Bishop of Limerick, now Bishop of Cloyne, the Dean of Limerick, the Reverend Mr. Jeffries, the Reverend Gustavus Wybrants, and Mr. Bolton Waller.

Was Mr. Jones a man who appeared qualified, as far his own attainments went, to the discharge of the duty?—I believe so, perfectly.

Was it a matter of much surprise in the neighbourhood that this discovery should have been made of his conduct?—I believe it was matter of very considerable surprise with some persons; however there were other persons who seemed not to have entertained the same opinion.

Was Mr. Jones punished in any way, or was his withdrawing from the situation, the only consequence of his speculation upon the funds of the Society?—I cannot speak of my own knowledge, not being a member of the Association, but I have heard it spoken of among the Commissioners of our Board, who are also members of the Association; I heard it said, that the result of the examination had been, that a decision had been come to by the Association to proceed against Mr. Jones for a sum of money.

Appendix, N° 183.

A LIST of the Number of Persons admitted as Members of the Association, from the Year 1792 to 1824 inclusive; distinguishing, the number admitted in each Year, from the Year 1801 to 1824 inclusive, with the total number of Persons at present Members of the Association.

A List of the Number of Persons admitted as Members of the Association from 1792 to 1824.	Number of persons which had been admitted										Members of the	
	Association, from 1792 to - - - - 1800 - inclusive -										595	
	Admitted in the year - - - - 1801 -										16	
	Ditto	-	-	-	-	-	-	-	-	-	-	23
	Ditto	-	-	-	-	-	-	-	-	-	-	30
	Ditto	-	-	-	-	-	-	-	-	-	-	18
	Ditto	-	-	-	-	-	-	-	-	-	-	25
	Ditto	-	-	-	-	-	-	-	-	-	-	30
	Ditto	-	-	-	-	-	-	-	-	-	-	25
	Ditto	-	-	-	-	-	-	-	-	-	-	29
	Ditto	-	-	-	-	-	-	-	-	-	-	8
	Ditto	-	-	-	-	-	-	-	-	-	-	4
	Ditto	-	-	-	-	-	-	-	-	-	-	8
	Ditto	-	-	-	-	-	-	-	-	-	-	11
	Ditto	-	-	-	-	-	-	-	-	-	-	7
	Ditto	-	-	-	-	-	-	-	-	-	-	10
	Ditto	-	-	-	-	-	-	-	-	-	-	248
	Ditto	-	-	-	-	-	-	-	-	-	-	154
	Ditto	-	-	-	-	-	-	-	-	-	-	82
	Ditto	-	-	-	-	-	-	-	-	-	-	36
	Ditto	-	-	-	-	-	-	-	-	-	-	103
	Ditto	-	-	-	-	-	-	-	-	-	-	120
	Ditto	-	-	-	-	-	-	-	-	-	-	270
	Ditto	-	-	-	-	-	-	-	-	-	-	349
	Ditto	-	-	-	-	-	-	-	-	-	-	84
	Ditto	-	-	-	-	-	-	-	-	-	-	111
TOTAL Number admitted - - - -												2,396

TOTAL Number of Members in the Association at the present time, viz. November 1824 - - - - 1,816

Appendix, N° 184.

LIST of Honorary Members of the Association.

List of Honorary
Members of
the Association.

Date of Admission.

18th July 1793	Mrs. Hannah More.
9th April 1795	Right honble. the Earl Camden.
15 January 1795	Right honble. the Earl Fitzwilliam.
27 March 1806	Right honble. the Earl of Hardwicke.
10 April 1806	Right honble. the Countess of D°.
2d Nov. 1820	Right honble. Charles Grant, M. P.
12 March 1801	Mrs. Peter La Touche.
16 October 1820	Right honble. Robert Peel, M. P.
8 May 1800	William Wilberforce, Esq. M. P.

By the Laws of the Association, any bishop who desires to be elected a member of the Association, may become such without engaging to pay any yearly subscription. I do not, however, know any instance of a clergyman of Ireland becoming a bishop, who was not previously a member of the Association.

(signed) James Wilson, December 14, 1824.

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Appendix, N° 185.

A LIST of the Vice-Presidents, Secretaries and Committees of the Association.

Vice-Presidents - - -	{	His Grace the Lord Primate, His Grace the Archbishop of Dublin, The Lord Bishop of Ferns, The Rev. the Provost.
Secretaries - - - - -	{	The Rev. the Dean of Ardagh, Rev. George O'Connor.

A List of
Vice-Presidents,
Secretaries and
Committees of the
Association.

THE CATECHETICAL COMMITTEE.

Meeting on the Second Thursday in the month.

The Vice-Presidents and Secretaries, with the following Members:

The Rev. the Archdeacon of Dublin,	Rev. James Reid,
The Rev. the Archdeacon Bishopp,	Rev. Samuel O'Sullivan,
Rev. George Blacker,	Rev. William Whitelaw.
Rev. R. J. Hobson,	

THE COMMITTEE OF TRACTS.

Meeting on the Third Thursday in the month.

The Vice-Presidents and Secretaries, with the following Members:

Rev. Charles Bardin,	Rev. Henry Kearney,
Rev. Walter Burgh,	Rev. J. H. Singer, F.T.C.
Rev. Chas. Dickinson,	Alexander Knox, Esq.
Rev. Dr. Elrington, F.T.C.	

THE COMMITTEE OF SCHOOLS AND EDUCATION.

Meeting every Thursday.

The Vice-Presidents and Secretaries, with the following Members:

Rev. Henry Crofton,	Rev. Thos. P. Magee,
Rev. Robert Daly,	Rev. J. A. Russell,
Rev. J. J. D. La Touche,	Rev. M. L. Short.
Rev. Thos. P. Le Fanu,	

THE COMMITTEE OF ACCOUNTS.

Meeting according as business arises in their department.

The Vice-Presidents and Secretaries, with the following Members:

Rev. Dr. Wall, F.T.C.	Robert Lannigan, Esq.
Rev. L. Foot,	Doctor Orpen,
Sir Francis L. Blosse, Baronet,	P. Æ. Singer, Esq.
Colonel Blacker,	

These committees form conjointly, "The General Committee or Council."

(signed) *James Wilson*, Assistant Secretary.
Nov. 26, 1824.

Appendix, N° 186.

Regulations respecting Aids to the Schools of the Association.

Board Room, N° 7, Capel Street, Dublin,
April 3d, 1823.

THE Association incorporated for discountenancing Vice, and promoting the knowledge and practice of the Christian religion, hoping to be enabled this year, in consequence of their expectation of continued Parliamentary aid, to assist in the establishment and support of parochial schools, give notice, that they will receive applications from clergymen who are willing to connect their schools with the Association.

Regulations
respecting Aids to
the Schools of the
Association.

The following are the conditions on which aid for building will be granted.

1st. That there shall be an acre of ground made over in perpetuity to the minister and churchwardens for the use of the school; or, in circumstances which raise the value of land, or make it difficult to be had, a piece of ground worth forty shillings per annum. To facilitate the grants required in this condition, there is an Act of Parliament, passed in the fiftieth year of the late king, intituled, "An Act for enabling tenants in tail, and for

Regulations
respecting Aids to
the Schools of the
Association.

" life, and also ecclesiastical persons to grant land for the purpose of endowing Schools in Ireland."

2d. The school-house must be erected on the land made over as above, and built of lime, and stone or brick, and slated.

3d. There must be a plan and estimate sent up and approved of by the Association, before any grant can be voted, and it will be afterwards necessary before the aid voted can be paid, both to certify that the building having been erected according to such plan and estimate, is now ready for the reception of scholars, and to engage that the children shall be instructed according to the principles laid down by the Association.

4th. It will be particularly insisted on that the school-rooms should be large and airy.

Where these conditions are complied with, the Association are willing to contribute towards the erection of such a school-house, a sum not exceeding fifty pounds, provided double the sum granted by the Association has been collected from private contributions, and that in every other respect the school shall appear deserving of their assistance.

The following are the conditions on which alone salaries to masters and mistresses can be granted :

1st. There must be a grant of land, as is required in the first condition for obtaining aid for building, unless in peculiar circumstances, when the clergyman applying shall fully satisfy the Association that every exertion has been made to procure ground, though without effect.

2d. There must be some local contribution towards the annual support of the school, unless as in the above case respecting land, the clergyman applying shall satisfy the Association that every exertion has been made to procure local contributions, though without effect.

3d. The school must not receive annual pecuniary aid from any other public institution.

4th. The masters or mistresses must be members of the established church.

5th. The Scriptures must be read in the school by all who have attained suitable proficiency.

6th. No catechism, unless that of the church of England, must be taught in the school, and no books used in it of which the Association shall disapprove.

7th. There must be regular half yearly reports, both of the school, and of the conduct of the master or mistress, certified by the minister or curate of the parish, which must be approved of by the committee of schools, before any salary previously voted can be paid.

Where the above conditions are complied with, and provided also that the general merits of the case shall appear to entitle the school to such aid, and that the existing engagements of the Society enable them to afford it, the Association will feel themselves at liberty to grant salaries of not less than four pounds, and in no case exceeding eight pounds per annum, according to the circumstances of the parish; and at the expiration of each year, on their being fully satisfied as to the conduct and exertion of the master or mistress, and the general progress of the children in the school, they will also grant a gratuity in no case exceeding half the amount of the annual salary.

Clergymen applying for either salary or assistance for building, are requested to give full and detailed answers to the following queries, that the Association may be enabled to decide upon the merits of their particular cases, and also may obtain information on the general state of education of the poor in Ireland.

By Order,

Richard Graves, } Secretaries.
George O'Connor, }

QUERIES to which Answers are to be written.

1. Is the school for which you solicit aid, yet established? and if so, how long since?
2. Is it the parochial school?
3. What is the name of the school and parish; and in what diocese and county?
4. What is the nearest post town?
5. Is there any grant of land for the use of the schoolmaster or schoolmistress? if so, what quantity; by whom made; and on what conditions?
6. Is the school situated; or if not yet established, is it intended to be situated in the country, in a town, or in a village?
7. If the school is situated or intended to be established in a town or village, what is the supposed population of the town or village, distinguishing Protestants and Roman Catholics.
8. Of what materials is the school-house built, or intended to be built; is it slated or thatched?
9. What are the dimensions of the school-rooms and of the windows; and do the windows open?
10. In what state of repair is the school-house, and what funds are there for repairs when requisite?
11. What is the name of the master or mistress? is he or she a member of the established church?
12. What is the average income of the master and mistress, and whence derived?
13. How many male and how many female Protestant children, and how many of each description of Roman Catholic children are there on the books? what is the average number attending; the number paid for; and the prices; and the number taught gratis?

14. Is

14. Is there a probability of the school being increased? by what means; and to what number?
 15. On what days, and at what hours in each day is the school held?
 16. What books are used in the school, and how are they supplied?
 17. What mode of instruction has been adopted in the school? whether any, and what improvements may be made therein?
 18. What time is specially devoted to the religious instruction of the children?
 19. What families, capable of contributing to the support of the school, reside in this parish or neighbourhood? and have they been applied to for their aid?
 20. What is the probable annual income of the school? state it under its several heads of subscriptions, &c. &c.
 21. What are the probable annual expenses of the school? state them under their several heads.
 22. Are there any ladies or gentlemen concerned in the superintendence of the school? if not, are there any disposed to forward education in your parish.
 23. What other schools are there in the parish or neighbourhood? if any, state the distance from your school; whether charity schools or otherwise; the prices of tuition; and the number taught gratis.
 24. Do any of the above-mentioned schools derive any, and what aid from the Association?
 25. What endowments or funds from charitable institutions for promoting education, are applicable to the schools of your parish?
 26. What plans have been adopted for employing the children in your parish in works of industry; and what methods pursued for giving habits of regularity, cleanliness, and good conduct?
 27. Are there any, and what causes, impeding the progress of education in your parish, if so, what means are likely to remove or diminish those causes?
- Specify here, whether the aid sought is for building, or salary, or for both; and in case of application for aid for building, state exactly from what sources you expect to derive the sum mentioned in your estimate.
- Under this last head of observations, the applicant is requested to state at length such other circumstances relating to the school, or the state of education in the parish as may be necessary or useful for the information of the Association.

OBSERVATIONS.

Signed by
The day of 182
Minister or Curate
of the parish of

Appendix, N° 187.

LIST of Schools, the payment of salaries to which has been suspended or withheld by the Association, in consequence of the Report of the Committee of Schools on their examination of the half-yearly Returns, from the latter half of 1819 to the former half of 1824, both inclusive.

For the latter half of 1819, the following:

- Cronebane.—The master inattentive, no school room; the salary should not be continued.
 Howth.—Salary to be withdrawn.
 Kilmactigue.—Suspended.
 Kilmore, County of Kildare.—Salary to be withheld, as certificate was not sent in until 6th March.
 Mooretown.—Suspended for the present.

List of Schools,
the Payment of
Salaries to which
has been suspended
or withheld by the
Association.

For the year 1820, the following:

- Bleary.—Salary to be withdrawn for the future by desire of the parties, who wish to receive aid from another Society.
 Carrig.—The gratuity to be withheld, unless Mr. Skelton can sign the printed certificate.
 Crohane.—Salary withheld on account of there not being a sufficient school-house.
 Cronebane.—The committee recommend that the aid be withdrawn from this school, and transferred to the school proposed to be established in this parish, with a grant of land, on an application from the Rector, the Reverend Sir Thomas Forster.
 Finglass.—Gratuity withheld.
 Galtrim.—Salary and gratuity to be withheld, as the master employs a deputy, and the deputy is a Roman Catholic.
 Grange Silva.—Gratuity to be withheld in consequence of the recommendation of the clergyman, and the general report of Mr. Lee.

List of Schools,
the Payment of
Salaries to which
has been suspended
or withheld by the
Association.

Kilmore Kilcock.—To pay the second half of 1820 only ; assigning the reason to the parties, that James Wilson was the master for the former half year, who did not do the duty in person.

Magheraclooney.—Not to be paid until we have further information respecting the state of the school.

Magorban.—Salary to be withheld until the school-house shall be put into repair.

For the former half of 1821, the following :

Finglass.—Voted on the 31st of May : That salary be withheld until the master shall be found to deserve a certificate, to be signed by the clergyman.

Killegny.—Voted on the 31st of May : To send back the return to have the first query answered, and to inquire respecting funds. Salary not to be paid until these questions are answered.

Killenaule.—Voted on the 31st May : To send back the return to have the dimensions of the school room inserted ; and also the names of all books used in the business of the school, and to inquire respecting funds. Salary not to be paid till an answer is received.

Seapatrick.—Not to receive payment for the last half year, in consequence of the neglect of the master.

For the latter half of 1821, the following :

Ballymodan.—The school in the town of Bandon, in this parish, not to receive any aid in future, aid having been voted to a school situated in a country part of the parish.

Clonfert.—Payment to be withheld until the grant of land has been made over in perpetuity.

Creggan.—Salary to be suspended until it shall appear that Manson's spelling book has been disused in the school.

Kildress.—Not to receive salary until the new school house is completed, agreeably to the former vote.

Mogorban.—We recommend that no payment be issued for the period during which the school was suspended.

Ross.—Voted on the 20th of December : That salary be withdrawn from this school, as it appears that the master is not a member of the established church.

For the former half of the year 1822, the following :

Cavan.—Voted on the 23d of May : To inquire why there are no funds for the support of this school, and to state that no payment shall be issued until this point has been satisfactorily explained.

For the latter half of the year 1822, the following :

Belleek.—Recommended that gratuity be not paid for the current year, in consequence of the unfavourable report of the visitor, and of the smallness of the number in the school who are reading the Scriptures, it appearing that the master does not devote sufficient time to the business of the school ; to intimate to the parties that it is expected that children attending the school, of whatever religious denomination, shall read the Scriptures.

Christchurch.—Voted on the 3d of December : That salary be withheld from this school, as the parties interested have not complied with the resolution communicated to them in the close of last year, respecting the exclusion of Roman Catholic children, it appearing from the report of the visitor, that all children attending the school must profess themselves Protestants.

Denn.—Gratuity withheld on account of the want of certificate.

Glasnevin.—Gratuity withheld on account of the imperfect state of preparation of the boys, as reported by the visitors.

Hollymount.—No aid can be issued at present, as the master is stated in the return to be a Presbyterian.

Kilpeacon.—No payment to be issued to this school for the current year, as Mr. Garstin has sent in an unfavourable report of the master's conduct.

Lorum.—Gratuity withheld, on account of the general inefficiency of the school, and from the incorrectness of the certificate.

Magorban.—Gratuity withheld, as the school appears to be inefficient, and as it appears from the visitor's report that a more numerous attendance would in all probability be obtained by a more energetic and efficient master.

Santry.—To be paid salary only for the current year.

Stradbally.—Gratuity withheld in consequence of the state of education in this school, as it appears from the visitor's report.

Tentower.—Gratuity withheld.

Thomastown.—Salary to this school shall not commence until business shall have commenced in the new school house, as it appears from the return, that the children of the established church do not attend this school, but that they are expected to attend when the school house now building has been completed.

Wicklow.—To withhold gratuity, and to notify to the parties, that in consequence of the inefficiency of this school, no further aid will be paid to it by the Association.

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List of Schools,
the Payment of
Salaries to which
has been suspended
or withheld by the
Association.

For the former half of the year 1823, the following:

Adamstown.—Voted April 1824: That no salary be issued for the current half year, as we have as yet no return for any portion of this period. The consideration of payment for the current half year, or for any portion of it, is therefore to be held over until the return for the half year ending September 30th, shall be before us.

Clonoulty.—Voted on the 1st of May: That in consequence of the inefficiency of this school, salary be withheld for the present; and this vote was confirmed on the 2d June, the school to be suspended accordingly.

Horetown.—Voted June 5: That aid of salary be not paid to this school until business shall have commenced in the new school house, and the school shall appear more effective in point of numbers than the last return shows it to be.

Killegny.—Voted June 10: That salary be withheld for the present, until it be ascertained whether a more effective master cannot be appointed.

Loughash.—Voted the 10th of June: That no aid be granted to this school, as the conditions of the Association are not complied with. The land made over being reported as of little value, and the present master being a dissenter. See Mr. Hamilton's letter; see also, the Records of Visitation, at the Kildare-street Society house.

For the latter half of the year 1823, the following:

Crumlin.—An order was sent in by Mr. Magee, December 20, in consequence of an inspection which he had made of this school, that the payment shall not be issued until the business should be again inquired into; and on the 8th of January, the committee ordered that no payment should be issued to this school, until they should obtain fuller information respecting it.

Donoughmore, County Down.—No payment to be issued for the current half year, October 23d; it appearing to the committee that the children of the poor are excluded from this school, in order to admit those who can pay. Voted, That payment be suspended, until the system shall be altered.

Glankeen.—Voted on the 18th of December: That salary and gratuity be withheld until the particulars communicated by Dean Bernard have been satisfactorily explained.

On the 8th of January, upon a re-examination of the return from Glankeen school, with reference to the communications transmitted by Dean Bernard, and the letter of Mr. Maunsell;—

We are of opinion, that no payment should be issued to this school, until a more competent master than the present one has been appointed; it appearing from the report itself, under the head of the reading class, especially the Scripture one, also the writing and arithmetic classes, that the master is either incompetent or negligent.

His incompetency also appears from the necessity of calling in an usher, considering the total number of boys.

Hollyfort.—Passed for the current half year only; the school having been inefficient during the preceding half year.

For the former part of the year 1824, the following:

Ballykeel.—Voted May 20: To withhold salary, until the return for the next half year shall be before us, on account of the great diminution of the numbers attending this school.

Brooklodge.—Voted May 27:—That this school be paid for the current half year; but that after that time, it shall cease to be on our list, as the school appears altogether undeserving the continuance of our aid.

Kilmallock.—Voted, June 14:—Not to issue any payment to this school, until the return for the next half year shall be before us.

Mullingar.—No payment to be issued for the half year ending June 30th.

The above Votes extracted from the Minutes of the Committee of Schools.

December 14, 1824.

(signed)

James Wilson.

Appendix, N° 188.

EXTRACTS from a List of Applications made for Schools, during the last Seven Years, which have been refused; with the Reasons of the refusal thereof respectively.

Date.	Name of School.	From whom.	Reasons of the Refusal.
1817: March 3d	Clonturke	Rev. Mr. Barlow	" We cannot recommend any grant to this school, inasmuch as the grant of land is encumbered with a rent."
April 3d	Inskenny	Rev. R. H. Wright	" The Committee cannot recommend any grant, as there is no land proposed to be made over."
August 7th	Donegal	Rev. Ab. Hamilton	" The Committee are of opinion that this school does not require the aid of the Association."

(continued.)

Date.	Name of School.	From whom.	Reasons of the Refusal.
1818: May 14th - - -	Scariffe - - -	Rev. Sir John Reade	" The Committee are of opinion, that all aid from this Society is precluded by the circumstance of the master of the school being a Roman Catholic."
December 3d - - -	Kilnemanagh - - -	Rev. Mr. Montgomery	" The Committee are of opinion, that the dimensions of the proposed school appear quite too small for the numbers of children who would probably attend. They therefore cannot recommend that aid should be granted to this school, unless the dimensions of the school be considerably increased, and unless Mr. Bruen will make a grant of an acre of land in perpetuity."
1819: February 25th - - -	Tullylish - - -	Rev. T. Beatty -	" The Committee cannot recommend aid, as there is not any grant of land proposed, and it does not appear from the statement, that the obtaining a grant of land there is impracticable."
February 25th - - -	Carlanstown - - -	Rev. Wentworth Shields	" The Committee are of opinion, that the proposed school-room is not sufficiently large, and that a school-room ought to be large enough to accommodate eighty children in order to obtain aid for building from the Association."
March 25th - - -	Seagoe - - -	William Blacker, esq.	" The Committee do not consider the schools for which he applies as coming within the regulations of the Association, as they are not daily schools."
June 3d - - -	Killeshandra - - -	Rev. Dr. Hales -	" The Committee are of opinion, that aid should not be granted by the Association, as the school already receives aid of 15 <i>l.</i> yearly from the London Hibernian School Society, and the Committee think it better that the aid of the Association should be given to schools which have no aid from any other society."
June 24th - - -	Lissan - - -	Rev. Mr. Staples -	" The Committee recommend that aid be not granted in this case, as it appears that the school is under the patronage of the Board of Erasmus Smith's schools."
June 24th - - -	Cappoquin - - -	Rev. Dr. Lovett -	" The Committee cannot recommend aid until an independent house in Cappoquin is employed for a school, over which the clergyman and churchwardens may have complete controul. The school at present is merely a private one."
December 30th - - -	Skibbereen - - -	Rev. R. B. Townsend	" The Committee cannot recommend aid, as the Association already aids a schoolmaster in that town."
1821: May 10th - - -	Wexford - - -	Archdeacon Elgee -	" The Committee are of opinion, that aid for building cannot be granted in this case, as the funds of the school are considerable, and they have already obtained aid for building from the government commission."
July 5th - - -	Dysertcreight - - -	Rev. Dr. Buck -	" We recommend that aid be not granted in this case, as there appears to be no corresponding exertion made for the school by the parties in the country."
December 6th - - -	Kilcooley - - -	Rev. John Burke -	" We are of opinion that aid be not granted, as the school receives aid from the Hibernian Society."
1823: February 20th - - -	Donadea - - -	Rev. Newcomen Whitelaw.	" Having ascertained that aid of salary has been obtained or is expected from the Board of Erasmus Smith, and aid for building from the government commission, we do not consider this case as coming under the regulations of the Association."
July 12th - - -	Cavanaleck - - -	Rev. Dr. Russell -	" We are of opinion, that sufficient grounds have not been made out for the aid of the Association being extended in this instance. There has been no offer of land, nor any local contribution, except forty shillings yearly from the clergyman, and the school is not the parochial one."

The above extracted from the Minutes of the Committee book.

(signed)

J. Wilson.

Appendix, N° 189.

A LIST of Association Schools which have acknowledged their receiving aid from other Societies than the Association, in the Returns for the year ending the 31st of March 1824, with the amounts so acknowledged.

	£.	s.	d.		£.	s.	d.	List of Schools acknowledging Aid from other Societies than the Association.
Ballinadee, for repairs, Kildare- street - - - - }	7	-	-	Ightermorrough, a gratuity, Kil- dare-street - - - - }	7	10	-	
Ballyconnell, a gratuity, d° -	7	10	-	Inniscaltra, d°, London Hiber- nian Society - - - - }	5	-	-	
Banagher (Derry) d° - - -	7	10	-	Knockdrin, d°, Kildare-street -	8	-	-	
Bannow, d° - - - - -	5	-	-	Maghera, d° - - - - -	7	10	-	
Carlanstown, d° - - - - -	5	-	-	Mayne, d° - - - - -	5	-	-	
Castleconnell, in books, d° -	10	-	-	Pendysburn, d° - - - - -	8	-	-	
Coolock, a gratuity, d° - - -	3	-	-	Rathcormack, d° - - - - -	5	-	-	
Corawallin, d° - - - - -	3	-	-	Scalp, d° - - - - -	7	10	-	
Denn, d° - - - - -	5	-	-	Sixmilebridge, d° - - - - -	5	-	-	
Drumcar, d° - - - - -	7	10	-	St. Doloughs, d° - - - - -	5	-	-	
Drumreilly, d°, London Hibernian Society - - - - - }	1	-	-	Terryglass, aid for building, fur- niture, &c. &c. Kildare-street - }	58	-	-	
Gaybrook, d°, Kildare-street -	3	-	-	Tinahely, a gratuity, d° - - -	10	-	-	
Glenore, d° - - - - -	3	15	-	Youghal, d° - - - - -	10	-	-	
Gortin, d° - - - - -	5	-	-					

Copied as above.

December, 14th 1824.

J. Wilson.

Appendix, N° 190.

FORM of Lease for the Lands made over to Schools, as a condition for obtaining the aid of the Association.

THIS Indenture, made the _____ day of _____
year of our Lord one thousand eight hundred and twenty, BETWEEN

in the Form of Lease for
Lands made over
to Schools.

of the first part, the
Lord Bishop of the diocese of
and

Reverend

minister and

of the second part,

churchwardens of the parish of

and county of

diocese of

of the third part;

WITNESSETH, that in order to enable the said minister and churchwardens to establish a school in said parish, and in pursuance of the powers granted in and by an Act of Parliament passed in the fiftieth year of the reign of his late Majesty King George the Third, intituled "An Act for enabling tenants in tail, and for life, and also ecclesiastical persons, to grant land for the purpose of endowing schools in Ireland," and in consideration of the sum of five shillings to him the said

in hand paid by the said minister and churchwardens, the receipt whereof he doth hereby acknowledge, he the said

hath granted, bargained, sold, aliened, released and confirmed, and by these presents doth grant, bargain, sell, alien, release and confirm, unto the said minister and churchwardens, in their actual possession now being, by virtue of a bargain and sale to them thereof made, by the said

for the term of one whole year, by indenture bearing date the day next before the day of the date of these presents, in consideration of the sum of five shillings sterling, and by force of the

Form of Lease for
Lands made over
to Schools.

the statute made for transferring uses into possession, and to their successors, ALL THAT
AND THOSE

which said premises are situate lying and
being in the parish of
barony of
county of
diocese of
and
and are described and delineated in a map
or survey thereof hereon inserted, TO
HAVE AND TO HOLD all and singular
the said hereby granted and released lands
and premises, with their appurtenances,
unto the said minister and churchwardens,
and their successors, FOR EVER, in Trust
and for the use of a resident schoolmaster,
to be hereafter appointed by the minister of
the said parish, for the time being, and to
and for no other use intent or purpose
whatsoever;

THEY the said minister and churchwardens, and their successors YIELDING AND
PAYING unto the said

his
during the continuance of this grant and demise, the
sum of ONE PENNY, on the first day of May in each and every year, if demanded; AND it
is hereby expressed and declared, that the said grant is and shall be and remain subject to,
and upon the regulations and conditions hereinafter mentioned and expressed, that is to say,
that the master and masters of said school for the time being, shall be not only appointed
by the said minister for the time being, but shall be removed and removable from time to
time, and at all times, by writing under the hand of the minister for the time being, and at his
sole will and pleasure; AND that such schoolmaster for the time being shall teach and
instruct all such children as shall be named to him for that purpose, by the written direction
and permission of the said minister, in the principles and practice of reading and writing the
English language, and of arithmetic, and to such of them as are children of members of the
established church, the church catechism of the established church of England and Ireland,
in such mode, and according to such plan of education, and under and subject to such regu-
lations, as shall, from time to time, be in writing ordered by the said minister; AND that no
person shall be permitted at any time to take possession of said house with its appurtenances,
or the said lands and premises, who shall not have first signed and delivered to said minister,
an agreement on the part of such master, to quit and to yield up possession of said house
with its appurtenances, and the said lands and premises, on the written request of the said
minister and his successors; AND the said

doth hereby covenant promise and agree, for himself his
that he the said

his
shall and will warrant and for ever defend by these presents the said lands and
premises hereinbefore mentioned, and every part thereof, with their appurtenances, unto the
said minister and churchwardens and their successors in trust as aforesaid, against him the
said

his
and against all and every other person and persons whomsoever;
AND the said doth hereby covenant and promise for himself
and his successors, that he and they shall and will from time to time appoint masters to
reside in said school-house, to instruct the scholars of said school as aforesaid; AND the said

Lord Bishop of the diocese
doth hereby approve of and ratify the said grant and release in trust as aforesaid. IN
WITNESS whereof the parties aforesaid have hereunto subscribed their names, and affixed
their seals, the day and year first hereinbefore written.

Signed sealed and delivered by the
above-named
in presence of

Signed, sealed and delivered by the
above-named
in presence of

RECEIVED from the above-named minister and churchwardens
the sum of five shillings, being the consideration money in the above
deed mentioned.

£. 0. 5. 0

Post-Town

SCHOOL of *

in the Diocese of

and County of

Post-Town

Number of Children on the Roll of the School, during each of the six Months, severally.		Average Number attending the School during the same Months severally.		Arrangement of Children in Classes, in the concluding part of the same period.		Names of all Books used in the School, with the number of each sort, and the present Condition of them.		Names of Ladies and Gentlemen who act as visitors of the School, or take an interest in its welfare.		Amount of any permanent Funds, or of any Subscrip- tions, Donations or Gratuities, received during the last Half-year, for the Support of this School, in addition to what was received from the Association, or from the Children attending the School.		QUERIES, To which it is requested Answers may be written on this Paper.	
												1. Have the Children of the Established Church, who attend this School, availed themselves of the system of Catechetical Examination encouraged by the Asso- ciation? 2. How many Children are taught gratis in this School? 3. Are any Children ex- cluded from the School by poverty? 4. Is the Roll kept with regularity? 5. Does this Institution educate both Boys and Girls? if so, state the num- ber of each sex at present on the roll.	
April	-												
May	-												
June	-												
July	-												
August	-												
September	-												
Amount of the Master's (and) Mistress's Income, for last Half-year, and whence derived.													
No. of Children	at at at at Amount from School Fund SALARY FROM ASSOCIATION GRATUITY FROM Do. From + Total Income of Master and Mistress		£. s. d.										

I have carefully investigated the particulars of the above Report, and I Certify that it is true and correct *

Minister or Curate of *

• **Note.**—It is requested that the several Blanks in this Return may be filled up, and the requisite erasures made by the Clergyman who signs it.

† Under this head is to be entered whatever income, if any, the Master or Mistress receives, which does not come under any preceding head; for instance, if the Master be Parish Clerk, the income he derives from that situation is to be here entered. If, during the past half-year, he or she have received for their services in teaching, salary, donation or gratuity, from any Society distinct from the Association, the amount so received is to be here stated, and the name of the Society.

Appendix, N^o 192.

FORM of Certificate to be signed by the Clergyman of the Parish.

IT is requested that the Blanks in the following Certificate may be filled by the Clergyman who signs it.

Form of Certificate. ON this day of 182 I have inspected the school
of¹ and examined into the general progress of the children, and
have reason to be satisfied with it.
On the day of 182 I examined in the Scriptures
and Church Catechism², children of the established church, who were then in
daily attendance in this school, and found their progress, on the whole, to be creditable to the
children, and to the master or mistress.
I certify, that³ master (and) mistress, is a member
of the established church, regular in his (and) her attendance on Divine Service, and a person
of good moral character; he (and) she keeps a regular account of the daily attendance of the
children, and promotes habits of cleanliness and good order among them.

* Minister or Curate of
the Parish of

Appendix, N^o 193.

EXTRACTS from the Report of C. W. Walker, Esq. Secretary, on the Seminary at Kildemo.

STATEMENT of the Charges (as collected from the Visitor's inquiries) which it appeared incumbent on Mr. Jones to refute, with regard to his management of Kildemo Seminary.

Extracts from the
Report of
C. W. Walker,
Esq.

1st.—CLAIMING credit from the Association for discountenancing Vice, &c. as well as from the public, for considerable sums set forth in accounts furnished by him to the Association for maintenance of the young men who passed through the seminary from 1808 to 1817, when such sums had not really been expended in the manner and to the amount therein stated; and the like for master's salaries and servant's wages.

2d.—Charging the said Association and the public with divers sums, for building and other works, not expended in fact to the amount and in manner set forth by him.

3d.—Charging the Association and the public with certain sums for furniture bought by him between the years 1808 and 1813, which had not been laid out; also for clothing for the young men more than had been supplied, through which over-rated expenditure Mr. Jones is charged to have received from the Association and the public, (in addition to other sums not justly accounted for) the sum of 370*l.* sterling, alleged by Mr. Jones to have been due to him, as for and on account of a balance on advances and expenditure made by him for the use and benefit of the Institution at Kildemo.

4th.—Departing from the proper objects of the Institution, in sending out the pupils in many instances incompletely educated and disqualified for arduous situations after a short period passed in the seminary, and with little pains used to instruct them.

5th.—Feeding the students of the seminary in a manner unsuitable to the health and proper maintenance of its inmates.

6th.—Converting the property of the seminary to his own private use, in various respects, employing the students in his service on the most menial offices, and the servants paid for the seminary in labour and employment for himself and family.

7th.—Suffering irregularities to prevail, and idleness and neglect of education to exist in the seminary, and permitting the Institution to become discreditable in the eyes of the public, as being rendered unanswerable to the declared objects of its foundation and inadequate to the sums of money hitherto supposed to have been devoted to it.

Reply to the 1st charge:—With the best attention which I have been able to give to the subject, and on weighing the evidence, I cannot discover that the numbers of young men for whose MAINTENANCE the public and the Association have been charged, really equalled the specific amount for which the superintendant has demanded credit; I do not find that the maintenance has been equivalent to the consideration expected for it, and I am of opinion that the salaries and wages of masters and servants for which credit has been taken, are in some instances over-rated, and in others have not been paid.

2d charge

¹ The name of the school to be here inserted. ² This blank to be filled with the number examined. ³ The name of the master or mistress to be here inserted, or if the school be under the joint care of a master and mistress, the names of both are to be inserted. ⁴ Signature of the clergyman now superintending the school.

2d charge :—From what has been signified respecting the items for labour and works, it follows, that the second charge is not only proved, but admitted by Mr. Jones to have been founded, so far as concerns the *manner*; but to me the amount also appears a misstatement.

3d charge :—Furniture has been an article of charge, which from evidence and inspection, I consider to have been greatly exaggerated; and that part of the 3d charge which relates to clothing (as far as what is advanced in the printed report, on the foundation of which, the general computation of a student's expense has been made, and attended to by the Association) is undoubtedly true; but it also appears, that latterly this point has been better attended to. The particular allegation in the 3d charge, as to the sum of 370 *l.* sterling is introduced, because it happened to be the amount of what the committee of the Association had consented to be paid over to Mr. Jones on foot of his alleged advances; on condition of his refunding, if it should not be passed in their account by the Commissioners of Imprest Accounts; that it will be rejected, should Mr. Jones be examined before those Commissioners as to the accuracy of his statements, may very naturally be expected; and I am compelled from the evidence on the inquiry to believe the sum paid over to him without being fairly accounted for, to have exceeded that amount.

4th charge :—I shall now advert very shortly to the remaining charges, and while I cannot hesitate to declare my conviction that considerable benefit has accrued to the public from the invention and establishment of the seminary for schoolmasters, and that the defects or abuses incident to that at Kildemo, have not discouraged many from recommending it to their friends and connexions, so desirable an object has this sole establishment of its kind proved to the middling orders of Protestants; yet in relation to the 4th charge, I fear too much anxiety to spread the fame of this establishment has tended to shorten the period of stay originally designed for each student;—to this, in some degree, the impatience of young men to obtain a settlement conducive to their livelihood, may be supposed to have united; but the result of such premature diffusion of half educated, and consequently conceited youths, wherever it has taken place, has had the effect of directly injuring the Institution in the minds of those of the higher order, whether clergy or laity, who have come in contact with such ensamples. Some have been returned as incompetent, others disappointed in not meeting the encouragement they expected; however, the number of deserving and qualified students, appears to me, from what I could gather out of the evidence, the letters of individuals who employed them, and the communications I personally had with many of them, to exceed the number of those to whom I have alluded in the last observation.

5th charge :—The subject of the 5th charge was considered by me as fit to be inquired into, from the strong representations made by the greater number of the students whom I found at the seminary when I repaired to it to prosecute the inquiry; their letters which were conveyed to me at Limerick, and to the truth of which they have deposed, speak for themselves; they represent their diet to have been of bad quality, and at times insufficient; meat not three times in the week, as set forth in the printed report, and when they got it, not an adequate supply for the meal. The defence to the charges contained in those letters consisted of the same allegations of undue influence to excite misrepresentations, and recourse to the evidence of Stephen English, the present assistant master, and Bolton Magrath, the caterer, to show, that the majority of the young men were in some degree of intimacy and intercourse with the curate of Kildemo, who was one of the clergymen I have alluded to, as connected with the promotion of inquiry—that he appeared to entertain the expectation (if not the wish) that the management of the seminary would devolve on himself, conjointly with Archdeacon Maunsell, and that Mr. Jones would be dismissed from the superintendence, which being once held out to the students, their desire to come under a less strict and regulated sway, had the effect of engaging their voices towards the removal of their existent governor.

Magrath was produced to show, that he weighed out for being dressed one pound of meat per man, yet they would not be satisfied; and he also stated, that the students in general appeared adverse to the superintendant, to the assistant master, and to himself.

6th charge :—The cattle purchased by the superintendant from Mr. Joseph Sullivan, in the year 1810, appear from the evidence to have been converted to the use of his own family afterwards, though not during Sullivan's stay. The memorandum, by way of security for the purchase money which has been produced by Sullivan, expressly words the obligation for account of the seminary; doubtless if Mr. Jones be entitled to credit for the amount, it fell on him to shew the consideration to have turned to profit, or at least to be forthcoming in some shape; but this has not been done with regard to the cattle, value 46 *l.* 3*s.* The hay, manure, and garden provision may have been used in the service of the seminary in a short period, but the employment of the land, the interest in which was sold for a trifle at that time, as being considered property to be annexed to the providing the seminary, has not been established fully to have been brought into account by the superintendant; and Turner, one of the former masters, very conscientiously has declared, that he felt great reluctance to share in forwarding the statement, of a piece of ground being in possession of the master, which he did not enjoy, and having been promised an equivalent in account, he never obtained it.

7th charge :—The establishment or refutation of the 7th charge (however too futile for serious refutation it has been styled by Mr. Jones, in his reply to all the charges) seems

Extracts from the
Report of
C. W. Walker,
Esq.

nevertheless to be closely connected with the truth or falsehood of every one of the preceding. If the statements, coming from the head of such an establishment, or adopted by him, which relate to the expenditure and particular details of a public institution be discovered, or be known to the whole or any of its members to be misrepresentations in matter of fact, or exaggerated in any respect; if all be not quite transparent in the view of the part he has held in it, the doubts, the inquiries, the surprize, until matters are explained, and explained satisfactorily they could not be, without a formal and well authorized investigation; there is no great room for wonder that the seeds of irregularity should spring spontaneous in such a state of the soil, that application should give way to idleness, and that the assistant, master and caterer themselves should be diverted from their regular occupation and duty to go and question the superintendant, "How he could account for those charges." If latterly, idleness and insubordination, or neglect of education by the assistant master, whose time has been as much engaged in the exertion of a laudable zeal to serve and aid the defence of the superintendant as that of the students can have been idled in caballing on their side; surely the effects must be attributed to the true cause, although remotely perceptible; and any discredit attaching to the character of the Institution, or injury to the confidence it ought to hold in the eyes of a public that administered to its existence, and is drawn upon for its supplies, must be considered due to the superintendant, who has in my opinion given too many grounds for this inquiry.

Appendix, N° 194.

EXTRACT from the General Report of the Association for the year 1822.

General Plan of the Association for encouraging Catechetical Examinations throughout Ireland.

Extract from
General Report
of the Association.

THE Association incorporated for discountenancing Vice, and promoting the knowledge and practice of the Christian Religion, desirous to promote the public examination of children in the principles of the christian religion throughout Ireland, do hereby notify, that they will grant to the best answerer, in a division of not less than *six candidates*, at every such examination, *held annually* in a parish church, day-school, boarding-school or academy, the following premiums:

FIRST CLASS.—To each division of not less than six candidates, a Bible; or if the successful candidate have one, any book on the Association list, at the discretion of the examiner, not exceeding the value of 15s.

SECOND CLASS.—To each division of not less than six candidates, a Bible; or if the successful candidate have one, any book selected as above, not exceeding the value of 10s.

THIRD CLASS.—To each division of not less than six candidates, a Bible, Prayer book or New Testament; or if the successful candidate have all these, any books selected as above, not exceeding the value of 5s.

FOURTH CLASS.—To each division of not less than six candidates, a duodecimo Bible, Prayer book or New Testament.

FIFTH, OR LOWEST CLASS.—To each division of not less than six candidates, a Prayer book or New Testament.

Provided the examiner at such examinations be the minister or curate of the parish, or a clergyman appointed by him, and shall transmit to the Association a certificate in any of the annexed forms, according to the class the children shall rank in, should the division exceed the number above specified, premiums will be given in the same proportion of one to every six children examined.

And in order to encourage continued attendance at these annual examinations, the Association will grant honorary certificates to such young persons as, having obtained the premiums of the first class in a former year, are found at a subsequent examination, at least equal to the successful candidates for premiums in that class.

And to encourage attendance at weekly catechetical lectures, *held by the clergyman of any parish*, the Association will grant the premiums of their respective classes, to such of the unsuccessful candidates for the above premiums, in the proportion of one to six, (of the number that remains after the successful candidates have been deducted) as shall have attended with remarkable diligence such lectures; provided it be certified, that they have attended for six months of the preceding year, and have made adequate progress.

The Association beg leave also to remark, that in every part of the examinations they will expect the claim to a premium to be founded, not on mere quickness of recollection, or exactness of recitation, but more on a clear apprehension of the meaning, a serious attention to the subject, and an application of Scripture suitable to the age of the children.

The examiner is particularly requested to direct his attention to the connection between the Scriptures and the daily service of the church, and not to return any young persons for pre-
miums,

miums, who did not show an acquaintance proportioned to their age, and other attainments, with the morning and evening prayers.

The Association require that the examination for the first class, shall especially include the general confession, the first collect in the communion service, the second and third morning and evening collects, and the general thanksgiving.

For the second class; the general confession, the first collect in the communion service, the second and third morning and evening collects.

For the third class; the first collect in the communion service, and the second and third morning and evening collects.

The fourth and fifth classes; the first collect in the communion service, and the third morning and evening collects.

The minister of the parish should certify in writing, that the children in each class can repeat the prayers thus pointed out for their examination.

The Association earnestly hope for the co-operation of the clergy, of the parents, and of the masters and mistresses of schools and academies, in forwarding a plan so evidently conducive to the best interests of those with whose care they are entrusted. And it is recommended, that when the examination is held in any school, due notice shall be given to the parents or friends of each pupil, that they may have it in their power personally to attend, a measure the utility of which need scarcely be pointed out.

All certificates to be directed to the secretaries, at N° 7, Capel-street; and if sent by the General Post office, to be enclosed in an unsealed cover, addressed to "Edward Smith Lees, esquire,"—"on the business of the Association."

Application for the premiums may be made to Mrs. Watson, bookseller to the Association, N° 7, Capel-street, within a week after forwarding the certificates.

No premiums will be granted by the Association on any former system of regulations, after the 1st of October next.

(signed) Richard Graves, } Secretaries.
George O'Connor, }

Board Room, 7, Capel-street,
1 Feb. 1821.

Appendix, N° 195.

The Amount of the Grants in each Year, for the last seven Years, that were applied to the Catechetical Premiums.

In the year 1817	-	-	-	-	-	-	£.550	2	8½
— 1818	-	-	-	-	-	-	£.480	12	5½
— 1819	-	-	-	-	-	-	£.1,080	8	8½
— 1820	-	-	-	-	-	-	£.1,271	7	1½
— 1821	-	-	-	-	-	-	£.1,448	1	-
— 1822	-	-	-	-	-	-	£.1,463	19	1½
— 1823	-	-	-	-	-	-	£.1,594	7	11

Amount of Grants
of the Association
applied to
Catechetical
Premiums.

Years.	Total Number Examined for Premiums.	Total Number of Premiums.
1817	5,878	1,075
1818	5,347	921
1819	10,630	2,226
1820	13,078	2,568
1821	14,410	3,124
1822	16,410	3,751
1823	24,924	4,187

Amount of Grants
of the Association
applied to
Catechetical
Premiums.

In 1821 returns came in	from	145 Parishes.
1822	-	194 d°
1823	-	204 d°
1824	-	113 d°

The Returns of the "*Parishes*" sending in certificates, were not preserved before 1821.

Appendix, N° 196.

LIST of Books from which Catechetical Premiums may be selected.

List of Books
from which
Catechetical
Premiums may be
selected.

- Porteus's Lectures on the Gospel of St. Matthew, 8vo.
 ——— Sermons, 2 vols. 8vo.
 Gray's Key to the Old Testament, 8vo.
 Paley's Natural Theology, or Evidences of the Existence and Attributes of the Deity, collected from the Appearance of Nature, 8vo.
 Graves's Essay on the Character of the Apostles and Evangelists, 8vo.
 Gisborne's Familiar Survey of the Christian Religion, and of History, as connected with the Introduction of Christianity, and with its Progress to the present time, 8vo.
 Nelson's Companion for the Festivals and Fasts of the Church of England, with Collects and Prayers for each Solemnity, 8vo.
 * More's Moral and entertaining Tracts, 2 vols. 12mo.
 Tomline's (late Prettyman,) Introduction to the Study of the Bible, containing Proofs of the Authenticity of the Bible, a Summary of the History of the Jews, an Account of the Jewish Sects, and the Books of the Old and New Testament, 12mo.
 Disney's Companion to the Psalms of David, designed to render the daily reading of them delightful and profitable, 12mo.
 * Bible, large 8vo. with Apocrypha and Marginal References.
 * ———, Minion Type, 18mo.
 * Duodecimo, with Apocrypha.
 * New Testament, 8vo. Pica type (fine).
 * New Testament, 12mo.
 * Prayer Book, 8vo. Pica.
 * ———, 12mo.
 * ———, 18mo. Morocco.
 * Wilson's (Bishop) Select Sermons, 12mo.
 * Secker's Lectures on the Church Catechism, 12mo.
 * Whole Duty of Man, 12mo.
 James Bonnell's Life, 12mo.
 * Leadbeater's Cottage Dialogues among the Irish Peasantry, 2 vols. bound in one, 12mo.
 * Murray's Power of Religion on the Mind, exemplified in the Testimonies of Persons distinguished by their greatness, learning, or virtue, 12mo.
 * Porteus's Evidences of the Christian Revelation, bound with Doddridge's Evidences of Christianity, 12mo.
 Newcome's Observations on the Character of Our Lord, 12mo.
 An Abridgement of the History of the Old and New Testaments, with Illustrations from parallel passages, &c. 12mo.
 Percy's Key to the New Testament, giving an Account of the several Books, their contents, authors, times, places, and occasions on which they were written, 12mo.
 Scougal's works, 12mo.
 * Trimmer's Lessons from the Old Testament, 12mo.
 * ——— Scripture Catechism, containing a Familiar Explanation of the Lessons selected from the Old Testament, 12mo.
 * ——— Instructive Tales.
 * Sellon's Abridgement of the Holy Scriptures, 12mo.
 * Wilson's (Bishop) on the Sacrament, 18mo.
 * Waldo on the Liturgy.
 * Worthington on Resignation.
 * New Manual of Devotion.
 * Burnet's Lives, Characters, and a Sermon preached at the Funeral of the Hon. R. Boyle, 12mo.

* Thus marked are on the reduced list.

The above List contains all books distributed by the Association as catechetical premiums.

Nov. 20, 1824.

James Wilson.

Appendix, N° 197.

THE AMOUNT of the Expenditure of the Association, from the 25th of March 1800, to the 5th January 1824, as it is stated in the parchment records of the Commissioners of Public Civil Accounts.

Amount expended in the year 1800	-	-	-	£. 354 16 5½
D° - - - 1801	-	-	-	£. 515 13 1½
D° - - - 1802	-	-	-	£. 851 12 8½
D° - - - 1803	-	-	-	£. 1,303 12 2½
D° - - - 1804	-	-	-	£. 1,258 11 4½
D° - - - 1805	-	-	-	£. 1,579 10 3½
D° - - - 1806	-	-	-	£. 1,775 9 6
D° - - - 1807	-	-	-	£. 1,555 18 8
D° - - - 1808	-	-	-	£. 2,361 12 6
D° - - - 1809	-	-	-	£. 2,318 18 -
D° - - - 1810	-	-	-	£. 1,745 6 1
D° - - - 1811	-	-	-	£. 3,830 14 11½
D° - - - 1812	-	-	-	£. 3,547 2 7
D° - - - 1813	-	-	-	£. 2,875 8 10
D° - - - 1814	-	-	-	£. 3,798 10 -½
D° - - - 1815	-	-	-	£. 4,822 16 7½
D° - - - 1816	-	-	-	£. 4,338 5 6
D° - - - 1817	-	-	-	£. 4,710 3 5
D° - - - 1818	-	-	-	£. 5,559 16 6½
D° - - - 1819	-	-	-	£. 7,082 18 11
D° - - - 1820	-	-	-	£. 6,938 11 11½
D° - - - 1821	-	-	-	£. 9,206 10 11
D° - - - 1822	-	-	-	£. 7,026 - 8
D° - - - 1823	-	-	-	£. 5,966 6 7½

An Account of the
Expenditure of
the Association.

Copied as above.

J. Wilson.

Appendix, N° 198.

A LIST of such Schools as are at present connected

A List of Schools
at present connected
with the
Association.

County.	Parish.	Name of the School.	Diocese.	Name of the Master or Mistress.
Antrim	Ballinderry	Ballinderry	Connor	William English
	Derriaghy	Montalto		Samuel Nicholson
	Killead	Killead		Edward Britain
	Layde	Glendun		Mr. Miller
	Lisburn	Layde		Neale Mc. Greer
Armagh		Lisburn	Armagh	William Mc. Cann
	Armagh	Ballymoyer		Nich. & Marg. Matchet
		Grange		John Conser
		Lisnadill	Dromore	Joseph Devlin
	Forkhill	Lisnalee		Samuel Molyneux
	Loughgall	Charlemont		John Stringer
	Loughgilly	Belleek	Armagh	James Forsyth
	Seagoe	Levaghry		Jonathan Webb
		Lisnaminty	Armagh	William Short
	Tynan	Crossdale		Henry Gordon
Carlow		Killalea	Leighlin	William Carleton
	Carlow	Carlow		J. and E. Cummins
	Clonmore	Clonmore		R. Healing and
	Fenagh	Fenagh	Leighlin	An. Faircloth
	Lorum	Lorum		Edward O'Connor
	Old Leighlin	Ridge		James O'Neill
	Tullowcrine	Tullowerine	Kilmore	George Woods
	Wells	Leighlinbridge		Robert Beatly
	Annagliffe	Cavan		Thomas Coulter
	Ashfield	Ashfield	Ardagh	John Devitt
Cavan	Ballintemple	Ballintemple		John Wood
	Ballymachugh	Ballymachugh		John and Ellen Rooney
	Belturbet	Dromaloor	Kilmore	James Haig
	Castleterra	Ballyhaise		Charles Spence
	Denn	Denn		William Sneyd
	Eniskeen	Kingscourt	Meath	Samuel Corbett
	Kilbride	Ballycan		Christopher Nugent
	Kildrumferton	Carrig		Thomas Condrow
	Killoughter	Killoughter	Kilmore	Patrick Flood
	Kilmore	Kilmore		Thomas Humphrys
Clare	Kinawley	Swanlinbar		James Caldwell
	Larah	Stradone	Killaloe	Charles Madden
	Tomregan	Ballyconnell		William Spence
	Kilfinaghty	Sixmilebridge		James and E. Heley
	Abbystrowry	Bridgetown	Ross	Richard Atkins
	Ballinadee	Ballinadee	Cork	A. Tape and A. Haynes
	Ballyclough	Ballyclough	Cloyne	Samuel Rice
	Ballydelohar	Brooklodge	Cork	Bartholomew Allen
	Ballymodan	Ballymodan	D°	John Browne
	Barrymore	Cove	Cloyne	L. Trigger & A. Thompson
Cork	Brinny	Brinny	Cork	William Coombs
	Castlemagner	Lohort Castle	Cloyne	Chr. Courtney & A. Haines
	Castletown	Castletown	D°	William and E. Willock
	Roche	Roche		James Kingston
	Durrus	Durrus		Henry Sidley
	Fanlobus	Dunmanway	D°	George Stone
	Glanworth	Glanworth	Cloyne	James Hall
	Ightermorrough	Ightermorrough	D°	William Carroll
	Kilbrogan	Kilbrogan	Cork	Thomas Barry
	Kilgaruff	Cloghnakilty	Ross	M ^t Godson
	Kilmocomogue	Kilmocomogue	Cork	Joseph Hosford
	Kinsale	Kinsale, Male	D°	Esther Barry
		D° Female	D°	Isabella Desmond
	Mallow	Mallow	Cloyne	Michael McCarthy
	Marmullane	Passage	Cork	John Hodges
	Murragh	Murragh	D°	Thomas and M. A. Wilson
	Rahan	Rahan	D°	James Lee
	Rathclaren	Rathclaren	D°	D. Cummins & E. Cogan
	Rathcormack	Rathcormack	Cloyne	Richard Cole
	Skull	Skull	Cork	John Philips
	Templemartin	Templemartin	D°	Adam Heagarty
	Templetrine	Templetrine	D°	F. Howes & E. Howard
	Youghal	Youghal	Cloyne	

Appendix, N° 198.

with the Association for discountenancing Vice.

A List of Schools
at present connected
with the
Association.

Name of the superintending Clergyman.	The Time at which Aid was first voted.	The Amount of Aid paid for building, if any.	The Amount of the present annual Aid.
		£. s. d.	£. s. d.
Rev. James Stannus - - - -	1824 February 5 -	None	12 - -
Rev. R. Russell - - - -	" July 1 -	"	" - -
Rev. R. Carleton - - - -	1815 June 29 -	"	12 - -
Rev. R. Dobbs - - - -	1824 July 1 -	"	12 - -
D° - - - -	1821 March 29 -	46 3 8½	10 - -
Rev. Dr. Cupples - - - -	" November 15 -	None	6 - -
Rev. R. H. Graves - - - -	1824 February 5 -	"	12 - -
Hon. and Rev. Mr. Hewitt - - -	1806 December 11 -	7 10 -	12 - -
Rev. S. Radcliff - - - -	1819 July 1 -	None	10 - -
Rev. Dr. Campbell - - - -	1823 June 5 -	"	10 - -
Rev. S. Oliver - - - -	1817 June 12 -	"	12 - -
Rev. Dr. Stewart - - - -	1819 July 1 -	50 - -	12 - -
Rev. S. Blacker - - - -	{ 1818 May 28 -	None	10 - -
	{ 1824 February 5 -	"	10 - -
Rev. Dr. Blacker - - - -	{ 1818 May 14 -	"	12 - -
Rev. George Vernon - - - -	1815 June 29 -	"	12 - -
Rev. C. Dawson - - - -	1822 March 14 -	"	12 - -
Rev. S. Downing - - - -	1806 February 27 -	"	12 - -
Rev. G. B. Dawson - - - -	1815 June 29 -	"	12 - -
Rev. John Doyne - - - -	1824 February 5 -	"	12 - -
Rev. John Doyne - - - -	1815 July 27 -	"	12 - -
Hon. Dean Bernard - - - -	1816 July 4 -	"	12 - -
Rev. G. Spaight - - - -	1807 May 7 -	50 - -	12 - -
Rev. Joseph Welsh - - - -	1821 March 29 -	None	12 - -
Rev. Dean Mageniz - - - -	1824 February 5 -	"	10 - -
Rev. Christopher Robinson - - -	1816 October 3 -	"	12 - -
Rev. Mr. Hearne - - - -	1822 February 21 -	"	10 - -
Rev. Francis Fox - - - -	1823 June 5 -	"	12 - -
Rev. Joseph Druitt - - - -	1821 November 15 -	"	12 - -
Rev. William Pratt - - - -	1821 March 29 -	"	10 - -
Rev. Thomas F. Knipe - - - -	1823 June 5 -	"	10 - -
Rev. Thomas Skelton - - - -	1805 February 28 -	35 - -	12 - -
Rev. James Gumley - - - -	1811 November 7 -	50 - -	12 - -
Rev. Thomas Lenauze - - - -	1810 July 5 -	50 - -	12 - -
Rev. T. J. Fox - - - -	1823 June 5 -	None	12 - -
Rev. F. Faris - - - -	- - - -	"	12 - -
Rev. J. Story - - - -	1818 May 28 -	"	12 - -
Rev. F. Miller - - - -	1818 December 3 -	"	12 - -
Rev. R. B. Townsend - - - -	1819 February 4 -	"	12 - -
Rev. James Stewart - - - -	1821 March 29 -	"	10 - -
Rev. John Chester - - - -	1818 March 5 -	"	12 - -
Hon. and Rev. E. St. Lawrence -	1815 June 29 -	"	12 - -
Rev. Joseph Jervois - - - -	1818 November 12 -	"	12 - -
Rev. J. N. Lombard - - - -	1815 June 29 -	50 - -	6 - -
Rev. D. H. Nash - - - -	1819 May 6 -	None	12 - -
Rev. J. R. Cotter - - - -	1821 July 5 -	"	12 - -
Rev. Thomas Hoare - - - -	1822 January 24 -	"	9 - -
Rev. E. J. Alcock - - - -	1817 May 1 -	"	12 - -
Rev. James McCheave - - - -	1818 January 1 -	"	12 - -
Rev. Dr. Woodward - - - -	1805 - - - -	50 - -	12 - -
Rev. G. Smith - - - -	1817 July 3 -	None	12 - -
Rev. H. T. Newman - - - -	1815 June 29 -	"	12 - -
Rev. Dr. Stewart - - - -	1817 January 2 -	50 - -	12 - -
Rev. A. Evanson - - - -	1818 November 5 -	50 - -	12 - -
Rev. H. Beamish - - - -	{ 1821 November 15 -	None	6 - -
	{ 1817 July 3 -	"	12 - -
Rev. Mr. Wrixon - - - -	1816 November 7 -	"	12 - -
Rev. R. Lloyd - - - -	1819 December 30 -	"	12 - -
Rev. Dr. Hickey - - - -	1821 November 15 -	"	10 - -
Rev. G. E. Cotter - - - -	1824 February 5 -	"	12 - -
Rev. T. Barry - - - -	1824 - - - -	"	12 - -
Rev. W. Ryder - - - -	1819 December 30 -	"	10 - -
Rev. J. A. Jagoe - - - -	1815 July 27 -	"	12 - -
Rev. F. Sullivan - - - -	1819 May 6 -	"	10 - -
Rev. J. R. Cotter - - - -	1818 November 5 -	28 16 3	12 - -
Rev. Dr. Cotter - - - -	1816 March 28 -	None	12 - -

Appendix 198.—A List of such Schools as are at present connected

A List of Schools
at present connected
with the
Association.

County.	Parish.	Name of the School.	Diocese.	Name of the Master or Mistress.
Derry -	Banagher -	Banagher -	Derry -	James Boyd -
	Dromochose -	Newt ⁿ Lima- vady.	D ^o -	John Callaghan -
	Maghera -	Maghera -	D ^o -	Henry M ^c Hendry -
	Tamlaghtocrilly -	Glenone -	D ^o -	James M ^c Clister -
Donegal -	Convoy -	Drumkeen -	Raphoe -	Mathew Young -
	Drumholm -	Tullynaught -		- - -
	Inniskell -	Narin -		John Moore -
	Kilbarrow -	Ballyshannon -		Tho ^s Elliott and F. Sweeney -
	Kilcar -	Kilcar -		- - -
	Raphoe -	Raphoe -		James Galbraith -
Down -	Blaris -	Newport -	Connor -	Joseph Singleton -
	Carrowdore -	Carrowdore -	Down -	John Gabbey -
	Dromore -	Ballykeel -	Dromore -	William Boyd -
		Dromore -		Thomas Magarrell and Jane Page -
	Drumboe -	Pendysburn -	Down -	Robert Carson -
	Garvaghy -	Garvaghy -	Dromore -	James Stewart -
	Magheradroll -	Ballynahinch -		William Stewart -
	Maralin -	Maralin -		Robert M ^c Veagh -
	Moirá -	Moirá -		George O'Mulvanny -
	Seapatrick -	Seapatrick -		Adam and E. Glass -
	Tullylish -	Knocknager -		William M ^c Coy -
Dublin -	Balrothery -	Balbriggan -	Dublin -	William and R. Huston -
	Boosterstown -	Boosterstown -		- - -
	Bray -	Bray -		James M ^c Kay -
	Castleknock -	Castleknock -		R ^d and H. Higginson -
	Chapelizod -	Chapelizod -		J. Burnet and E. Pierce -
	Clondalkin -	Clondalkin -		Thomas Brennan -
	Clontarf -	Clontarf -		James Maxwell -
	Coolock -	Coolock -		Mr. and Miss Pounds -
	Crumlin -	Crumlin -		William Richardson -
	Drumcondra -	Drumcondra -		James Keith -
	Finglass -	Finglass -		P. and M. A. Roe -
	Howth -	Howth -		Mary Whelan -
	Kilternan -	Kilgobbin -		William Shaw -
	Monkstown -	Scalp -		James Bonyngé -
		Monkstown -		John and M. Abbott -
	Powerscourt -	Powerscourt -		John Cranston -
	Santry -	Santry -		W. and C. Doran -
	Stillorgan -	Stillorgan (male) D ^o (female)		Henry M ^c Guire -
	St. Dolough's -	St. Dolough's -		Jane Byrne -
	St. George -	Glassnevin -		Samuel Carey -
	St. Paul's -	Grange Gorman and St. Paul's		George Payne -
	Taney -	Taney (male)		Sarah Gibbons -
		Do (female)		John Sherlock -
	Whitechurch -	Whitechurch -		- - -
Fermanagh -	Clones -	Clogh -	Clogher -	Henry Cole -
	Derryvullen -	Derryvullen -		Patrick Patton -
	Kinawley -	Kinawley -	Kilmore -	Thomas Crawford -
	Magheracross -	Magheracross -	Clogher -	George Allen -
	Tomregan -	Tomregan -	Kilmore -	John Wallace -
Galway -	Clonfert -	Clonfert -	Clonfert -	John Tobin -
	Inniscaltra -	Inniscaltra -	Killaloe -	Andrew Holland -
	Loughrea -	Loughrea -	Clonfert -	- - -
Kerry -	Ba'lyhe'ge -	Ballyheige -	Ardfert -	- - -
	Ballymac Elligott -	Ballym ^c Elligott -		Edward Johnston -
	Killarney -	Killarney -		Stephen Huggard -
	Listowel -	Listowel -		William Day -

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with the Association for discountenancing Vice—continued.

Name of the superintending Clergyman.	The Time at which Aid was first voted.	The Amount of Aid paid for building, if any.	The Amount of the present annual Aid.
Rev. Alexander Ross	1819 May 27	£. s. d. 27 3 11	£. s. d. 12 - -
Rev. J. Olpherts	1816 July 18	None	12 - -
Rev. J. Colthurst	1822 February 14	"	12 - -
Rev. R. Collis	1821 July 5	"	12 - -
Rev. M. G. Fenwick	1824 May 13	"	12 - -
Rev. Robert Ball	1824 March 4	{ Not certified that the conditions have been performed.	
Rev. J. Barrett	1823 June 5	"	10 - -
Rev. Robert Pakenham	1824 May 6	"	10 - -
Rev. Mr. Crawford	1823 July 3	"	12 - -
Rev. G. Stewart	1821 March 29	"	12 - -
Rev. T. Cupples	1821 May 17	"	10 - -
Rev. Mr. Lascelles	1824 July 1	"	12 - -
Rev. William Filgate	1821 November 15	"	10 - -
D ^o	1819 June 24	50 - -	12 - -
Rev. M. Fallooa	1821 March 29	None	12 - -
Rev. J. Bredin	1824 February 5	"	12 - -
Rev. Charles Boyd	1821 November 15	"	10 - -
Rev. B. W. Dolling	1819 February 25	"	12 - -
Rev. J. Penrice	1816 November 7	50 - -	12 - -
Rev. T. Burrowes	1816 "	50 - -	12 - -
Rev. Thomas Beatty	1821 March 29	None	10 - -
Rev. G. Fenton	1821 November 15	None	10 - -
Rev. James Bulwer	1821 November 29	"	10 - -
Rev. John Hunt	1816 October 3	50 - -	10 - -
Rev. George O'Connor	1807 October 8	None	12 - -
Rev. Dr. Guinness	1815 June 29	"	12 - -
Rev. John Reade	1815 November 9	"	12 - -
Rev. Charles Mulloy	1815 July 27	"	12 - -
Rev. J. Fitzgerald	1815 November 23	"	12 - -
Rev. R. Ford	1804 November 15	20 - -	12 - -
Rev. W. Barlow	1819 June 3	None	10 - -
Rev. William Magee	1815 July 27	"	12 - -
Rev. John Gavan	1807 March 5	"	12 - -
Rev. H. Kearney	1815 June 29	50 - -	12 - -
Rev. Archdeacon Lindsay	1815 December 21	50 - -	12 - -
Rev. R. Daly	1807 April 16	50 - -	12 - -
Rev. H. Courtney	1816 January 11	None	12 - -
Rev. R. Greene	1822 January 24	"	12 - -
Rev. E. Stack	1815 November 2	"	{ 7 10 0
Rev. J. Smyth	1822 January 24	None	{ 7 10 0
Rev. C. Dickinson	1815 June 29	"	6 - -
Rev. Mr. Hamilton	1819 February 25	"	12 - -
Rev. L. Foot	1805 January 24	{ None	20 - -
Rev. W. Ball	1824 February 5	28 16 3	7 10 -
Rev. J. Irwin	1819 June 3	None	7 10 -
Rev. J. J. Fox	1807 March 5	"	12 - -
Rev. J. Irwin	1824 February 5	"	10 - -
Rev. Mr. Story	1814 February 24	15 - -	12 - -
Rev. Archdeacon Butson	1817 May 1	50 - -	12 - -
Rev. H. B. Huleatt	1807 May 7	35 - -	12 - -
Rev. D. Browne	1818 February 26	None	10 - -
Rev. J. P. Chute	1822 January 24	"	12 - -
Rev. Edward Nash	1824 April 8	None	10 - -
Rev. W. N. Jackson	1819 February 4	"	10 - -
Rev. M. Hewson	1824 March 25	"	12 - -
	1822 February 28	"	10 - -

A List of Schools at present connected with the Association.

Appendix 198.—A List of Such Schools as are at present connected

A List of Schools
at present connected
with the
Association.

County.	Parish.	Name of the School.	Diocese.	Name of the Master or Mistress.
Kildare -	Carnalway -	Carnalway -	Kildare -	Bart. and E. Rossiter -
	Kilcullen -	Kilcullen -	Dublin -	Bernard Devine -
	Monasterevan {	Monasterevan (male) -	Kildare -	{ John Hanly - - }
		D° (female) -		{ Mary Morgan - - }
	Timolin -	Timolin -	Dublin -	John Hawkins -
Kilkenny	Castlecomer -	Castlecomer -	Ossory -	J. Downey & M. Carroll
	Grange Silvæ -	Grange Silvæ -	Leighlin -	{ James M'Elroy - - }
	Kilmacahill -	Kilmacahill -		{ Ben. & M. A. Sault - - }
	Mothel -	Mothel -	Ossory -	{ Samuel Gordon - - }
	Odogh -	Odogh -		{ Alexander M'Donnell - - }
	Powerstown -	Powerstown -	Leighlin -	James West -
	Strumcarty -	Stonyford -	Ossory -	{ William Beattie - - }
	Thomastown -	Thomastown -		{ - - - - }
King's County	Ardnurcher -	Horseleap -	Meath -	- - - -
	Birr -	Parsonstown -	Killaloe -	Robert Neville -
	Clonsast -	Clonbullogue -	Kildare -	Francis L. Glanville -
	Durrow -	Durrow -	Meath -	William Murray -
	Kinetty -	Kinetty -	Killaloe -	Andrew Duncan -
	Rynagh -	Banagher -	Meath -	Jeremiah Parker -
	Templeharry -	Templeharry -	Killaloe -	Jos. & A. Sharpley -
	Wheery -	Wheery -	Meath -	Henry Knoulton -
Leitrim -	Drumreilly -	{ Corawalleen - Drumreilly - }	Kilmore -	{ John Lyndon - - William Lyndon - - }
Limerick	Castleconnell -	Stradbally -	Killaloe -	William Doyle -
	Chapel Russell -	Pallaskenry -		William Rennisson -
	Kildemo -	Kildemo -	Limerick -	Joseph Hosford -
	Kilfinan -	Kilfinan -		Joseph Wiggins -
	Kilflyn -	Kilflyn -		Francis Benson -
	Killeely -	Killeely -		Andrew Clements -
	Kilpeacon -	Kilpeacon -		William Hanafer -
	Newcastle -	Newcastle -		John & A. Reedy -
	St. Peter and St. Paul -	Kilmallock -		Michael Gilberson -
Longford -	{ Kilglass - Street - }	{ Kilglass - Street - }	Ardagh -	{ John M'Kinley - - James Glover - - }
Louth -	Drumcar -	Drumcar -	Armagh -	James M'Birnie -
	Faughart -	Faughart -		Ch. Higginson -
	Kilsaran -	Castlebellingham -		Patrick M'Namara -
Mayo -	Kilcolman -	Claremorris -	Tuam -	William Smiley -
	Kilmoremoy -	Kilmoremoy -	Killalla -	Fr. Morell -
	Neal -	Neal -	Tuam -	- - - -
Meath -	Ardbraccan -	Oatlands -	Meath -	Mary Bonyngé -
	Clonard -	Clonard -		John Young -
	Clongill -	Clongill -		Robert Boylan -
	Donoughpatrick -	Donoughpatrick -		William Bentley -
	Dunboyne -	Dunboyne -		H. Kingsmill -
	Galtrim -	Galtrim -		John & L. Myrth -
	Kilbeg -	Carlanstown -		James Plant -
	Kilmore -	Kilmore -		Thomas Hornibrook -
	St. Mary's -	Drogheda -		John M'Kee -
Monaghan -	Syddan -	Mooretown -	Clogher -	- - - -
	Clontibret Monaghan -	Clontibret Monaghan -		Joseph Thompson - James F. Kelly -

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with the Association for discountenancing Vice—continued.

A List of Schools
at present connected
with the
Association.

Name of the Superintending Clergyman.	The time at which Aid was first voted.	The Amount of Aid paid for building, if any.	The Amount of the present Annual Aid.
Rev. Edw. Wade	- - - -	£. s. d.	£. s. d.
Rev. John Hardy	1816 July 18 -	None	10 - -
Rev. C. Moore	1819 December 30 -	38 2 6	12 - -
Rev. L. Coddington	{ 1805 November 28 -	None	6 - -
	{ 1816 July 18 -	"	12 - -
	1821 May 3 -	"	12 - -
Rev. R. H. Dawson	1821 July 5 -	None	12 - -
Rev. W. K. Burroughs	1810 April 26 -	"	12 - -
Rev. James M. Stubbs	1824 May 6 -	"	12 - -
Rev. J. Robinson	1807 October 8 -	"	12 - -
Rev. Mr. Sandys	1817 January 2 -	50 - -	12 - -
Rev. T. M. Vigors	1824 February 26 -	None	12 - -
Rev. H. Herbert	1821 November 15 -	"	12 - -
Rev. A. C. Hamilton	1821 June 7 -	Not certified that the con- ditions have been per- formed.	
Rev. G. L. Gresson	1823 June 5 -	None	12 - -
Rev. C. Fetherstone	1824 July 1 -	"	12 - -
Rev. Dr. Joly	1807 August 6 -	20 - -	12 - -
Rev. J. Lever	1818 May 14 -	None	10 - -
Hon. and Rev. J. C. Maude	1824 May 6 -	"	10 - -
Rev. J. Burdett	1816 December 12 -	50 - -	12 - -
Rev. James G. Purcell	1824 May 6 -	None	12 - -
Rev. H. Mahon	1816 October 3 -	50 - -	12 - -
Rev. Geo. Hazlewood	{ 1823 June 5 -	None	10 - -
	{ 1823 June 5 -	"	12 - -
Rev. Jos. Crampton	1817 March 6 -	50 - -	12 - -
Rev. W. Waller	1811 June 27 -	None	12 - -
Rev. Mr. Franklin	1807 August 5 -	150 - -	12 - -
Rev. James Ellard	1821 December 6 -	None	10 - -
Rev. Mr. Chute	1821 March 29 -	"	12 - -
Rev. W. Lewis	1821 November 29 -	"	12 - -
Rev. E. Herbert	1817 July 10 -	35 12 7	12 - -
Rev. Thomas Locke	1819 December 30 -	None	12 - -
Rev. James Ellard	1821 June 7 -	"	6 - -
Rev. R. Jessop	1817 February 6 -	None	12 - -
Rev. Mr. Webb	1817 April 3 -	45 14 5	12 - -
Rev. W. Coddington	1817 June 12 -	None	10 - -
Rev. G. Tinley	1815 June 29 -	50 - -	12 - -
Rev. Thomas Plunket	1824 February 5 -	None	12 - -
Rev. Joseph D. Sirr	1824 February 5 -	None	12 - -
Rev. J. Verschoyle	1824 May 6 -	"	12 - -
Rev. J. Ashe	1824 March 4 -	"	12 - -
Honble. and Rev. Archdeacon Pakenham	1805 January 10 -	43 6 8	12 - -
Rev. Edward Nixon	1823 June 5 -	None	{ Not certified that the conditions have been performed.
Rev. Thomas Sutton	1815 July 27 -	"	
Rev. Geo. O'Connor	1807 August 6 -	20 - -	12 - -
Rev. A. Staunton	1815 September 28 -	None	12 - -
Rev. Jno. Lowe	1805 January 31 -	50 - -	12 - -
Rev. W. Shields	1819 May 6 -	50 - -	12 - -
Rev. Thos. Smith	1807 August 6 -	None	12 - -
Rev. Js. Crawford	1822 February 14 -	"	10 - -
Rev. Mr. Disney	1806 November 20 -	"	12 - -
Rev. J. Brinkley	1819 May 6 -	None	12 - -
Rev. C. Evatt	1817 April 3 -	"	12 - -

Appendix, N^o 198.—A List of such Schools as are at present connected

A List of Schools
at present connected
with the
Association.

County.	Parish.	Name of the School.	Diocese.	Name of the Master or Mistress.
Queen's County	Abbeyleix	Abbeyleix	Leighlin	Joshua Dobbs
	Dysart Galen	Ballinahill		William Colgan
	Killeban	Ardough	Ossory	Henry Morris
	Killermogh	Tentower		George & S. Kelly
	Killeshin	Graigue	Leighlin	William Pitman
	Maryborough	Maryborough	Ditto	Thomas Boyle
	Rathsaran	Rathsaran	Ossory	Richard M ^{tyre}
	Rosenalis	M Mellick	Kildare	James Fitzgerald
Roscommon	Boyle	Boyle	Elphin	Hugh Hogg
	Eastersnow	Eastersnow		Thomas Graham
	Elphin	Elphin		James Stapleton
	Kilmain	Moneymore		Ferdinand Coyne
Sligo	St. John	St. John	Elphin	William Blair
Tipperary	Ballinaclogh	Ballinaclogh	Killaloe	Daniel Patrick
	Burrisacane	Burrisacane	Lismore	Thomas Reid
	Clonmel	Clonmel		Alicia Pogue
	Crohane	Crohane	Cashel	John Perdue
	Fethard	Fethard		Thomas Perdue
	Glankeen	Glankeen	Cashel	Thomas Kingsley
	Killenaule	Killenaule		R. Johnston and M. Kelly
	Mogorban	Mogorban	Killaloe	Richard Baker
	Nenagh	Nenagh		R. & M. Dawson
	Terryglass	Terryglass	Lismore	John Horan
	Tubrid	Tubrid		Thomas & E. Johnston
Tyrone	Aghaloo	Aughnacloy	Armagh	Charles Bampton
	Donoughendry	Donoughendry		Henry Wade
	Drumragh	Omagh	Derry	John M ^{Farland}
	Kildress	Kildress	Armagh	William Milligan
	Kilskeery	Kilskeery	Clogher	Andrew Irwin
	Lower Badony	Gortin	Derry	Catherine Warwick
	Tullyniskin	Newmills	Armagh	John Hart
Waterford	Killea	Killea	Waterford	James Gordon
	Kilmeadon	Kilmeadon		Patrick M ^{Cord}
	Kilsert Nicholey	Passage		Isaac Unsworth
	Kilwatermoy	Kilwatermoy	Lismore	-
	Lismore	Lismore		Abraham Arnold
Westmeath	Athlone	Athlone	Meath	Henry Marshall
	Clonfadforan	Tyrrellspass		Robert Francis
	Drumcree	Drumcree		George Bonyng
	Enniscoffy	Gaybrook		Robert Strong
	Kinnegad	Kinnegad		John Kerr
	Mayne	Mayne		John & J. Bower
	M ^t Temple	M ^t Temple		James Evans
	Mullingar	Mullingar		William Shugar
	Rathconnell	Knockdrin		William Crawford
	Rathgraff	Reynella		Pat. Gallagher & E. Neal
		Castlepollard		Charles Dobbin

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with the Association for discountenancing Vice—continued.

A List of Schools
at present connected
with the
Association.

Name of the Superintending Clergyman.	The time at which Aid was first voted.	The Amount of Aid paid for building, if any.	The Amount of the present annual Aid.
		£. s. d.	£. s. d.
Hon. & Rev. A. Vesey - - -	1816 July 4 - -	None	12 - -
Rev. S. S. Trench - - -	1824 July 1 - -	"	10 - -
Rev. John Robinson - - -	1819 December 30 -	"	12 - -
Rev. G. Hamilton - - -	1804 December 20 -	"	12 - -
Rev. R. O'Connor - - -	1824 March 4 - -	"	10 - -
Rev. Thomas Harpur - - -	1815 June 29 - -	"	12 - -
Rev. F. Lodge - - -	1821 June 7 - -	"	12 - -
Rev. Thomas Pigott - - -	1824 February 5 -	"	12 - -
Rev. Thomas Hackett - - -	1823 November 27 -	"	12 - -
Rev. Thomas Crawford - - -	1821 May 10 - -	"	12 - -
Rev. Dean French - - -	1824 March 4 - -	"	10 - -
Rev. O. Gallagher - - -	1823 June 5 - -	"	10 - -
Rev. C. Hamilton - - -	1824 May 6 - -	None	10 - -
Rev. John Head - - -	1822 February 21 -	25 - -	10 - -
Rev. John Studdert - - -	1824 May 6 - -	None	10 - -
Rev. D. H. Wall - - -	1819 February 25 -	"	10 - -
Rev. Archdeacon Galwey - - -	1819 June 24 - -	"	10 - -
Rev. H. Woodward - - -	1817 November 6 -	50 - -	12 - -
Rev. G. Maunsell - - -	1818 February 26 -	50 - -	12 - -
Rev. Charles Darby - - -	1806 June 19 - -	50 - -	12 - -
Rev. W. H. Bagnell - - -	1805 October 17 -	50 - -	12 - -
Rev. Thomas Falkiner - - -	1821 November 15 -	None	9 - -
Rev. R. Stoney - - -	- - -	"	12 - -
Rev. H. Palmer - - -	1823 July 3 - -	"	12 - -
Hon. & Rev. Archdeacon Knox - - -	1816 October 16 -	50 - -	12 - -
Rev. F. Gore - - -	1815 November 23 -	None	12 - -
Rev. Thomas Stack - - -	1824 February 5 -	"	10 - -
Rev. R. Stewart - - -	1806 January 16 -	"	12 - -
Rev. J. G. Porter - - -	1807 August 6 - -	28 7 8	12 - -
Rev. E. S. Roberts - - -	1821 November 15 -	None	9 - -
Rev. Robert Kingsmore - - -	- - -	"	12 - -
Rev. Mr. Fleury - - -	1823 June 5 - -	None	Not certified that the condi- tions have been performed.
Rev. H. Archdall - - -	1816 May 16 - -	"	
Rev. R. Richardson - - -	1815 November 23 -	"	12 - -
The Dean of St. Patrick's - - -	1823 July 3 - -	"	12 - -
Rev. Dr. Lovett - - -	1806 November 20 -	"	12 - -
Rev. J. R. Moffatt - - -	1821 November 29 -	None	12 - -
Rev. W. Eames - - -	1823 June 5 - -	"	10 - -
Rev. Dr. De Courcy - - -	1818 December 3 -	43 16 11	12 - -
Rev. John Hales - - -	1822 January 24 -	35 6 8	12 - -
Rev. R. Noble - - -	1823 June 5 - -	None	12 - -
Rev. Thomas Smyth - - -	1819 December 30 -	"	12 - -
Rev. W. Peacocke - - -	1818 February 26 -	50 - -	12 - -
Rev. W. Sturrock - - -	1821 November 15 -	None	12 - -
Rev. R. Ryan - - -	1817 May 1 - -	"	12 - -
Rev. Richard Ryan - - -	1824 February 5 -	"	10 - -
Rev. R. F. Handy - - -	1822 January 31 -	"	10 - -

(continued.)

Appendix 198.—A List of such Schools as are at present connected

A List of Schools
at present connected
with the
Association.

County.	Parish.	Name of the School.	Diocese.	Name of the Master or Mistress.
Wexford	Adamstown	Adamstown	Ferns	John Marr
	Bannow	Bannow		William and C. James
	Clough	Clough		James Leslie
	Duncormack	Duncormack		- - - -
	Ferns	Clobeman		John Hill
	Gorey	Gorey		William and M. Beck
	Hook	Hook		M. Moore
	Killan	Killan		- - - -
	Killurin	Killurin		William Byrne
	Kilnahue	Hollyfort		William Hinders
	Kilnemanagh	Kilnemanagh		R. and M. Evans
	Kilrush	Kilrush		John Bearney
	Monart	Monart		James Burrowes
	Old Ross	Old Ross		M. Poole
	Rosslare	Rosslare		- - - -
Wicklow	St. Mary's	Ross	Dublin	John Duggan
	Tomb	Camolin		James and E. Harrison
	Castle M ^c Adam	Castle M ^c Adam		Thomas Watson
	Derrylossory	Derrylossory		John and E. Bates
	Donoughmore	Donoughmore		R. and E. Plant
	Dunganstown	Dunganstown		Thomas Sherlock
	Dunlavan	Dunlavan		Edward O'Neill
	Kilcommon	Tinehely		Thomas Pasley
	Kilmackenogue	Calary		J. Hudson
	Newcastle	Newcastle		J. Wilson

The above List contains such Schools as the Association consider themselves bound to pay half-yearly, whenever satisfactory Returns for a corresponding period are sent in by the superintending Clergyman.

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with the Association for discountenancing Vice—*continued.*A List of Schools
at present connected
with the
Association.

Name of the superintending Clergyman.	The Time at which Aid was first voted.	The Amount of Aid paid for building, if any.	The Amount of the present annual Aid.
Rev. G. S. Benson - - - -	1809 February 16 -	£. s. d. None.	£. s. d. 12 - -
Rev. William Hickey - - - -	1821 November 15 -	"	12 - -
Rev. T. O. Moore - - - -	1824 July 1 - -	"	10 - -
Rev. R. B. Gordon - - - -	1824 May 6 - -	{not certified that the conditions have been performed.	
Rev. M. Charters - - - -	1824 February 26 -	"	12 - -
Rev. H. Webb - - - -	1806 October 22 -	"	12 - -
Rev. A. Alcock - - - -	1822 January 24 -	"	9 - -
Rev. J. James - - - -	1822 June 5 - -	{not certified that the conditions have been performed.	
Rev. J. Travers - - - -	1821 July 5 - -	"	10 - -
Rev. Mr. Medlycott - - - -	1821 July 5 - -	"	10 - -
Rev. R. W. Elgee - - - -	1821 March 29 -	50 - -	12 - -
Rev. W. Hore - - - -	1821 March 29 -	None.	10 - -
Rev. Mr. Hardy - - - -	1816 September 5 -	30 - -	12 - -
Rev. Thomas Harman - - - -	1821 December 6 -	None.	10 - -
Rev. W. Eastwood - - - -	1823 June 5 - -	"	10 - -
Rev. G. Jones - - - -	1805 February 14 -	"	12 - -
Rev. T. Fetherstone - - - -	1823 June 5 - -	"	10 - -
Rev. H. L. Bayly - - - -	1807 August 6 -	50 - -	12 - -
Rev. Mr. Hepenstal - - - -	1819 July 1 - -	50 - -	12 - -
Rev. T. F. Greene - - - -	1821 March 29 -	None.	12 - -
Rev. Thomas Acton - - - -	1819 December 30 -	"	12 - -
Rev. M. Morgan - - - -	1815 June 29 - -	43 19 1½	12 - -
Rev. Mr. Symes - - - -	1819 December 30 -	None.	12 - -
Rev. W. Cleaver - - - -	1817 April 3 - -	50 - -	12 - -
Rev. W. Archer - - - -	1817 April 3 - -	50 - -	12 - -

(signed) James Wilson.

December 14, 1824.

*Society for promoting the Education of the Poor of Ireland, commonly called
The Kildare Street Society.*

Appendix, N° 199.

Extract from the Fourteenth Report of the Commissioners of the Board of
Education, in Ireland, October 1812.

Extract from
Fourteenth Report
of Commissioners
of the Board of
Education in
Ireland.

“ THAT instruction, except in a very few instances, extends no farther than reading, writing, and the common rules of arithmetic; and the prices paid are on an average ten shillings per annum for reading, seventeen shillings and four-pence where writing, and one pound six shillings where arithmetic is added: but even this limited instruction the masters are in general very ill qualified to give, having been themselves taught in schools of a similar description, and consequently deficient in information, unacquainted with regular plans of education, and unaccustomed to that discipline, from the steady and temperate enforcement of which some of the best advantages of education are derived.

“ The poverty of the lower classes of the people, which limits the recompense of the masters to the low rates above-mentioned, and thus holds out no temptation to a better class to undertake the office of instructors, produces effects, if possible, still worse, by incapacitating them from purchasing such books as are fit for children to read: whence it frequently happens, that instead of being improved by religious and moral instruction, their minds are corrupted by books calculated to incite to lawless and profligate adventure, to cherish superstition, or to lead to dissension or disloyalty.

“ From the facts here stated, we conceive it clearly to appear, that the lower class of the people in Ireland, are extremely anxious to obtain instruction for their children, even at an expense, which though small, very many of them can ill afford; and there is a circumstance to which we beg leave to call Your Grace's attention, that puts this desire in a yet stronger point of view—we mean the existence of *evening schools*, established (and in one parish there are eleven of them) for the instruction of those children, whose service during the day, their parents could not afford to lose.

“ Were it therefore even admitted that the benefits of education are not to the lower classes of the people as great as we conceive them to be, yet the necessity of assisting in obtaining it for them in this country would not be diminished, but increased; for such education as has been objected to, under the idea of its leading to evil rather than to good, they are actually obtaining for themselves, and though we conceive it practicable to correct it, to check its progress appears impossible; it may be improved, but it cannot be impeded.

“ To substitute for the ill-taught and ill-regulated schools which we have been describing, a systematic and uniform plan of instruction, such as should gratify the desire of information, which manifests itself among the lower classes of the people of Ireland, and at the same time form those habits of regularity and discipline, which are yet more valuable than mere learning, it appears to us necessary that Commissioners should be appointed, with extensive powers, as we shall more fully describe in the subsequent parts of this Report.

“ With respect to the selection of these Commissioners, it does not appear to belong to us to enter into any particular suggestions,—that on their abilities, liberality, and prudence, and on the general confidence to be placed in them, the success of the plan will depend, we deem it almost superfluous to remark.

“ We recommend, that in the first place, those Commissioners be instructed to apply to the governors of all the existing establishments for the education of the lower classes, wherever the information which has been received by us shall appear to be insufficient, and to require from them returns of the several institutions, over which they preside, such as may enable them to ascertain in what districts, supplementary schools, to be put under the direction of Protestant or Roman Catholic masters, as the circumstance of the case may render eligible, are most immediately necessary; which schools the Commissioners should be empowered to found, to endow, and to regulate. The check which the existing schools would receive, were the superintendence of them to be transferred to the proposed Commissioners; the difficulty of changing long settled establishments, and the waste of time to the Commissioners, who would be much more profitably employed in forming new seminaries, than in altering old ones, induce us strongly to recommend, that the institutions which now exist, should remain under their present managers, and that the spirit of improvement already manifested among them, should be left to operate undisturbed, under the influence of that emulation which the new establishments would naturally excite.

“ For the purpose of ascertaining more exactly the number of those supplementary schools; for selecting proper situations for erecting and establishing them where wanted; for prescribing the mode of education to be pursued; and for the general superintendence of them, we are of opinion, that a Board of Commissioners as above-mentioned, should be appointed, under the authority of an Act of Parliament, empowering them to receive and dispose of Parliamentary grants for building and endowing schools; to purchase or accept conveyances for the sites of such schools; to decide, in the last resort, on the appointment, conduct, and dismissal of masters; to prescribe the course and mode of education;

to

to provide for the expense of furnishing books, and to have a general controul over the whole of the proposed establishments for the instruction of the lower classes.

"Some time, perhaps, must elapse, before the Commissioners can have procured the necessary information, to prepare them for entering on the part of their duty, we have been last describing. But that interval may be most usefully employed in forwarding a measure of the highest importance to the success of any plan of national instruction; we mean, that of preparing a sufficient number of teachers, completely qualified to convey that instruction. We have already adverted to the deplorable want of such qualification in a great majority of those who now teach in the common schools, and to the pernicious consequences arising from it; their ignorance, we have reason to believe, is not seldom their least disqualification; and the want of proper books often combines with their own opinions and propensities, in introducing into their schools such as are of the worst tendency. Even for schools of a superior description, and under better controul, there is a general complaint, that proper masters cannot be procured without much difficulty; and we are persuaded that a more essential service could not be rendered to the state, than by carrying into effect a practicable mode of supplying a succession of well qualified instructors for the children of the lower classes. It fortunately happens, that there are in this country existing establishments, as well Roman Catholic as Protestant, which, we are persuaded, might, with little difficulty, give effectual assistance towards this great national purpose. This the Commissioners would find no difficulty in arranging with the governors of the several institutions. In such arrangements, and indeed in the whole of this part of the scheme, much will of course depend upon the discretion of the Commissioners; and we recommend that they should be directed and required to apply themselves immediately to the preparing a sufficient number of well qualified masters, to undertake the conduct of such supplementary schools as they should from time to time proceed to endow; the progress would naturally be gradual, and time would thus be allowed for competent masters to be prepared for them.

"In their choice of situation for the supplementary schools, the Commissioners should be directed not solely by the apparent necessity for them, from the want of proper or of any schools, but partly by the facilities afforded for a proper establishment for the master, and partly by the prospect of their succeeding to such a degree as to hold out example and encouragement for their farther progress and success.

"We are willing to hope, that in schools thus advantageously situated, the general adoption of, and a steady adherence to, a course of education manifestly superior in its mode and objects of instruction, and uniting a careful attention to moral and religious principles, with an evident purpose of respecting the peculiar tenets of different sects of Christians, would excite at first, in their immediate neighbourhood, and by degrees, in every part of Ireland, a strong prepossession in favour of such establishments, and effectually obviate any prejudices that might have been entertained against them.

"During the period in which the Commissioners may be employed in the preparatory inquiries already alluded to, their attention may also be directed to the selection of proper books for the use of all the schools under their management; it being our opinion that nothing should be taught in any of them, without the express approbation of the Commissioners, nor any book introduced which has not been sanctioned by them; and from the execution of this part of the plan, we anticipate advantages of the utmost importance to the whole country, inasmuch as we cannot doubt that the books thus prepared will, by degrees, be universally adopted in every school, whether public or private; and while education is thus facilitated by an uniform system of instruction, the evils arising from the want of proper books adapted to the inferior schools will be removed, and the children no longer exposed to the corruption of morals and perversion of principles, too often arising from the books actually in use.

"In such selection of books for the new schools, we doubt not but it will be found practicable to introduce not only a number of books, in which moral principles will be inculcated in such a manner as is likely to make deep and lasting impressions on the youthful mind, but also ample extracts from the sacred Scriptures themselves, an early acquaintance with which we deem of the utmost importance, and indeed indispensable, in forming the mind to just notions of duty, and sound principles of conduct.

"It appears to us that a selection may be made, in which the most important parts of Sacred History shall be included; together with all the precepts of morality, and all the instructive examples by which those precepts are illustrated and enforced, and which shall not be liable to any of the objections which have been made to the use of the Scriptures in the course of education.

"The study of such a volume of extracts from the Sacred Writings would, in our opinion, form the best preparation for that more particular religious instruction which it would be the duty, and we doubt not, the inclination also, of their several ministers of religion to give, at proper times, and in other places, to the children of their respective congregations.

"To enter into a minute detail, or to define the limits of the instruction to be given in those schools, or the manner in which it ought to be communicated, we deem not within our province, but to belong to the duty of the Commissioners, whose appointment we have proposed, as the first step towards establishing a better system of education for the children of the lower orders of the people. At first we reckon that instruction will be confined to reading, writing and the common rules of arithmetic, taught at different prices, and with a free option to the parents to have their children instructed in one or all of them. Time and experience will

Extract from
Fourteenth Report
of Commissioners
of the Board of
Education.

determine the expediency, and the means of giving to such as may desire it, a more enlarged course of education, and of providing for those, whose talents may deserve it, that instruction which their poverty might place beyond their reach. But we are of opinion, that more advantage will at present result from giving a limited education to a considerable number, than from providing a better system for a few, particularly as masters qualified for the latter purpose, could scarcely be procured; and we anticipate, as the first and most certain fruits of the appointment of these Commissioners, the selection and publication of a number of books for the use of the schools which they shall establish; a prompt and liberal supply of which to the schools at present in existence, will produce immediate and beneficial effects."

Appendix, N° 200.

Examination of *Joseph Devonsher Jackson, Esq.* on Oath; Wednesday, 1st December 1824.

Examination of
J. D. Jackson,
Esq.
1 Dec. 1824.

YOU are a practising barrister?—I am.

You fill the situation of secretary of the Society for promoting the education of the poor of Ireland, commonly called the Kildare-street Society?—I do.

Do you receive any remuneration?—Not pecuniary.

Do you receive any other?—I apprehend we shall receive ample remuneration hereafter, from witnessing the improved state of the country; but the gentlemen concerned in the management of the Institution have associated for the purpose of carrying forward the business of national education gratuitously.

In what manner are the affairs of the Society administered?—By a committee consisting of thirty-one members; and that committee which exercises a controul over all the business of the Institution, is divided into sub-committees.

Enumerate the several sub-committees into which it is divided?—There is a sub-committee of correspondence which manages the communications between the Institution and the various applicants for aid, and correspondents of the Society. There is a sub-committee called the Book Sub-committee, whose business it is to superintend the publications which issue from the press for the use of the schools, and for forwarding the education of the poor; there is also a sub-committee, consisting I believe of the same members, called the Library Sub-committee; the business of that is to superintend the making of grants to institutions, for lending libraries for the use of the poor; there is a sub-committee also for the house concerns, for managing the domestic concerns of the Institution; that sub-committee has not now very much to do, the business having been put upon a proper footing some time since; there is a sub-committee whose duty it is to look to the model schools of the Institution in Kildare-place, they are to see that the schools are properly conducted, that they afford instruction to the poor of the district, and to superintend the department for training masters and mistresses for schools throughout the country; and there is a sub-committee of accounts, they are to see that the accounts of the Institution are properly kept, and that they come before the general committee properly vouched.

Are the proceedings of any of those committees final before they have been examined into by the general committee?—No, none of them; all the sub-committees are controuled by the general committee; the stated meetings of the general committee are held every Saturday, and there are special meetings for such purposes as may be necessary. The sub-committees have also their stated days of meeting. They have their regular periods for making reports to the general committee, and upon any occasions requiring it, they make special reports; but all the business of the sub-committees is brought before the general committee before it is finally decided upon.

About what number usually attend the meeting of the general committee?—Of course the numbers vary; we have larger meetings sometimes than at others; but upon an average I should say, we have from ten to twelve, but if there is any thing more than mere routine business, we have a full meeting, perhaps twenty; there are special summonses issued when there is any thing out of the common course, and then we are sure to have very full meetings.

At what hour are the meetings of the general committee held?—I think for eight months of the year they are held at eight o'clock in the morning, and the committee continues sitting till the business is finished; during the winter months we meet at half past eight.

Is there any particular reason for so unusual an hour being appointed for business?—We have various motives for it; one is that we shall breakfast together, and that gentlemen should then have conversation upon the general concerns of the Institution, so as not to interfere with the course of business in the committee room; another object is, to accommodate the great portion of our body, who are engaged in various pursuits in life, and who must get away at a reasonable hour to their own business. If the committee did not meet at an early hour we could not do that.

Is that breakfast provided out of the funds of the Institution?—No, it is not; we have perhaps been rather particular about the whole of that concern; the expense of our tea equipage, as well as of our breakfasts, is provided by subscription of the members of the committee, as we do not think it right that the public should pay for any thing connected with our own accommodation.

Can you state the religion of the several members that form the managing committee?—I believe we have members of almost all persuasions in the country.

State how many members of the established church are in the committee of thirty-one?—There are at present two vacancies in the committee; I think there are twenty-one members of

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Examination of
J. D. Jackson,
Esq.
1 Dec. 1824.

of the established church; I cannot say I have seen every one of them at church, but I believe they are members of the establishment.

How many Roman Catholics are there upon the committee?—There are at present but two of that persuasion upon the committee; a short time ago we had another, an excellent man indeed, Mr. Nolan, one of the most efficient members we had upon the committee.

How many Presbyterians have you?—I believe there are two Presbyterians.

How many of the Society of Friends?—Four, I think.

Is there a member of any other persuasion than those you have enumerated?—I think not.

You have enumerated twenty-nine, and you say there are two vacancies?—Yes, that is right.

Is there any person upon the committee whom you know or believe to belong to the connection of Wesleyan Methodists?—I do not believe that there are any connected with the Wesleyan Methodists; I would not be understood to say that I speak positively as to the persuasions of members of the committee; but to the best of my judgment and belief they are as I have described.

Are you aware of any member upon the committee belonging to the connexion of Whitfield Methodists?—No, nor to any Methodists.

Can you state why there is not a larger proportion than two of the Roman Catholic persuasion?—Indeed I cannot assign any particular reason for it; we should have been at all times happy to have had the co-operation of more members of that communion; those now on the committee I believe were invited to be members of it; I do not think they proposed themselves; indeed I never knew an instance of any gentleman canvassing to become a member of the committee.

In what manner are the members of the committee appointed?—They are elected at the annual general meeting of the subscribers; a general meeting of all the subscribers is held every year, and they have all a voice in the election of the committee.

Is the committee elected by ballot, or is a list proposed and adopted?—A member moves that such and such be of the committee, and such and such the treasurer and the secretary of the Institution for the ensuing year, and if any body chooses to move an amendment, he is at liberty to do it.

Has any difference of opinion prevailed at such meetings, as to the persons to constitute the committee?—Never.

Is there, in point of fact, any substantial difference between the committee one year and another?—Not much; we are anxious to take into the committee such gentlemen as are anxious to promote the education of the poor; we look out for such, and I am sorry to say it is not an easy thing to obtain such gentlemen, but whenever we observe an individual who seems to have objects of this nature at heart, and who having time to spare, is willing to devote it to such objects, we invite him to belong to the committee.

What is the mode of admission to the Society at large?—There is no previous qualification, merely subscribing a guinea a year, or ten guineas at one payment would constitute the subscriber a member; it is free to the whole public.

Are there many Roman Catholic gentlemen members of the Society?—I do not think there are very many; there are some.

Do the two Roman Catholic gentlemen usually attend in the committee?—They do not.

Do either of them?—As to one of them, I do not think I have seen him more than once in the room; as to the other he is a barrister in very considerable practice; I have seen him in the room, but he does not often come.

Was not the attendance of Roman Catholic gentlemen in the committee a few years ago more frequent than at present?—We have had but two other Roman Catholic gentlemen in my recollection upon the committee, and of them we were deprived by death; one was never absent when in health, he was one of our most laborious members, he was one of the book sub-committee; the other was a gentleman advanced in life, but who frequently attended the meetings of the general committee.

How many vice presidents are there of the Society?—Eight.

State the religion of the vice presidents?—I think there are six Protestants of the established church, and I think two Roman Catholics.

Of what religion are you yourself?—I am a member of the established church of England and Ireland.

Enumerate any officers of the society who are of the Roman Catholic religion?—There are two of the inspectors.

Two out of what number?—Six at present; but we have it in contemplation to appoint more inspectors. The master of our model male school is a Roman Catholic, he has been the master from the beginning; the mistress of the female model school is also a Roman Catholic.

Do you recollect at present any others of your clerks or officers who are Roman Catholics?—As to the clerks, I do not know of what persuasion they are, I believe there are some of them of the Society of Friends, their garb bespeaks this, but otherwise, I cannot say what persuasion they are of. I ought to mention as the reason for my not being better informed upon this point, that we never do regard the persuasion of the individual in making any appointment to any office. This is an essential rule of the Institution. With respect to the masters and mistresses of country schools who are trained with us, we know their persuasions, because, having the superintendence of their conduct whilst training, and holding ourselves responsible for it, we direct that they shall go to their respective places

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of worship upon the Sabbath day, and they are obliged, therefore, to state of what religious persuasion they are respectively; but as to the pupils in the schools, or persons in any other department of the Institution, we do not know of what persuasions they are.

Look again at the list of the committee, and describe the several professions of those members, how many, for instance, are barristers?—I think there are eleven barristers, and one master in chancery.

How many merchants are there?—I think there are six merchants; there are besides gentlemen who may be said to belong to the mercantile world, but they are bank directors, and bankers, and I do not know that they are to be called merchants; there are two directors of the national bank, and there are two private bankers.

How many gentlemen who have no particular profession?—I think there is but one who has not a profession or business. There are two solicitors.

Are there any clergymen?—No, there is not a single clergyman on the committee; we thought it better not to have any member of that profession on the committee.

Is there any rule for their exclusion?—I cannot say there is any rule, but it is a principle we have been acting upon; we thought it might be a subject of jealousy, as we were a society for promoting the education of the poor of Ireland, and as the poor of Ireland consist chiefly of Roman Catholics, we thought it would be more agreeable to them to have the affairs of the Institution administered by laymen than by clergymen.

Did you ever take it into consideration that you might have clergy of all persuasions?—We thought it better not to have clergy at all; the Society never had in view the making of proselytes from one religion to another, and we thought it might be suspected that proselytism was in view, if there were persons upon the committee whose profession rendered it perhaps their duty to take all means to make proselytes. We thought it better not to have clerical men upon the committee; it is not in this country a very easy matter to carry forward the business of education. We have unfortunately so many differences, and it has been our study to place the institution upon sound and liberal principles, and to steer clear of every thing that could give reasonable ground of offence.

You have mentioned there are eleven barristers upon the committee, and that they take upon themselves a considerable proportion of the trouble; are they, generally speaking, gentlemen of considerable business in the profession?—Some of them are very eminent in their profession indeed; several of them are in very respectable business.

Do those persons take as much trouble as others who have less business?—Except one of them, who is a gentleman in an official situation, they do, and that individual before he filled the situation he now does, did take his full share of the business, and he now attends on special occasions.

Is there some committee or other sitting every day in the week except Sunday?—Very nearly so; I cannot say there is a sub-committee which has a fixed meeting upon every day in the week, but each of the sub-committees has a meeting in the course of the week. I should have mentioned there are special sub-committees frequently appointed upon occasions which arise incidentally, and when taking into consideration such occasional sub-committees, I think it may be said there is one sitting every day in the week, or nearly so.

Are there any days in the week when there are more than one sitting?—Yes, frequently; some of the sub-committees are obliged to sit on more days than one in each week; for example, the sub-committee of correspondence which is in my particular department, meets on every Wednesday, and frequently continues sitting by adjournment each day till Saturday.

How many applications are made in a week to the correspondence sub-committee?—A great number; the fact is, that from habit and experience we have been able to classify our business; was it not for that, it would be utterly impossible for the sub-committee to carry it forward, but our officers are now able to judge what business it is necessary to bring under the consideration of the sub-committee; there are some letters involving mere routine business, or matters of form. When applications come in the first instance to us (for example), it is often only necessary to send down the queries and a printed circular, apprising parties of the course they must take, and those applications do not now come before the correspondence sub-committee; nothing is brought before them but what requires the exercise of discretion, and the making a special order of that description; I think our number is about seventy or eighty per week, but the communications received and to be answered, are more than twice or perhaps three times that number.

How many schools are at present in connection with the Society?—I cannot take upon myself to answer that question with precision. I was not aware till I was in court to day, that I should have the honour of appearing before the Board; at the close of the last year we had about a thousand efficient schools in connection with us; the number was 1,122 upon the books, but we entered into a close examination of the schools, and any we found to have merged into other schools, or to have become inefficient, we struck off the list. During the present year, we have been adding each quarter at the rate of a hundred and thirty new schools, and we are now in the fourth quarter; I should think we have now upwards of 1,400 effective schools.

Is it your own hope that this exertion upon the part of the members of the committee, such as you have described it can continue—that the public can look permanently to their exercising the office?—I have every hope of it; I should be extremely sorry to think otherwise; we began upon a small scale, and the Institution has gone on thriving and prospering under

under our care; we have all become attached to it, and I am sure it would cost each of us a pang to be obliged to desert it.

Do you not conceive, that the present regularity of attendance may be, in some degree, attributable to the interest naturally excited by a degree of discussion, and in some instances of opposition, which the proceedings of the Society have latterly given rise to throughout the country?—I cannot say so; the faces I see at the meetings of the committee are just the same as I was in the habit of meeting before the opposition commenced.

Is it your own impression, that the number of 1,400 schools, is likely materially to increase?—Yes there is every reason to expect it; it is notorious there has been a great deal of opposition for some time past, particularly since this commission has been in exercise; and notwithstanding that, the applications for establishing new schools, and for aid to old schools, have gone on increasing, and I have not a doubt upon my own mind that the opposition will subside, and that the increase will proceed on a much greater scale by and bye.

It appears from your evidence, that the number of new schools likely to be added in the course of the present year, are 520; is it your opinion, that for the year ensuing for instance, 500 schools and upwards would be added to the list?—Certainly, I should think so.

Do you see any reason to suppose, that for the four or five years following that year, that the number will be less?—I should think not; my opinion is, that the number will go on increasing progressively, till a sufficient number of schools shall have been established to meet the exigencies of the country.

Is it your opinion, that the committees would if they could, or could if they would, give sufficient time to the management of so extensive a system as that you are now contemplating?—No doubt; we have felt ourselves, from time to time, a good deal pressed by the weight of business; and I am quite certain, if the business had been as great at an earlier period as it is now, we could not have carried it on; but the experience we have been gaining in the management of the Institution, the arrangements we have been able to make for the dispatch of business, our officers becoming daily more skilful; all these things combined, enable us now to do what we should have been unable to dispatch at a former period. Besides the difficulty of management does not increase in the same proportion as the extension of the Institution; because when certain well-considered rules and regulations are established, they govern many cases.

We collect that it is your opinion, that there is a very increased opposition to the proceedings of the Society in the present year, compared with the year preceding?—Yes, quite unprecedented; there has been nothing like it before in my experience.

Are we to understand, that the number of applications for new schools during the present year has been greater than during the last year?—Greater far.

How do you account for that?—The applications do not come from the parties opposing the Institution. It becomes daily more extensively known. It was some time indeed before its nature and objects were understood. It has been gradually extending the advantages of education throughout the country; and the very opposition we have had to encounter at our annual general meetings and elsewhere, and the discussions which have arisen in the country, in which we were sure to be drawn in; all these have effectually called the attention of the public to the Institution. This has led to inquiries as to its objects, and as to the facilities it affords to those desirous of establishing schools; and this again has naturally led to increase the applications for aid to schools throughout the country.

Are we to collect that it is your opinion, that the friends of the institution are increasing as well as those who disapprove of it?—Certainly.

You have spoken of quarters from whence opposition has arisen, will you explain a little more fully what you mean by that?—It appears to me, that the Roman Catholic clergy are the chief causes of the opposition at present; it seems as if they were acting under the orders of superiors, as if some direction had been issued from authority to the parochial clergy throughout the country, to oppose the schools in connection with the Institution; and as if many of them obeyed such orders with reluctance.

To what period would you refer the issuing of those orders?—I should refer them, for the most part, to the period of the issuing of this Commission of Inquiry; there was some stir at the Roman Catholic board or association upon the subject previously; there were some meetings of that body, at which letters were read from some bishops and clergy of the Roman Catholic church, disapproving of Scriptural education.

In what manner do you suppose the existence of this commission is connected with such opposition, or the issuing such orders?—I should think the object was to shew the power possessed by the Roman Catholic church in that respect; perhaps it may not be right for me to make surmises of this kind.

We wish for your opinion, founded upon so much experience as you must possess upon this subject?—I am bound to give my opinion, and therefore I must say, that I conceive the object of those who oppose the schools is to shew they possess power over the people, and that it is essential to the success of any system of national education, that it should be in their hands, or under their management. I have known a great many instances in which clergymen of that persuasion have been in correspondence with us, and I am happy to say, we have still some who continue to act with us, notwithstanding the opposition.

Have the instances been frequent, antecedent to this year, of Roman Catholic clergy applying to you for assistance for schools, and undertaking to conform to your regulations?—Yes, a great many; and there have been some this year.

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When had you any such last?—Many within the last fortnight; there is one very respectable gentleman, the Rev. Mr. Gibbons, at Castlebar, who has been an applicant to us in the present year, and has had aid from us for several of his schools, which are doing very well, as appears from our inspector's reports; and the teachers of his schools have been considered entitled to gratuities in consequence of their good conduct, the state of their schools, and their conformity to our rules.

Have you not had some applications consequent upon the tour of some of the Commissioners?—I have no doubt that we have had recent applications for aid from clergymen of the Roman Catholic persuasion; and I believe that several of them have been under a mistake as to our principles; and that a good deal of the opposition that the Institution encountered, both before and during this year, arose from misconception. I have heard of instances, from authority which I can rely upon, where those misconceptions have been removed, and the consequence has been, that we have received applications from those quarters for aid.

Have any instances fallen within your observation of schools, where the Roman Catholic clergy had a few years ago applied to you for assistance, and had undertaken to conform to your regulations, and who have, within the present year, detached themselves from your connection?—There are such instances, certainly; there is a Mr. M'Davit, in the North-West (I forget which county), he was a satisfactory correspondent for some time, and I was surprised, on the last day of meeting, to receive a letter from him, desiring to withdraw all his schools from connection with us, on account of the reading of the Scriptures. I was very sorry to see such a change, amounting to inconsistency; for a very short time before, he had applied for aid for a new school, pledging himself to observe our rules in all respects.

In that case, is not the money that the Society may have advanced for the building, irrecoverably lost?—I cannot say, irrecoverably lost; for in similar cases it has been returned. In one case, a Mr. O'Loughlin, of Ennistymond, said he would refund the money granted to him. Mr. M'Davit has not made such a proposition to us, but I am not sure that we shall not call upon him for that purpose. There may be a question of law upon it, whether we could recover by a hostile proceeding; but it is right to state, that whenever we make a substantial grant for building, we require that a lease shall be made of the ground upon which the building is erected, to secure the application of the building to the purposes of instruction; so that there cannot be any great loss to the funds of the Society from that circumstance: there must be a very gross fraud, in order that any loss should be sustained. When we make a trivial grant for repairs, or a grant of books or school requisites only, we do not require a lease; but we do require it when we make a substantial grant for building.

What is the amount of the grant that makes the Society think it necessary to insist upon a lease?—If we go so far as 30 *l.*; indeed we have done it when we have not gone so far.

Do you require any land to be attached to the scite of the schoolhouse?—We do not require much land, merely that which is necessary for the scite of the school, and for the school offices; we do not wish the master to be engaged in agriculture.

Who are the trustees ordinarily selected for the purposes of those leases?—They are various; we do not interfere in that respect; we do not in any instance name the trustees; we wish to interfere as little as is consistent with the carrying forward of our business with the local managers or patrons of the schools in the country; we leave it to them to name such persons as they think fit; they are sometimes laymen in the neighbourhood, sometimes clergymen, we would rather not have them of the latter class; however there are districts in Ireland where the resident gentry are so few, that the clergyman of the parish is necessarily brought a good deal into action.

Do you frequently find, that the regulations of the Society are departed from in your schools?—Yes, there have been a great many instances where departures have taken place from inadvertencies and misconceptions which have arisen from persons thinking they were complying with our rules; for instance, by using the book called the Scripture lessons, in place of the Scriptures; when such instances have been discovered, a letter has been immediately written, calling the attention of the manager to the deviation, and informing him that the use of the Scripture lessons is not a compliance with the rules of the Society, for that the Scriptures of either version must be in the school, and that no other book is admitted as a substitute for them.

Describe the system of inspection that the Society adopts, in order to inform itself of such deviation?—We have at present six inspectors, and they are out upon their tours of inspection for almost the whole year; it is their business to inspect closely every school connected with the Society, and to transmit a detailed report, according to a certain form, of each school, these reports are brought before the correspondence sub-committee, and where we perceive a deviation in any instance, a letter is written calling the attention of the patron or manager thereto, and as I have already stated, almost in every instance, such deviations have been rectified upon such letter being sent.

Are those inspectors of the rank of gentlemen?—Yes, they are for the most part, I think they are all entitled to be so considered; for although one (Mr. Mills) was in humble life, his conduct entitles him to that character; I believe he was a schoolmaster and clerk of a parish—his conduct has been very correct indeed as an inspector; all the rest are gentlemen by birth, one is a barrister, and a most excellent officer; our experience taught us to look for persons of that description; Mr. Mills was the first we had appointed, and we took him from humble life, he had been trained in our school as a master, and was known to
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Mr. Veevers ; in that way he knew what his capabilities were, and considered he would be a very fit man for the office of inspector ; he was particularly well acquainted with the mode of conducting schools upon the improved mode of teaching ; however we very soon became aware that there were other very important functions for the inspector to perform, besides merely the examination of the conduct of the school ; for example, the inspectors are in fact the representatives of the Society, they come in contact with the gentlemen of the country who are engaged in promoting education, and we found it was necessary to have persons intelligent and well informed, capable of holding communications with the resident gentry, and of explaining the principles and objects of the Society, and of encouraging persons every where throughout the country to embark in the cause in which we were engaged. In our earlier years that was a very important part of our business ; it is astonishing how difficult it was to excite the attention of the public to the subject, and to engage gentlemen to establish schools and to superintend them when established ; there has been a great deal of attention awakened lately.

State the allowances you make to those inspectors ?—Sixty pounds a year is the salary the inspectors are allowed at present ; I think it is 15s. a day when out on inspection, for travelling allowance ; we made the calculation as nicely as we could ; it has varied ; it was at one time but 12s. 6d. and we found they really could not bear the expense of travelling upon that allowance, because there are a great many parts in this country where public coaches do not travel, and our schools are many of them situated in bye places, and our inspectors have to go to all those schools, and must make reports thereon, they are obliged to keep a horse or gig. In fixing this allowance we had the assistance of some of our mercantile brethren of the committee who were in the habit of sending out riders in the course of their business, persons of an inferior class, and we found that our allowance was fair, our object being merely in the allowance for travelling to cover the expenses, as the salary was to be the remuneration of the officers.

Have they not some further allowances ?—Yes, we allow them when commencing what we call outfit ; I believe it is 60l. for they have to buy a gig and horse ; I am not quite sure of the amount.

Is there not an annual allowance for the wear and tear of their travelling apparatus ?—There has been some change made lately, we have had the subject under our consideration ; I think there is an allowance of 10l. a year for wear and tear ; in the very depth of winter, at the close of the tours of inspection, the inspectors remain in town a few weeks, and it sometimes becomes necessary to call back an inspector from his route to attend on the business of the Institution in Dublin, and whilst he is in town, by a late regulation, we allow the expenses of livery for the horse, and so when not employed in inspection ; those I think are all the allowances they have, and with respect to these, it is not the intention they should produce emolument to the inspector ; these were to cover expenses that appeared to be inevitable.

Are your six inspectors able to visit among them every school in connection with the Society in the course of the year ?—I am afraid they will not be able to do it this year.

Not even once ?—I am afraid not.

Do they visit any schools twice ?—It has become necessary to direct them to visit schools a second time when any thing particular has come to our notice.

Is it the aim of the Society that each school should be visited once ?—It would be our desire, unquestionably, that they should be visited twice a year, and we should wish it to be even oftener if we had officers sufficient for the purpose ; we have had this subject lately under our consideration ; the Institution has been growing up so rapidly, that work for new inspectors arises every quarter.

Do you think the system of inspection a vital part of the whole plan ?—Unquestionably, it would be impossible for the committee sitting in Dublin to be responsible for the management of the schools, unless they had their eyes abroad by means of the inspectors.

Do you send the same inspector twice successively to the same district ?—No, we rather wish to change them ; we wish to hear from different men reports of the same schools, and we have no objection to such reports proceeding from men of different persuasions ; to have, for example, a report from a Roman Catholic inspector this year, and from a Protestant inspector next year ; we are considering of an arrangement to have local inspection, and to engage persons who shall not be chargeable to the Institution to any considerable extent.

You have said you have two Roman Catholic inspectors ; describe their rank and situation in life ?—One of them is Mr. Donelan ; I believe he is nephew to Lady Fingal, and nephew to Sir Edward Bellew, one of the oldest families in Ireland, he was a barrister ; Mr. Malachy Daly, is the other ; I believe, he is a nephew of the late Lord Wallscourt.

The emolument being so small, what has induced such persons to seek the office ?—Our inspectors are all unmarried men, it would be impossible for them to support themselves upon the salary if they were not ; it is not however a disagreeable occupation, and that I think has influenced them in accepting it. I can very well conceive, gentlemen not influenced so much by the emoluments of the situation as by a desire to be useful. I know, with regard to one of the inspectors, that he was a good deal engaged, before he was employed by us, in superintending schools.

Have you had as much reason to be satisfied with the mode in which your Roman Catholic inspectors have executed their duties, as you have with regard to the Protestants ?—With respect to Mr. Donelan, we have had every reason to be satisfied ; no man could discharge his duty more scrupulously, more faithfully, or more prudently, than he has done.

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With regard to Mr. Daly, I would not be understood to say any thing unfavourable of him, but he is a very young inspector, and he has not had the same experience to guide him, which Mr. Donelan possesses.

Have you reason to know, whether the system of inspection has been practically useful with respect to the correction of abuse, and the gradual improvement of the schools?—Oh, certainly it has led to the correcting, in numerous instances, errors and mistakes which had crept into schools. I hold in my hand an abstract of Mr. Mills's last report, upon which it appears there were thirty-seven instances of deviation in his district, and that twenty-six were rectified upon his reports being made known to the committee, and letters written thereon; with respect to the remaining eleven, the result of which he states to be unknown, the probability is, that they have been since rectified, or that we are in actual communication with the managers.

With respect to the eleven, the result of which are not yet known, do you imagine in any and what proportion the deviations will be corrected?—I have no doubt but that they will be all rectified.

Do you pay any salary to your masters?—No; we have never paid any salary.

Do you not give them some pecuniary reward?—Yes; we give gratuities to meritorious teachers.

Describe the system that regulates your proceedings in that respect?—The inspectors reports are a very important source of information; but we avail ourselves of all other sources; we consider the relative merits of the teachers, and not only that, but the merits of each teacher compared with his former merit; we have the inspectors reports of the former years before us, and we compare them; we examine into the progress of the scholars, that is one of the particular points upon which the inspector has to report; we look to the teacher's efforts to produce cleanliness and good habits among the scholars, and we award gratuities, varying in amount in proportion to the respective merits of the teachers.

Mention the extremes of those gratuities?—The highest is 10*l.*; and we have gone as low as 1*l.*

Do you withhold in some instances?—Yes; in cases where there has been a deviation reported, we give no gratuity till that is set right; and there are many refusals for want of merit, positive or relative.

Do you think it is generally the result of your system to ameliorate the state of the schools progressively, in connection with you, or do you think it occurs in this as in other instances, that where a school is pretty good in its first institution, it has a tendency in successive years to become a scene of abuse?—I think the tendency of our schools would be towards improvement; all our regulations have that in view.

The question has relation to any facts you may have a knowledge of upon the subject, rather than to mere matter of opinion?—Our experience warrants me in saying that the tendency is towards improvement, and the gratuity and the increase of it, according to the merit of the teacher, tends to that; if we find that a teacher who had been meritorious to a certain degree on a former occasion, has not been progressive, that would affect his gratuity.

We have already had so full an account from Mr. Veevers, of the method pursued by the Society in training masters, we shall not trouble you as to the details of that part of the system, but ask your general opinion as to its importance with respect to the final success of the objects of the Society?—I consider it of the very first rate importance; I am not prepared to say that any other branch of the institution is more important than that; it has been our desire to get into the service as teachers a better description of persons, and I think all our regulations on this subject have that tendency.

Can you speak as to the fact of whether the persons, who during the last year have applied for admission into the training school, have been equal, or inferior, or superior to those who applied five years ago?—I think superior; there is a better description of people applying for the office of teacher, you may see that in the appearance of the persons now assembled in the training school.

Have you reason to be satisfied generally with their conduct?—Yes.

Have you formed any opinion of your own, whether they leave the schools with any greater feelings of attachment than they approach to it?—They generally do; and they are very useful in the country in removing the prejudices that have gone abroad. Their sojourning with us, cannot fail to have a good effect upon the teachers; we should say so from the nature of the thing, but experience warrants us in saying that the very best consequences do result; individuals of the different persuasions live together like the members of one family; they have no differences between them, and I have often questioned them upon the manner in which they were employed out of school hours, and how they lived together, and I have always been answered by such individuals expressing great satisfaction, and even surprise, that they could live together so happily, differing as they did. I am sure the very best consequences have resulted.

Do you consider when they return to their schools throughout the country, that they retain those good feelings towards the institution?—Certainly they do.

Are you able to state whether the majority of schoolmasters in the schools at present in connection with the Society are Protestants or Roman Catholics?—I have no data to guide me with regard to any but those schools which have had masters trained for them; we do not inquire into the religious persuasions of the teachers of other schools; we could not assist any school, unless all persons of whatever profession of Christianity were admissible as teachers therein.

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Have you any means of ascertaining in point of fact the religion of the different masters connected with the Society?—None, except those we have trained; those we can tell, because we know to what places of worship they respectively go, whilst training.

It appears from the evidence of Mr. Veevers, that the number of masters you have trained is about 801; do you conceive that the majority of them are Protestants or Roman Catholics?—I should conceive the majority were Protestants.

Be so good as to ascertain that fact for us?—I will; I should say the majority were Protestants, from my observation, for I have been looking at the list from year to year, as a matter of some interest; we have at present under training, two-thirds Protestants, and one-third Roman Catholics.

Does the Society look out for individuals to train, or are the applications perfectly voluntary on the part of the individuals?—They are quite voluntary.

Does the Society seek to establish schools, or find out schools to which they shall extend their aid, or do they leave it to be made a matter of voluntary application?—We do not seek out any particular schools, we leave it to those who may be interested in the establishment of schools, to make applications to us for aid; but this is to be understood, that all our inspectors, as well as the different members of the Society, endeavour to stir up a feeling, and to excite interest amongst individuals in promoting education throughout the country; and in that way we may be said to seek schools, but in no other way.

Are we to understand that you are equally without data to enable you to ascertain the number of Protestants and Catholics in your schools throughout the country?—It would be a violation of our fundamental rule to take any measures to enable us to form a judgment on that subject.

You can hardly be without some impression upon your mind as to the majority in your schools?—I should say, certainly, that by far the greater number are Roman Catholics.

We should wish to know your opinion as to the extent to which the opposition you have described in the former part of your evidence has been successful in detaining Roman Catholic pupils from your schools?—It has been very successful in Munster; a great proportion of the pupils have been withdrawn in some instances, and in other instances some scholars have been taken away; there are not wanting instances, however, already, where the scholars have begun to return, and in considerable numbers. I recollect, for instance, in the county of Cork, a school from which all the children were withdrawn by the direction of the Catholic clergy, but they have come back again; and even the parents of the children purchased Testaments to send them to the school, although it was to the use of the Scriptures the objection had been made.

Are we to understand that it is your impression, that even in Munster, the children who have been withdrawn will sooner or later return to the schools?—Yes; I judge from the past, we have had interference with schools at times, not upon the great scale now operating; the children have been withdrawn, but only temporarily, and they have returned again.

What is your opinion as to the extent of the success of the opposition in Connaught?—I do not think it has been so extensive as in Munster; there has been opposition, but not so efficient as in Munster.

What should you say of the province of Leinster?—Still less than Connaught, and hardly felt in Ulster at all.

Speaking in round numbers, is it your impression that half of the Roman Catholic pupils in the province of Leinster have been withdrawn?—I do not like to make an answer, when I have not some data to go upon, and I have not made the calculation.

Are you able to express any confident opinion as to what the feelings of the parents of those children are generally, with respect to the withdrawing their children from your schools?—I have had a good deal of evidence before me in the correspondence department, which is that more particularly within my province, as secretary, showing that the children have been taken away by the parents, with great reluctance; they have in many instances, complained bitterly of the coercion under which they acted.

Are you aware of any instance in which the parents of the children seemed to have entered sincerely into the views of their clergy, with respect to the school?—I have not the means of judging positively upon that point; I have seen the children withdrawn; how far it may have been done cordially I cannot take upon myself to say; I have seen a great deal to lead me to believe the parents have done it reluctantly, and that they have been sensible the children derived considerable advantages from instruction in the schools of the Society, and would have been anxious that they should continue to go on enjoying that instruction; but still they have bent to the authority.

Has your experience in the correspondence department of the Society, brought under your observation any instances of attempts to make proselytes in any school connected with the Society?—I cannot call to mind any such instance; I have heard that in some schools connected with us, which happen also to be connected with other societies, that it has been alleged, that something improper in that respect has been done; but I have never had an instance authenticated which I can recollect.

Has any definite charge upon that subject been brought under the view of the correspondence committee?—Never to my knowledge, and I think it could scarcely have occurred without my knowing it; there sometimes has been found a catechism or other objectionable book in schools, and immediately upon such a circumstance appearing, the committee bring to account the patron or correspondent, and the master of the school, and they do not cease till they bring the parties to correct the deviation, and to promise not to suffer it to occur again;

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again; and unless they comply, we should strike the school off the list, and endeavour to get back from them any of our property which may be accessible, and which we had given upon the pledge that our rules should be abided by.

Has any complaint ever been made to the Society of a direct attempt to change the religion of any of the children in these schools?—Not to my knowledge, and I scarcely think it could have occurred without my knowledge. It already appears that I am a practising barrister, and I am absent from Dublin twice in the year, upon circuit; and it also has happened that I have been obliged to be absent from the country for a time; in those intervals things may of course occur that may not meet my attention; but, however, I think I have a pretty general knowledge of what has occurred during my occasional absence.

If an instance of a complaint of that peculiar nature had occurred, do you think you could have escaped hearing of it in the subsequent meetings of the committee?—Scarcely, I think.

Would it not become the subject of considerable discussion?—No doubt it would; we are particularly anxious and jealous upon the subject of any deviations from our principles in that respect.

Did you ever hear an instance of a child in any of the schools having changed its religion?—Yes, I think I have heard of one instance; on recollection, however, I am not very sure that it was a school of ours; I recollect some time ago, to have heard of some changes of persuasion in a school in the county of Limerick, not far from Castleconnel; but I am not sure whether it was a Sunday school or not, but I rather think it was a Sunday school; and at all events I think I may safely say, that no such case was brought before the committee, nor has there ever been a complaint made to us to my knowledge, that a child in any of our schools had changed its persuasion, in consequence of any attempts to tamper with its religious principles; if such a thing came before us, it would be visited by us immediately, and in a very decided manner.

You are of course aware that many of the schools in connection with your Society are also in connection with other societies?—Certainly.

Is that a circumstance that the committee are disposed to approve of or regret?—I conceive that they are not disposed to approve of it; it arose in the early period of the Institution, rather perhaps from necessity than from choice; in the first instance our funds were very small; and even after we had received grants from Parliament, we had not a very large fund disposable for the general purposes of education, our first parliamentary grants having been for building; we were of course anxious to assist schools conducted agreeably to our principles, as far as it was in our power, and as we gave no salaries to the masters, we were glad to find a provision made in that important point from some other source; in that way we were led to make grants to schools, connected with other institutions. We became sensible, however, that inconvenience might arise from other societies over which we had no controul, and with which we had no connexion, interfering with our regulations in the schools assisted by us, and for a time we withheld aid from schools in connection with other societies, partly on that ground and partly from a wish to give more effectual assistance to such as were entirely dependant upon us; however, on reviewing our principles, and seeing we were pledged to give such aid as we possessed, to schools conducted agreeably to our rules, we thought that we could not consistently refuse aid to applicants merely on the ground that the schools were in connection with other societies; of course we at all times exercise a close inspection over those schools. I believe the committee would now be desirous rather to disconnect their schools from all other interference.

Have you experienced any practical inconvenience from the circumstance of the connection that has been alluded to?—I think I have observed, that prejudice has arisen against our schools in some instances, from the circumstance of other societies being engaged in those schools, whose principles were not so agreeable to the country as our own.

Could you ascertain for us, how many schools are in connection with the London Hibernian Society, that are also in connection with yours, and the same with respect to the Association for discountenancing Vice, and the same with respect to the Baptist Society's schools, and the same with respect to Erasmus Smith's schools?—Of course we must have documents that would enable us to give that information, because we require in our queries to know whether the schools receive aid from any other, and what sources; and in answer to that we have generally the information now sought.

Have you ever had any direct communication with any of those societies?—None whatever; we have only to do with individual schools; and if an applicant on behalf of a school shows us, that it stands in need of aid, we give it; if that person appears trust-worthy, we feel bound to entertain the application on behalf of that school.

Do you not consider the rules of your Society and the rules of the Association for discountenancing Vice to differ?—I believe with respect to the schools to which the Association give aid for building, they require an engagement that the master shall be a Protestant. With respect to such a school as that, it would be impossible for us to give aid to it; but we have found that the Association and other institutions have given certain aid to schools, finding that the teachers were in fact Protestants, without any antecedent obligation, or requiring any pledge for the future, that the teachers should at all times be Protestants. We have never given assistance to any school where we have not conceived that practically the office of schoolmaster was open to persons of all religious persuasions; the subject adverted to in this question had not escaped our notice. With respect to the Association and Robertson's charity, we felt it our duty to inquire into the principles upon which the schools deriving aid from them were conducted, and we got such explanations as satisfied us, that

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we could assist schools assisted by them consistently with our principles, on receiving a pledge that they should be conducted upon our principles.

Are not the rules of the Association matters of notoriety?—I believe so.

If a school is found to be in connection with the Association, must there not be this practical distinction between them; that the condition of the Association is, that the master shall be, at all events, and under all circumstances, of the Protestant religion, and that the catechism shall be taught in the school; and are not those two rules incompatible with the rules of your Society?—They are incompatible, and we could not give aid where any such appeared.

If a school receives aid from the Association, must it not abide by its rules?—We have been given to understand not; it is considered that that rule of the Association is complied with, if, in point of fact, they find the teacher a Protestant, without any antecedent stipulation that he shall be so; if they find him a Protestant they will give certain aid.

They give aid, annexing a condition to it, that you say shall not be annexed?—We are very pointed upon that subject; we have an express query to the following effect: “Are all denominations of Christians admissible as governors, teachers and scholars in the school, on behalf of which you are now applying?” and unless we are informed that all are admissible, we cannot and will not aid the school; we have in no instance aided any school where we did not receive an answer upon those points in the affirmative.

Could that answer have been given fairly, and in the spirit of a true answer with respect to any school established under the Association?—I cannot but believe it could.

Is it not inconsistent with the spirit of that rule, as it is published in the Appendix to their Report?—I think it is; there is something in it I confess like double dealing.

Would not the plain and intelligible result be this; that if a school received money from the Association, it must have been received under avowed conditions; which conditions, looked at in their true spirit, are incompatible with the Kildare-street rules?—It would appear to be so, but we have assisted a great many schools on the exclusive application of Roman Catholic clergymen; now there is a moral certainty, that while the school is under the management of the Roman Catholic clergyman, he will have a Roman Catholic teacher; but he tells us, he has no rule whereby he excludes other denominations of Christians; with reference to Mr. O’Loughlin, of Ennistymond, he gave us an answer that was not very satisfactory at first to that question, and we had some correspondence before we got a distinct answer from him; I held it to be my duty to question him about it, and I put it to him thus: I am quite aware that the population about you are chiefly Roman Catholic, and your school will be frequented probably by children of that persuasion for the most part; you will therefore probably appoint a Roman Catholic teacher, it is what I should myself do if I was in your circumstances; but just let me put this to you as a test; suppose the state of things were changed, and your schools were frequented chiefly by Protestant children, would you feel yourself at liberty to appoint a Protestant teacher; and he said he would, and I considered that as sufficient; I have already observed, that our dealing is not with the Association, but with the individual schools; and when we have received the assurance from a respectable quarter, that our rules are adopted, and will be observed, we have considered it sufficient.

As the learning the church of England catechism is a necessary condition in the establishment of schools under the Association, how do you reconcile that rule with the rules of the Kildare-place society?—With respect to the catechism, it cannot be taught during school hours, during the time the school is assembled for the purpose of general instruction, without a deviation from our rule; there must be a fraud practised upon us if that be done; and if such a thing appeared upon the report of our inspector, or otherwise, they must give up that practice, or they could not continue in connection with us.

Are not the persons who regulate those schools, the masters of the hours at which the children are to be taught?—We do not lay down any rules in that respect; we leave that to the local manager of the schools.

If the local manager of the schools was to chuse to direct, that the hours of general instruction for children of all persuasions were on Saturday to be so regulated that the school was to break up at 11 o’clock, and the Protestant children to remain from 11 till 4 to be taught the catechism in that school, would that be deemed a compliance with the rules of the Kildare-place society, or would it be considered a mode of teaching the catechism?—It is not very easy to answer that question with a yea or nay; I can very easily conceive that evasions may be practised, and I believe evasions have been practised; but it is our rule, that nothing shall be done in the school to elicit a knowledge of religious differences existing among the pupils attending the school; and if there were to be a proclamation made in the school, or a notice given, that the Protestant or the Roman Catholic children were to be separated from others, it would be a breach of our rule; but if there be an arrangement, that upon a certain day, or at a certain hour, the school should be broken up, and the children depart to their homes, we should consider that our rules were complied with in that respect, and we do not interfere with what the children do afterwards; we expect that the school shall be *bonâ fide* broken up; and I should consider any thing else but that a violation of our rule.

Consistent with a compliance with that regulation, how is it possible that the church catechism can be taught?—It may be taught in the same building, but out of the hours of general instruction; we would not permit any regulation that a child, in order to obtain the advantages of the school, must attend at those hours to learn the catechism.

In the sermon of Dr. Elrington, which is published as part of the report of the Association

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tion for discountenancing Vice in 1822, speaking of the Association, there is the following passage: "Steadily fulfilling their engagement to support that church, that church which they believe to be the only true follower of the religion of Christ, the Association requires, that every school shall be under the special direction of the clergyman of the parish; to him they look for its superintendence, and from him alone do they receive any application for its improvement; and further still, they require, that the catechism of our church should be taught in the school to all who are willing to learn;" do you conceive the observance of that rule is consistent with the rules of the society of which you are a member?—Certainly not; I never read that sermon, and was not amongst the hearers of it; unquestionably, if I was aware of that circumstance, I should myself bring forward the proposition, that no schools in connection with the Association, should remain in connection with us; it is at right angles with our principles.

Must it not necessarily happen, that if a school receives aid both from the Kildare-place society, and the Association, that in some way or other the rules of one of the societies must be broken?—It seems to me, from what I have heard, that there is great reason for saying so; the subject has been brought under my view this day in a light that it never before was; and it does appear to me, that the spirit of the regulation of one or the other must be violated; and were our committee aware of that, I have not the slightest doubt in my mind, that there would be an end of all aid to schools in connection with the Association.

You have stated in your examination, that, according to the rules of the Kildare-place society, the Testament is not considered as a class book, but that it is read only by the older boys, and such as may be thought likely to comprehend the meaning of it; are you aware, that in the schools which are under the regulations of the Hibernian society, the Scriptures are invariably and necessarily read as a class book?—Yes.

In what way do you think it can be compatible with your rules, to permit your schools to be under the control of Hibernian inspectors?—We have but three rules that we consider fundamental that must be complied with; the one is, that the Scriptures, without note or comment, shall be used in the school by all who have attained a sufficient proficiency; that all catechisms and books of religious controversy, shall be excluded from the school; and that persons of all persuasions, all denominations of Christians, shall be eligible to all stations in the different schools; when those three rules are complied with, our principles are satisfied; we can assist the school, and we have not a "must;" as to the rest, though we recommend the mode in which the Scriptures should be used, we do not feel at liberty to withhold our aid, because our regulations are not followed in that respect.

Are we to understand, that when you said it was a "rule" of the Kildare-place society, that the Scriptures should not be read as a class book, you meant a recommendation?—It is a practice recommended by the Society, that the Scriptures should be used by the children capable of improving by them, and not like a horn-book; but we do not say, unless the thing be done precisely as recommended, we will withhold our aid.

Are you aware, that if any person who overlooks the school, does not choose to comply with your regulation, but admits the rules of the London Hibernian Society, that that school becomes much more objectionable to Roman Catholics, than if your rules alone were complied with?—I incline to think they are. I incline to think that the practice of having the Scriptures as the only book in the school, and committing the Scriptures to memory (which we do not enjoin, but which we do not prohibit,) are calculated to produce, and do produce opposition to schools.

Are you aware that it is a rule of the London Hibernian Society, that the Scriptures should be taken home by the children?—I have heard it said that it is; and we do not object to that.

Are you not aware, that it makes your schools much more liable to objection by the Roman Catholics?—I am not sure about that; I do not know that Roman Catholics are quite agreed, that the reading of the Scriptures is against the principles of their church.

Are you aware that it is a rule of the London Hibernian Society, that no version of the Scriptures should be used but the authorized version?—I was not aware of that.

Would that be a sufficient objection to permitting the Hibernian schools to be connected with yours?—I incline to think, that if that were ascertained to us, we should be of opinion that we could not assist such schools; but I should tell you, there was not such a thing as a Rhemish Testament without notes, when our Society was formed. The publishing of the Rhemish Testament without note or comment, has been comparatively a recent thing in this country; but it is quite within our rules; it is the Scriptures without note or comment.

Are you aware that in the schools under the regulation of the London Hibernian Society, that the spelling book that is called theirs, is necessarily used?—No, I was not aware of that.

Did you ever look at the extracts from the Scriptures in that spelling book?—I did; but I cannot say I have examined them very minutely.

Are you aware that they contain the commandments exactly as they stand in the book of Exodus; and not as they are taught in the Roman Catholic catechisms?—I have not examined the book with that view.

Would it not be held by the Society, that such an extract would necessarily be extremely objectionable to the Roman Catholic children?—If we were making a book of extracts from the Scriptures, we should be cautious not to make extracts of an objectionable kind; but not having examined that book, I cannot say what the Society would do. The ten commandments are in the Old Testament, and they might be fairly selected, with other parts, for the use of schools.

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Looking at the regulations of the London Hibernian Society, do you not think the pains that have been taken to clear the schools may have arisen in as great a degree from the connection of your schools with that Society, as from any feelings entertained by the Roman Catholics in consequence of the appointment of this commission?—I should think not; for that Society existed, and carried on its operations, long before the appointment of this commission; and yet there was not the opposition we have experienced since the existence of this commission.

Has not the connection between the Kildare-place Society and the London Hibernian Society been very recent?—We have no connection with it; but it has happened that we have aided schools also connected with them.

Has not the London Hibernian Society become connected with a considerable number of your schools in the last few months?—I am not aware of that; perhaps it has gone on extending progressively, as our Society has; but I have not observed that increase.

Has not the London Hibernian Society been particularly active in holding meetings and otherwise, since the existence of this commission, and during the period of the increased opposition you have mentioned?—I do not know that it has; there has been but one meeting of the London Hibernian Society, that I know of, lately, and that was at Cork.

The London Hibernian Society consists of two branches, one for the circulation of the Scriptures, and the other for the establishment of schools; did not the Society commence holding meetings, for one or other of these purposes, immediately after the issuing of the commission; and did they not continue to hold such meetings at different places contemporaneously with the tours of the Commissioners?—I was not aware that they had. I was not aware that, except the one at Cork, the meetings lately held were of that Society; I thought they were meetings of the Hibernian Bible Society.

Are you aware, that from the Kildare-place and the London Hibernian schools being found so often in connection, the Roman Catholics have believed that their rules, regulations and objects were the same?—It may have been so, and I have no doubt has.

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Appendix, N° 201.

Further Examination of *Joseph Devonsher Jackson*, Esquire, on Oath;
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YOU were asked whether the majority of the masters were Protestants or Roman Catholics, can you now tell that?—I mentioned as my opinion, that the majority were Protestants, and I have ascertained that the fact is so; up to the closing of the school this season, the number admitted was 771, of that number 461 were Protestants, and 310 were Roman Catholics; and of those who were admitted on the re-opening of the school last November, who were 33 in all, the numbers were, Protestants 21, and Catholics 12; I was also asked another question as to numbers, and that was as to the average number of members of the committee who attended to the transacting of the business, and I said I thought the average attendance was 10 or 12; I have had the numbers counted over since, and it turns out that the average for the last year has been 10 and a fraction; I have also precisely ascertained the emoluments of the inspectors, which I could not take upon myself to speak to with precision on my former examination, they are rather multifarious; there are 60*l.* allowed for outfit, to provide them with the means of travelling, horse and gig, &c. which things are at all times to be considered the property of the Society, so that if a man ceased to be an inspector, we should have the property. The inspectors have also a salary of 60*l.* and an allowance of 10*l.* a year for wear and tear; we found that expense rather pressed upon them, besides which there is an allowance of 15*s.* a day for expenses when out travelling, and one guinea a week while in Dublin off their tours of inspection. Mr. Foster desired me to furnish any new book which should be published; this is one that has just come out to day, and I have brought it with me, it is entitled "Travels in the Islands of the Pacific Ocean."

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[The same was delivered in.]

You stated in your examination, that it is an object of the Society, to provide generally for the education of the poor, of whom you state a large proportion to be Roman Catholics; do you think from the experience you have had, that the regulations of the Society are likely to provide such an education as would be acceptable to the Roman Catholic population?—Indeed I do think so.

Does not the resistance which is at present made to the mode of instruction adopted in the schools, lead you to think that it is considered by the Roman Catholics as a system that materially interferes with their religious principles?—There has been a great deal of misrepresentation as to the rules and principles of the Society, and a great deal of misunderstanding.

To what do you think the misrepresentation is owing?—In some respects to what was alluded to on the last day I was examined, the Society being sometimes confounded with other societies whose principles are more objectionable than ours. I think it has arisen in some degree also, from the opposition that was made by individuals at some of our public meetings and elsewhere, some years back, I mean from Mr. O'Connell and Lord Cloncurry coming and making speeches at our meetings, which were published without any counter-vailing statements, and from similar speeches being made at other meetings, and then again from letters being published, not stating accurately the principles of the Society; all those

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things were received in the country as true, and it would have been impossible for us to contradict all that was said and written on the subject.

Has it ever occurred to the committee, to consider whether or no any alteration could with propriety be made in their rules, that might tend to remove the objections made to the system of education by the Roman Catholics, or do they think their regulations are not fully understood?—We do believe that our regulations are not fully understood.

Do you believe if they were fully understood, that they would not be strongly objected to?—Indeed I should hope so, and I found my opinion upon experience; I know that the main features of our system were acted upon for years in this city by a local institution established in the liberties, whose object was to afford the means of instruction to the poor of the district; all the principles of our Society were there acted upon, namely, that the sacred Scriptures, without note or comment, should be read, and all catechisms and books inculcating peculiar religious views should be excluded; and that all persons should be eligible to the situations of masters and managers and scholars; that school went on educating a prodigious number of children of different persuasions, and that under the eyes of the clergy of both persuasions; and there is the visitor's book, from which I have brought extracts with me, where the dignitaries of the Roman Catholic church, and the inferior clergy and private individuals of both persuasions, and dignitaries of the established church have entered their approbation, and we find that some Roman Catholic priests have been educated there, who are now fulfilling their functions in Dublin. I would further state, that our institution went on for some time without opposition, having Roman Catholics as well as Protestants as subscribers, and some Roman Catholics on our committee, therefore I think if our rules were fully understood and misrepresentations done away with, and if we were a little more calm in this country (for unluckily politics become mixed up with every thing in Ireland), if I say our principles and objects were calmly considered, I think there would not be any opposition, and certainly not to the extent we have witnessed.

It being the object of the Society to steer clear of every thing that can give offence to persons of any religious principles, you are still of opinion it is not desirable to make any alteration in the rules of the Society as they were established?—As to the three great principles upon which the Society was formed, I think it would be wholly inexpedient to make any alteration in them; I think it would be highly inexpedient to divest any system of education altogether of religious instruction; then the question is, what religious instruction, and how much, can be given, and in what mode; the founders of this institution directed their attention most anxiously to this, and they took what they conceived to be common ground to all the denominations of christians—they did not wish to go one jot beyond that. Now all denominations of christians professing to receive the sacred Scriptures as a divine revelation, and admitting that the Bible is a book to be received as of authority by all of them, we conceived that to be the common ground; but inasmuch as the moment you allow any particular religious instruction to be given, you must leave it equally open to all sects, and as it seemed to us to be a great object to bring together the youth of this country to receive instruction together like members of one family without religious distinction, to try to do away those old prejudices and heart burnings which have so long existed and been the bane of this country, we saw right to exclude from our schools all catechisms and books teaching particular religious creeds; not that we thought such works bad in themselves, or unfit to be used by any persons teaching their own particular principles, quite the contrary; but we leave it open to persons of all persuasions to convey instruction in their own peculiar tenets to the children, by not opening the school upon a particular day in the week, or by closing it earlier than usual on some particular day, so as to permit the parents, pastors or friends, to give such religious instruction as they may think proper out of school hours; then as to the other point, we thought it quite essential that all description of persons should be freely admitted into every office connected with the schools; and with regard to these three points, my opinion is, that it would be very inexpedient to meddle with any of them, and I question if our Society as at present constituted, could depart from them. With respect to every thing else, as to the mode of carrying into effect our general principles and the details throughout, they are all matters of arrangement; and I think there could not be any objection on the part of the committee to adopt any suggestions that could be given to them to make their system less objectionable. We have obtained from private contributions and in the way of bequests, large funds, and we have received most bountifully from the legislature large grants, upon the specific pledge that we would act upon those three great principles; it is, as it were, the very charter of our existence as a society, and I do not see that we could depart from them without a breach of trust.

Can you state the amount of the contributions that have been made by private individuals in aid of the different schools?—I cannot give it as a matter of calculation in pounds shillings and pence. I have given directions that the calculation should be made, understanding that the Commissioners desired it; but I think I can take upon myself to say, that the amount contributed in that way by individuals who were applicants to us for aid, has been much more than we have given from our funds towards the objects. I mean to say, that for buildings and fitting-up schools, the contributions of private individuals to meet us, have been considerably more than we have given.

Do you mean that the sum that has been contributed by private funds, is equal in amount to what has been given by Parliament, in addition to the general subscriptions to the Society?—I am not prepared to say so at this moment, because there was one grant made specifically for building, and others for aid towards the building in Kildare-place, and there has been a good deal given for the cheap book department; but what we have disbursed in the
various

various direct modes in which we assist schools in building and fitting-up, stationery and school requisites, and the expenses of inspection and training schoolmasters, all of which may be considered as aid directly applicable to the schools, I am convinced that the contributions of private individuals to the schools throughout the country, would very much exceed the total of those sums.

Deduct the amount of what was expended in building in Kildare-place, and the amount of the grants for cheap books, what would be the total amount of aid given by Parliament?—I believe, between 54,400*l.* and 54,500*l.*

It appears, by your last evidence, that the number of schools has increased in the last twelve months from 1,000 to 1,400, have the goodness to state whether you believe the increase of the scholars has been as large in proportion as the increase of schools?—It would be, I apprehend, were it not for the abatement that must be made by reason of the late opposition and taking away of the scholars.

Have you no reason to believe that the establishment of one school would deduct from the amount of another school?—We take pains that the schools shall not be too near each other, but it has so happened in some few instances; we found it necessary, in our commencement, to assist an inferior description of schools, to which we would not now give aid, and it has lately occurred in some cases, when we have established a school of a better description, that it has merged a school of a worse description, but we generally endeavour to place our schools so that they shall not interfere with one another.

Have you, in deciding upon the establishment of any school, reference to the local position of any schools belonging to the Association for discountenancing Vice, and Erasmus Smith's?—We have reference to all the schools which may be in the district; we have a query pointed to that amongst those which must be answered by all applicants for aid towards establishing schools; viz. "What number of schools are in the parish or "neighbourhood, and at what distance from your school-house;" and by those means we endeavour to spread instruction as much as we can over the face of the country; we may not in all cases be successful, because it has turned out in a few cases, that some schools we have assisted have interfered with others in some degree.

Have the applications that have been made for the establishment of new schools in the last twelve months, come principally from any one quarter of Ireland, or have they been pretty generally distributed over the whole face of Ireland?—I should say they are very much in the same proportion from the different provinces as they have been heretofore; I believe it has happened that there has always been a greater proportion of applications from Ulster than from any other province.

How do you account for the circumstance of a much larger number of schools being established in the north?—In the first place, in a great many counties in the north, there is a thicker population of resident noblemen and gentlemen who would be interested in the establishment of schools than is to be found in the extensive counties which constitute the province of Munster, and among the middling and lower orders themselves, there is a greater desire in the north to have an improved description of schools established; there are a great many descendants of Scotch ancestors, and a great many manufactories established in the north, where a description of persons different from the common peasantry in Munster may be found.

Do you attribute it to the taste of the country, and not to any peculiar predilection of the society for that particular district?—Most unquestionably; if we had any preference, it would be for Munster, where the population stands most in need of instruction.

Is your system more popular in the north than the south?—We were rather, in the outset of our exertions, more opposed by the high church party, and by Protestants in general, than by any other class of people; I should say, with regard to the peasantry of Ireland, that the descendants of the aboriginal inhabitants are more to be found in Connaught and Munster than in any other part, and I think they are most particularly desirous of education; but they are not the persons with whom applications to us for aid to schools would originate; those poor people avail themselves of the means of instruction they have in hedge schools and otherwise with great avidity, but in the north there is a description of population which they do not possess in Munster.

You have stated you were more opposed by what you call the high church party at the outset of your course; in what way was that opposition manifested?—They did not choose to apply to us for schools on behalf of the poor; they said we did not give sufficient religious instruction; that we should give instruction to children in the principles of the Protestant religion, and have the catechism taught in the school; and that the teachers ought to be Protestants; we were thought to be too liberal, that was the objection, and up to the period when the opposition was manifested at our public meeting, led by Lord Cloncurry and Mr. O'Connell, we had a great deal more to do with objections from the high church party than from the other side.

Can you tell whether a large proportion of the late applications for schools have been made for assistance to such as are already in connection with the London Hibernian Society?—With respect to that, for one district, namely the southern counties, I think it very likely they may have been so, and I will tell you why; because there is a committee in Cork that call themselves the committee of the Munster School Society, and I apprehend the teachers of their schools all receive salaries from the London Hibernian Society; I believe the gentlemen who belong to that committee have been very active in endeavouring to establish schools, not only in the county of Cork, but in the adjacent counties in Munster, and I think that a great many applications to us have originated in the exertions of that local committee.

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Did the applications from that district form a considerable part of the four hundred?—I should think the applications from Munster during the present year bear the same proportion to the applications from the rest of Ireland which they bore during previous years.

Is it necessarily known to you, when an application is made, whether the school is in connection with the London Hibernian Society?—We have a query amongst those to be answered by applicants for aid, intended to elicit whether the school is in connection with any other society; but it often happens, that at the time of the application to us, there is no connection with other societies, and that afterwards such connection has been superinduced, and that there may have been some management in that respect on the part of the applicants, particularly those who have had it in contemplation to apply to the Association in Capel-street; such persons might have found themselves hampered in answering our queries, if they had made their application there in the first instance; I have no doubt there has been management in that respect.

Can you give us the distinction between the Munster Hibernian Society and the London Hibernian Society?—The distinction between them, I should think, consisted in this, that the former are merely a local association formed for promoting schools conducted agreeably to our principles, deriving aid, so far only as the salaries of the masters and inspectors, from the funds of the London society; but whether there is any connection beyond that with the London Hibernian Society, I have not the means of knowing; I have been at the meetings of the committees of the Munster Society, during the assizes at Cork, and it did not seem to me that they were very closely united with the London Society; the London Hibernian Society, on the other hand, have other objects besides the establishment of schools.

It appears, that where a school of any importance is to be established, that it is a condition that a lease of the land should be granted to some individuals; do you mean to say that those individuals named trustees are generally laymen in the neighbourhood of the school; have the goodness to state the conditions of the lease?—The fact is, we have no solicitor of our Society; that was very much considered at one time in our committee; therefore, as to the preparation of leases, we do not take it upon us, but the kind of lease or grant which we recommend is merely an ordinary lease or grant to local trustees, with a clause stating that the object of making it is for the purpose of securing the permanent application of the building to be erected upon the piece of ground, for the purposes of education according to the principles of our Society.

Suppose the principles of your Society were not conformed to in the system of instruction in the school, what power would you have over trustees to enforce the condition?—That would involve a legal question, which we should have to submit to legal advisers; but I apprehend one course might be to file a bill in equity in the name of the grantor or lessor of the land, or to obtain the sanction of the attorney-general to an information to be filed in the name of a relator, to compel such trustees to fulfill the trust, and apply the building to the purposes to which it was designed; and I apprehend another course might be, to bring an action at law in the name of the person with whom the covenants in the deed or lease might be made.

If the lease was held by persons immediately connected with the institution, and the immediate right of the school, was at once in the hands of any body connected with the Society, would not the efforts of the Society be more prompt than now?—We have hitherto had no occasion to resort to legal measures, but it should be borne in mind, that we are a body of persons acting gratuitously, and that it might be throwing an onus upon individuals which they would not perhaps wish to submit to, to be made trustees in so many leases, thereby exposing themselves to much litigation; no doubt, if the covenants were with us directly, or with any one of our body, we could at once put the machinery in motion.

When the petition from the Society was first presented to Parliament, do you recollect whether it was referred to a committee?—I do not think it was; it was during the administration of Mr. Peel, and when Mr. Fitzgerald was the chancellor of the Irish exchequer, that this Society was first assisted from the public purse, and I believe it was the wish of both those gentlemen to promote its objects,—they were very desirous of having a system of education upon a liberal plan; they saw our Society existing, and doing a good deal of good with very limited funds; and I believe that those statesmen approved of the principles upon which the Society acted, and we were a good deal encouraged by them to seek a grant from Parliament; and though we felt some reluctance to undertake the responsibility, we yielded, conceiving it to be our duty to do so; our petition therefore was presented with the sanction of government, and I believe the Society obtained the grant without any reference to any committee.

Has there ever been any report from any committee of the House of Commons, upon any matter connected with your Society?—I am pretty confident there has been none; I never heard of it; I think I must have heard of it if there had been any sent.

Is it a part of the object of the Society to convey instruction in the Irish language?—Certainly not; we have published three books in the Irish and English languages, in parallel columns, and I should mention how it came to pass that we did publish any thing of that kind; we were applied to by a society calling itself the Irish Society, to publish certain books for the use of schools in which the Irish language was taught; we were not aware that the Irish language prevailed in certain districts to the extent it actually did, nor of any schools established to convey instruction in that language, and we were rather disinclined to the undertaking; however the thing was pressed upon us, and such facts were

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were stated to us as made us think it our duty to inquire into the matter; accordingly we appointed a sub-committee to inquire into the facts, and ascertain the extent to which the Irish language prevailed in particular districts, and the proportion of persons who spoke that language, and the number of schools conveying instruction in that language; upon the report of that sub-committee, we had ample reason to conclude that we should not redeem our pledge of providing the means of education for the poor of Ireland, if we did not provide means for the instruction of so large a portion of the population by supplying books, without which they could not proceed; upon this report we felt it our duty to print certain books, one of them was the Psalms and Proverbs, and another the History of Joseph; they had previously appeared in the English language, among the cheap books published by the Society; the third was a Spelling Book, giving it, not exclusively in the Irish language, but in the English and Irish in parallel columns; it was by no means with a view to promote the Irish language, or to extend it; on the contrary, it was with a view to extend the English language; and I recollect taking pains to ascertain what had been the experience of the Gaelic society, which had been established for promoting education in the Western Islands and Highlands of Scotland; and the information thus acquired was very satisfactory to us, and shewed the utility of spreading instruction through the native language, as the most efficient vehicle of the knowledge of the English language.

Is it your opinion, that the tendency of those Irish schools is to perpetuate, or rather to protract the use of the Irish language in Ireland?—I am not prepared to say that it may not perpetuate the use of the Irish language as a written language, but I am satisfied the tendency of it would be to extend the knowledge of the English language throughout the whole country.

Can you say upon recollection, what number of inhabitants of Ireland it appeared upon that report spoke the Irish language exclusively?—I think one million and a half.

Can you state to what extent those Irish publications have been sold by the Society?—Not to any great extent; we never gave them, except upon a direct application for them on behalf of individual schools.

Have the Irish Society become purchasers of them to any considerable extent?—No, they have not; they made an application to us to transfer to them a parcel of the English and Irish books which we had published; but we declined to do so, because we did not feel ourselves authorized to delegate to any Society, however respectable they might be, the trust reposed in us.

State the regulations of the Society as to the lending libraries?—They are these; we give grants of books for lending libraries to any respectable applicants who can state to us, that there is an institution of any kind in which the books would be useful, and for which proper persons will pledge themselves to us that they will preserve them.

Would you then make a grant of a lending library to a school not in connection with the Society, nor intending to connect themselves with it?—Unquestionably.

Would you to a school in a gaol?—Certainly.

Would you to a penitentiary?—We would.

Would you to a voluntary association of adults in a country village?—Certainly, under the foregoing regulation.

Have you made many such grants?—Yes, I believe to all the classes of institutions mentioned.

Do you find that the schools upon Erasmus Smith's foundation (of which there are about 150) generally apply to you for grants of such lending libraries?—I believe there have been such applications, but I am not prepared to say the number.

Have such applications proceeded to any considerable extent from those schools?—I believe not, for I have not been struck with the number of them.

Stating also to you, that there are about 200 schools connected with the Association for discountenancing Vice, can you say whether applications have been made from a large proportion of those schools for lending libraries?—I should think not; it has not struck me.

Can you account for that at all?—I rather think those institutions do not very much like us; they do not wish to have fellowship with us.

Do you mean that they have books of their own, or that they do not like your books; or that they think it is better to be without them?—I do not know what their opinion may be of our books; there has been a very unaccountable prejudice against our books in some quarters; there was a very extraordinary instance of objection made upon the part of a dignitary of the Roman Catholic church, to the use of our cheap books in his own school; it turned out, however, upon examination, that the books actually were in his school, and used with his approbation, but he did not know them to be ours; I think that instance was found by Mr. Veevers, or by an inspector whom we sent down upon some special mission—something I think which had occurred at a school at Westport; on that occasion objections were made to the institution by the dignitary in question, and among the rest he objected to our books, but being undeceived as to the books, he was led to further inquiries, the effect of which was to remove several misconceptions from his mind.

How many varieties of cheap books are included in the grant of a lending library?—I rather think the one I brought to day makes the number fifty-one.

Have all those been prepared and published by the Society?—All of them, and with very great care.

Has every care been taken by the Society to exclude from those books every thing that could give offence to Christians of every denomination?—The very greatest care and

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tenderness has been exercised unquestionably; I only know of one specific complaint against any one of our books.

Was that in the case of Mungo?—Yes, it was; and in the next edition we struck out the passage, though we did not feel there was any well-founded objection to it; but as it seemed to have offended even an individual, we thought it better to omit it.

Have you not heard that very considerable objections have been entertained throughout Ireland to the use of a book edited and given by the Society, entitled, "Scriptural Lessons," by permission of the most Reverend Doctor Troy?—Yes; that is the only other book that I ever knew any objection made to, besides Mungo.

Will you state the circumstances that led to the publication of that book by the Kildare-place Society?—I will; and I have the means of doing it with perfect accuracy, because I desired certain books and documents to be brought here to day which will enable me to do so, understanding that I should be interrogated on the subject. The book was brought to our committee room by a respectable gentleman of this city, who is a subscriber to the institution, but not a member of the committee; he requested a conference with the committee, and brought this book with him, saying, that it appeared to him to be a most valuable work, appearing to have the sanction of Doctor Troy, who was the titular Archbishop of Dublin; and he recommended that it should be published by the Society, for the use of the schools throughout Ireland. He thought, from the sanction it appeared to carry with it, that it would be an acceptable book; and being selections from the New Testament, it appeared to him to be a very desirable work for general use.

Was that the first occasion upon which the Society ever heard of it?—Yes, that the Society ever heard of it, to my knowledge; individuals perhaps might have seen it.

It was then exhibited to you in a printed form?—Yes.

What steps did the Society take upon that application?—It was in the month of January 1818, that the application was made to us; and it was referred to a sub-committee to examine the work minutely.

What did they report?—There was a most laborious examination of the work itself; it was collated with the original work by Mrs. Trimmer, which appeared to have the sanction of the Archbishop of Canterbury, and it was collated also, where it was necessary, with the Greek; I am not sure that it was examined with the Latin vulgate, it is very probable however that it was; and I believe also with the authorized and Rhemish versions, and every deviation either from the work as it was produced by Mrs. Trimmer, or from the Greek, or the authorized translation, was reported by the sub-committee to the general committee.

Could you furnish us with that report?—I can.

Can you state now, generally, whether there were many instances of deviation from the authorized version?—Not many; I could state the whole of them; it appeared that some of the points that were in difference between the two churches, were rather given up in this publication to the Protestants, particularly the word in the original Greek *μετανοείτε*, which is translated "repent," and which, in the Roman Catholic translation, is generally "do penance." The gentleman who brought the book to us, said that Mr. William Parnell, the member for the county of Wicklow, conceiving Mrs. Trimmer's selections to be a book well adapted for circulation among the lower classes of society, submitted it with that view to the inspection of a Roman Catholic clergyman, who perused and approved of it for the use of schools, and who introduced Mr. Parnell to Dr. Troy, for the purpose of obtaining Dr. Troy's permission to have this work published; that Mr. Parnell accordingly obtained Dr. Troy's permission, and that Dr. Troy allowed his name to appear upon the title-page, as sanctioning the publication; that it was printed in the form he then produced it, by Mr. Blenkinsop, a well-known Roman Catholic bookseller and stationer to the college of Maynooth; he also stated to us, that he understood that Mr. Parnell was most anxious that the committee should adopt the work, or at least that he was willing to make over to them a considerable portion of the edition that had been printed off. Upon this, the general committee of our institution referred the work to the sub-committee, as I have already stated, and they deputed three of their members to hold the scrutiny and investigation I have already mentioned, and they were directed to report on the nature of the variations in it from the authorized version of the Protestant church, and also from Mrs. Trimmer's selections; and to report their opinion, whether in its altered form it was a work calculated for general circulation, and one that the Society might adopt; in obedience to this reference, the book was examined by the sub-committee, and as the result of several meetings, a report was presented to the general committee on the 24th of January 1818, and I have here a copy of that report, which I believe will be found very satisfactory; it gives a table shewing all the variations.—[*The witness read the report of the committee.*]—It should be mentioned, that the gentlemen who prepared this report, had the advantage of Mr. Parnell's attendance at one of their meetings, and upon each variation or alteration that occurred, either from Mrs. Trimmer, or the authorized version, Mr. Parnell assigned a reason for such having been made by the Roman Catholic clergyman who prepared the book. Upon this report, the book sub-committee were directed to purchase from Mr. Peter Blenkinsop, the 900 copies which remained unsold, of that edition printed by Mr. Blenkinsop at the instance of Mr. Parnell; they were also desired to inform themselves fully, by an application to Mr. Parnell, of the nature of Dr. Troy's sanction, in order that the possibility of misapprehension might be removed before the Society should undertake to reprint the work.

Did the Society take any particular measure to inform themselves of the fact of
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Dr. Troy's having given his approbation?—They did; indeed they have been exceedingly cautious on all occasions, knowing the ground on which they trod to be delicate ground, they did not think it at all right to set about printing this book, without seeing most distinctly, that it was what it professed to be, a work actually having the sanction of Doctor Troy; it professed to have it printed upon the title page, but still they directed their sub-committee to ascertain it beyond a doubt.

In what manner did the sub-committee proceed for that purpose?—The members of the book sub-committee undertook to communicate with Mr. Parnell upon the subject, and on the 11th of February, he transmitted to the book sub-committee the result of his correspondence on the subject, and laid before them the document, the original of which I hold in my hand; it is in Dr. Troy's hand-writing, "I hereby certify, that the selection from the "Scriptures lately published by Mr. Peter Blenkinsop, Printer, of Dublin, has been approved by me. Dublin, 28th January 1818. J. T. Troy, D.D." &c. This was annexed to a letter dated "Dublin, 26th January 1818," signed, "Peter Blenkinsop," and addressed to Mr. Parnell; "Dear Sir,—I received your favour this day, and having waited upon Dr. Troy, he gave the certificate on the other side; I hope it will give that satisfaction to the Society that they require. Dr. Troy has also desired me to acknowledge for him, the receipt of a letter from you this day. With great respect, I remain your obliged servant, Peter Blenkinsop."

Did the Society proceed to print an enlarged edition of the work after the receipt of that letter?—They did.

To what extent was that edition?—I should mention, that on the 21st of February 1818, the purchase of 900 copies was effected, and another edition of 5,000 copies ordered from Mr. Blenkinsop; and a certain form of advertisement, which you will find affixed to the edition, published by him, was affixed to the edition on that day; and I should also mention this fact, that in making the contract with the printer, his prices were found to exceed very much the rates at which other people worked for the Society, and those were acceded to at the instance of Mr. Parnell; namely, upon this consideration, that the reprint appearing from the same press, and the name of Mr. Blenkinsop upon the title page, would convey a satisfactory proof of the fidelity with which the first edition had been copied; we thought right to make some sacrifice for that sanction. The book sub-committee, on the 22d of April, accordingly directed, with the consent of the general committee, that the edition should be extended to 25,000 copies, and the printer was ordered accordingly to prepare that edition. At the time when this order to increase the edition was given to the printer, there were printed off, three sheets and a half of the work, it was therefore determined he should finish the remaining three sheets conformably to the enlarged order, and afterwards complete the required number of the part already printed.

After the work had been completed, did Mr. Blenkinsop or any other person propose to you to publish any erratum to it?—I do not think there ever was a proposal to publish an erratum to the book; but I distinctly recollect a proposal through Mr. Blenkinsop, and purporting to be from Dr. Troy, that certain alterations should be made in the text of the book. On the 4th of July 1818, the literary assistant of the book sub-committee reported to the general committee a communication from Mr. Blenkinsop, respecting some alterations proposed to be made in the Scripture Lessons, and handed in a copy of the first edition, forwarded to him by Doctor Troy, in which the following passages were proposed to be altered; page 4, "Thou art highly favoured," to be altered to "full of grace;" at page 17, "Woman, what have I to do with thee," to be changed to "Woman, what is that to thee or me;" and page 33, the doxology to the Lord's Prayer to be omitted. Then in pages 12, 43, 73, 77, 80, and 139, the word "repent," to be changed to "do penance."

What was the state of the publication of the work at this time?—It was very far advanced.

Had you actually printed those pages or not?—We had; on the 9th of July, in obedience to the directions of the general committee, the literary assistant informed Mr. Blenkinsop, that the edition of the Scripture Lessons had been printed with the approbation of Dr. Troy, and was in circulation before the Education Society had taken any steps in the matter; that they were induced to adopt the work, in consequence of seeing his sanction prefixed to it, and also from seeing nothing in it contrary to the principles of the Protestant persuasion; that they had, in consequence, applied to Dr. Troy for a renewal of his sanction, which he had been pleased to give; that they had, subsequently, on the faith of Dr. Troy's renewed approbation of the work, ordered 25,000 copies to be printed, exactly conformable to the first edition, which had been all disposed of; and in their annual report, they had stated those facts to the public, and therefore could not enter into any consideration of the proposed alterations. On this occasion, Mr. Blenkinsop stated, that Dr. Troy did not regret the approbation given by him; that he felt extremely distressed at those objections being started; in truth he gave us to understand they were not his own, and he hoped the Society would not think that he and Mr. Blenkinsop were willing to act unfairly by us. On communicating to Mr. Blenkinsop what he had in charge from the Society, the literary assistant received Mr. Blenkinsop's assurance that the work should be proceeded on without delay.

How long after Dr. Troy's communication of his original approbation to the Society, were those objections started?—The approbation was on the 26th of January, and the objection was made the 4th of July; at the time those objections were urged, the book was within one sheet of being completed.

Are we to understand, that all the sheets, except the last of the work, had been actually printed

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printed before the objection was made?—Yes; and in the mean time we were committed to the public; it was stated in our report, that an order had been given for the enlarged edition, and that the work was in progress; it was five months from the time that Mr. Blenkinsop had received the order to print the 5,000 edition, and two months from his having received the enlarged order, that this communication of the objection was made.

Was the work in the edition of 25,000 copies, critically the same as the work originally printed by Mr. Blenkinsop?—It was precisely the same, except in two particulars.

State what those were?—One in page 28, in Matthew the 12th chapter and 6th verse, where the particle “not” being obviously a misprint, it was omitted in the second edition.

Was that ever objected to by any body?—No, never.

Will you state how the verse stood in the first edition with the word *not*, and how it stands in the second?—It is thus: “Wherefore I say unto you, all manner of sin and “blasphemy shall not be forgiven unto men, but the blasphemy against the Holy Ghost “shall not be forgiven unto men.”

State how the verse stands in the second edition?—It stands precisely similar, with the exception of the particle “not,” where it first occurs.

State now the instance of the second deviation that occurs between the first and second edition?—There appeared a note at the foot of page 45, of the first edition, as follows:—

“*Nota bene*: In the third edition of the *Scripture Catechism* this is numbered 30, as well as “the foregoing lesson.” This note has an asterisk referring to lesson 31, and it was omitted in the second edition, it being considered that it had been suffered to remain there by an oversight; for there is nothing like it in any other part of the book, and the reference to the catechism was thought objectionable.

What catechism do you think was referred to?—The Protestant catechism; there was a most diligent examination of the two editions by the literary assistant, and it was found that the foregoing were the only two points of difference between the second and the first.

Are you aware that the main points of difference between the authorized version and the Roman Catholic version, the English being a translation of the Latin vulgate, are found in those extracts, and, being found in those extracts, the passages are given according to the authorized version, and not according to the Roman Catholic version?—I believe the passages chiefly in difference are those in the gospels, where the word *μετανοείτε* occurs; and that in the Epistle to the Hebrews, where it is said, in the Rhemish version, “Jacob worshipped the top of his staff,” in the Protestant version it is, “Jacob worshipped, leaning “upon the top of his staff;” and I believe those will be found to be the two principal points, except the addition of the doxology to the Lord’s Prayer, which seems to me to involve nothing doctrinal; and I believe you will find that the word *μετανοείτε* is in some parts translated “repent,” in the Roman Catholic version; and with respect to the other passage in the Hebrews, in which a difference is, it is not introduced in this work at all.

Μετανοείτε is translated here as “repent,” and not “do penance?”—Yes.

Which would be the translation, according to the Latin translation?—In the Latin it is “*penitentiam agite*.”

And that is given here which is not to be found in the Roman Catholic version, and which the Roman Catholic church believe not to be a part of the prayer of our Lord?—Yes, and I believe it did not escape notice in the report of the sub-committee; and it appeared to us to be a liberal concession made to the Protestant views upon the subject. I have no hesitation in saying this, that, had we been apprised, before we had entered into the undertaking, before we had actually ordered and printed and nearly completed the edition of 25,000, that Dr. Troy had the least objection to the work, we would never have undertaken it. It now proves most fortunate that the committee did look before them; they were anxious and astute to ascertain that they were not imposed upon; and though they were told upon the face of the book that it had the sanction of Dr. Troy, they applied to the Doctor himself on the subject.

Was there any notice taken of the objections made on the part of Dr. Troy in any note annexed to the publication when it took place?—No; the publication was nearly completed at the time that Mr. Blenkinsop communicated the message of Dr. Troy. With respect to the proposed alterations, we were given to understand that they were not Dr. Troy’s suggestions, and that he was not displeased that they were not made. It is upon the minutes of the committee’s proceedings, that Dr. Troy was really hurt at making the communication to the committee on the subject.

How many copies do you conceive of those Scripture Lessons have been circulated?—I believe very nearly the whole of them, if not quite the whole.

Do you know whether the Society have it in contemplation, in the event of publishing a new edition, to notice this alteration?—I rather think not. I am not sure that they will publish a new edition; if my advice be taken, they would not. I think it is an ill advised measure; for this reason, that I am satisfied it would be impossible to make a selection from the Scriptures that would not be objected to by some party.

Are you aware that the work entitled, “The Evangelical Life of Christ,” which is a work similar in principle to that called the Scripture Lessons, has been published by the authority of Dr. Troy, and which contains in it extracts from the four Gospels and the Acts as fully as those contained in the Scripture Lessons, but which extracts are taken from the Douay version?—I am aware that such a work was published, and was recommended as a very fit and proper family book and school book; but that book appeared so lately as the year 1820, with notes affixed to it with the sanction of that prelate, and with that recommendation of it as a fit family and school book, which notes are of the most objectionable description.

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Are you aware it has appeared without those notes?—I am not aware that it has so appeared. Under the word Rome, there is this note: "To this church, on account of its superior headship, every other must have recourse; the Roman Catholic church alone retains the true worship, into which he that enters not, and he that goes out, forfeits the hope of life and eternal salvation." We examined it at the time it was recommended; we found on examination that there were some notes that would make it impossible for us to sanction the use of it as a school book. That is so lately as 1820; and I think our attention was turned from the book, as a school book, in consequence of those notes.

Was not it proposed to your committee that the work should be published without notes by a Roman Catholic bishop?—Lord Cloncurry came to one of our annual meetings, and he read a document that he said came from a Roman Catholic bishop, as to the mode of conducting the business of the Society; the result of that is contained, with certain observations upon it, in the Appendix to our eleventh Annual Report for the year 1822 (N^o 11, page 91). Our attention was certainly diverted from that work in consequence of finding those notes, and I rather think the business of making selections from the Scriptures would now be considered by the Society as a very difficult undertaking. From the experience we have had it seems quite impossible to make a selection for general circulation and for adoption in schools, without running the hazard of offending some of the classes into which our community is divided. We think that having the whole Scriptures in the school, and requiring no particular part to be read, we leave it in the power of the managers and teachers to make the best practical selection, and we presume that they will select that which they consider best suited to the capacity of the children; we think that better than taking it upon ourselves to make a selection to please all, which we think would be a forlorn hope.

Will you explain why the Society do not sell the Testament at their depositary, either the one version or the other, at the same time that they require them to be used in their schools?—At one time we had the Scriptures in our depositary, and we thought it right to sell them, and give them with our grants of school requisites; at that time there was no version of the New Testament without note or comment, except the authorized version; but afterwards the Rhemish edition of the New Testament was published without note or comment, and some of our members had a scruple about being actively engaged in the dissemination of a book in which they thought they saw something that was erroneous; other of our members were active in spreading the book, and were delighted at the publication of it.

Does not it occur to you as involving something of contradiction, that a society requiring the one version or the other to be used in their schools, should yet neither give nor sell nor even possess in their depositary either of the versions which they require to be used?—It always appeared to my mind certainly as an inconsistency, that we should hold the Scriptures to be an indispensable requisite in the schools assisted by us, in fact the only *sine qua non* which we require, and yet that we should not supply that indispensable book with the other school requisites; but the anomaly arose from this, that we actually lost one member of our committee when it was determined that our fundamental principle was satisfied by the use of the Rhemish version of the New Testament without note or comment—others of our members (a few of them only) thought they could allow the use of the book in the schools, but that they could not conscientiously engage in the active circulation of a book which they believed to contain errors.

Do you yourself see any objection to printing and publishing, and selling and making gratuitous donations of both versions of the Scriptures?—I do not see the least; I do think the Rhemish version of the Testament a most excellent book, and to contain all the fundamental truths of Christianity most distinctly revealed, and I accordingly myself was a subscriber to the work, and I consider it a particularly useful work; we resorted to the measure adverted to in the last question as the lesser of two evils; we thought as both versions were accessible at the booksellers' shops, to which we could immediately make a reference upon moderate terms, it was the lesser of two evils not to grant either version than to incur the certainty of losing some of our most eminently useful members, some of the Society of Friends.

We are desirous of knowing your own opinion as to the limit of the grammatical explanation of texts of Scripture used in your schools,—do you conceive the Society would disapprove of a schoolmaster giving a fair explanation of the word "hypocrite," or "wilderness"?—As to "wilderness" there could be no objection; but "hypocrite" might lead them into something of a controversial nature.

How would you describe the limit of what is permitted and what is disapproved of by the Society?—Any thing that leads to doctrinal instruction, or any thing that touches upon the points in difference between different denominations of Christians even remotely is strictly forbidden.

Are we to understand that you conceive mere grammatical explanation is admissible?—I do conceive so.

What security can you have for your masters conforming to such distinctions?—One security we have is by inspection, and with this view as well as others, we would wish to increase the frequency of inspection very much; another check is by inquiry respecting the conduct of the teachers from those who are in the neighbourhood, and have an opportunity of visiting the schools, what the course and practice of the teachers is. I think it would not fail to reach our ears if there were deviations in that respect.

Have you a confident impression amounting to conviction in your own mind, that your
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masters really do not give oral expositions of the Scriptures in any instances, in the schools connected with your Society, to such an extent as would be disapproved of by the committee if they themselves could be the witnesses of it?—I believe it has been done in some instances, it has appeared in the reports of our inspectors and we have uniformly set the matter right, and when it has been done advisedly it has always forfeited the gratuity the teacher would otherwise have received, and the committee has in such cases notified to the patron that if such practice were continued, the school must cease to have connection with us.

Will you state in about how many instances in the last year such deviations have occurred?—I cannot, but they have not been numerous; there have been instances of deviations of a different kind, but I do not think that is a head of deviation so frequent as others, I could have the number of instances ascertained.

We wish to know your own opinion of the degree of advantage or probability of improvement to be expected from the reading of the Scriptures, under the limitations you have described?—I conceive the advantages are very great indeed; I conceive the great want of our peasantry in this country, is not the mere instruction of letters in reading and writing or in arithmetic; I believe it will be found on examination that those things are possessed to as great a degree among our very poor people, as in most other countries, but I think that the great want of the poor is moral instruction; they seem to be totally deficient in it; my experience as a circuit going barrister leads me to that conclusion, and I have heard the same observation from others of more experience than myself; we see constantly exhibited in our courts of justice a total insensibility to the obligation of an oath, so much so that the administration of justice in this country is a matter of the greatest difficulty, and I am sure all the judges would tell you, that in the most important trials it is a most difficult thing to get at the truth; we constantly hear witnesses deposing directly contrary to each other; they are not conscious of the solemn sanction under which they come to give their evidence; and again, in Munster we see lamentable instances of homicides, almost innumerable, committed without motives of any sort or kind; men going to fairs and convivial meetings for the purpose of fighting without the least previous hostility, and knocking one another's brains out for amusement,—these things argue a total want of religious principle or moral sense, and I do conceive there is no mode of meeting this evil, so great and so extensive as I conceive it is, by any other process than that of dispersing among the people religious instruction, sound religious instruction. Now that is to be found in the Scriptures, and I think it is to be found in the Scriptures alone, in that form in which it ought to be unobjectionable to all classes.

Is it your opinion, that the senior classes of the school can sufficiently understand the texts of Scripture read under the limitations and regulations now under consideration?—Of course it cannot be expected they should understand them so fully as if there was a latitude of commentary given; but I think they can understand the moral and practical parts of the New Testament where the Christian duties are enlarged upon; they are so plain and intelligible that the youth of the country can understand them as well as the adults.

Is it your impression they would be more likely in future life to recur to the study of the Scriptures, from having been thus previously introduced to them?—It is; I think that is one of the strongest arguments for putting the Scriptures into the hands of children at school; I prefer it to reading merely by the teachers, or by an advanced pupil; I like to accustom a child to have the book in his hand.

Do you think the probability is, that without that previous introduction, he might not be able even to distinguish the Scriptures from other religious books, if he met with them afterwards in life?—Unless he had access to them himself, he might not be able to distinguish them, because there are works that consist so much of extracts from the Scriptures and commentaries thereon, that he might be deceived.

Does your own experience enable you to speak to the circumstance, whether many, both children and adults, are in the habit of applying the names Bible and Testament to books that are really not the Bible and Testament?—Certainly; for instance, there is no one deviation that is of such frequent occurrence with us as the deviation with respect to the non-use of the Scriptures in the schools, by reason of the substitution of the Scripture Lessons, which they sometimes call the Bible or Testament; I mean the unlucky book, respecting which I have been so much examined this evening,—they have taken it for granted as we sent them down, that they were the Scriptures; they always call them so.

Have you ever known them apply the term Bible and Testament to other books than those extracts?—Yes, I have, to books touching on religious subjects, to histories of the Bible certainly, and to other books.

Did you ever know them apply the title of "Testament" to a book, entitled, "The Christian Doctrine"?—I have heard of it.

Do you not conceive there is some practical inconvenience in the constitution of the Kildare-place Society, on account of the danger that a sudden influx of occasional voters previous to the annual meeting, might in effect carry resolutions very hostile to the spirit which has hitherto actuated the Society?—Such a thing might take place; and there was an experiment made at one time to introduce a number of occasional voters to carry a point, but there are now regulations made to provide against that; there can be no new law enacted or any old law altered without a second meeting held at a certain interval to ratify what has been done at the first; this was found necessary to counteract any thing of the kind to answer an occasional purpose.

Describe

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Describe the experiment to which you have adverted, when it took place, and what were the circumstances attending it?—It is but a few years ago; I cannot give the precise date; it was made by a number of persons just on the eve of one of our annual general meetings; they subscribed for the first time to enable them to vote,—they came on the day of meeting, and the day previous to that; it was known a little before that there would be an endeavour to carry some point, and a great many subscribers came in on the other hand; in fact, the Institution was very much served by those means, and I question if it would have become so extensively known if it had not been for the discussions thus occasioned. When these discussions arose, an interest was excited, and people enquired into the objects and conduct of the Institution.

Do you recollect what number of occasional voters subscribed in the manner stated?—I believe about twenty.

What were the questions that they attempted to carry?—The question assumed the shape of an amendment proposed by one of the persons present, instead of adopting the report of the committee, to refer it to a sub-committee to inquire whether our rules were well adapted to further our professed objects, or whether other means might not be adopted that would have a better tendency to that end.

Was the motion for that amendment accompanied by speeches against the principle of introducing the Scriptures into education?—It was.

Was it avowed, that the object of the reference to the sub-committee, was for the purpose of excluding the Scriptures?—Yes, certainly, that was the great object—to alter that rule which required the Scriptures to be read.

Was there a division?—There was, and a very strict scrutiny; it became a very serious business; the amendment however was lost by a considerable majority. The members of the committee opposed the amendment on the ground that it was impossible for that meeting to alter that fundamental principle of the Society—the Institution was formed upon that principle, and we conceived we could not part from it without a breach of trust.

Do you conceive that the regulation to which you have adverted, that compels a law being submitted to a second meeting before it is carried into effect, a sufficient guarantee for the future against any attempt of that kind?—I do, because I think the Society cannot be right, unless it has the concurrence of the well informed and candid part of the community, and I am sure when any similar attempt shall be made to carry a point by such means, it would be met on the other hand by such persons as I have described, who would come in and support what they conceived to be right.

Have you ever observed political feelings to manifest themselves in any degree at the meetings of the committee that govern the Society?—Never, in the slightest possible degree.

Are there frequently considerable discussions at the meetings of the general committee, as to the propriety of adopting certain measures?—Yes, certainly, every thing out of the mere common routine of the business is always notified to the members by a special summons; special meetings are always fully attended, and special matters are always fully discussed; members come prepared to canvass them.

Have those discussions ever led to any unpleasant difference of opinion between the members of the committee?—Never; we never had any material difference upon any subject, those discussions almost always end in unanimity.

Have you ever known any member of the committee derive any personal advantage from the circumstance of his being concerned in the management of the Institution, direct or indirect?—Never; nor do I conceive any such thing has ever occurred, or indeed that it could occur.

Have any of the officers of the Institution ever defrauded it?—That is a hard word for me to use with regard to a person employed by us; I fear however that one officer who was employed as storekeeper and salesman, did not act with integrity and fidelity.

What was his name?—Thomas Burnside.

What became of him?—We dismissed him on ascertaining a deficiency in the stock, and we proceeded against his sureties.

Did you succeed in your action?—No, we were defeated upon a point of law.

Is that the only instance in which you have had reason to suspect any of your officers?—Yes, with that exception, I believe they have all been most faithful in discharge of their duties.

Have you ever heard it imputed to the Society that there was an exportation to England of their books for the purposes of profit to some individual connected with the Society?—Yes, I saw it in print.

Can you state whether there is any and what foundation for that imputation?—There is not any foundation for it in truth, not the slightest.

Do you believe that any books of the Society have been exported?—Yes, by persons in trade, I believe they have been exported from time to time; but the particular instance adverted to was with regard to some books that had been printed as premium books, they were the first editions of the cheap works we had struck off upon a finer kind of paper, they were lying upon our shelves for years; we had new and improved editions of those books, and the copies in question were falling off and becoming not very saleable, and we thought as they were not selling, it was better for the Institution to dispose of them, which we did accordingly upon the best terms we could get for them; the individual to whom we sold gave us a considerable advance upon the highest price we had been offered by any other persons; I believe so much as ten or twelve per cent.

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Did you sell them for more than they cost you?—I think we did considerably.

Are we to understand distinctly, that the entire produce of that sale was brought to the credit of the Society?—Yes, to the uttermost farthing; it is quite monstrous to suppose that any imposition of the kind could escape the vigilance of the Commissioners of Imprest Accounts, the smallest fraction of a farthing could not escape them.

Is there any explanation you would wish to give of any point of your evidence on the last day you were examined?—Yes; on leaving this room the last day, I was considering some of the points I had been examined to, and I recollected a question and answer respecting clergymen being on our committee, I believe I answered rather more extensively than I ought to have answered, as to no clergyman being on our committee; I spoke with reference to the present time chiefly, and it escaped my recollection that at one time there had been a clergyman on our committee, that gentleman was a doctor of medicine, and was one of the original founders, at the close of 1811 or beginning of 1812, and being an active man, was elected one of the committee in the first instance; however he published a pamphlet that was of a political nature, and rather calculated to excite angry feelings in the minds of a certain portion of our fellow subjects, and though he was a very able and valuable man, we thought it better he should no longer continue to be a member of our committee, and he was not re-elected the next year; that was the only instance of a clerical man being ever upon our committee.

Appendix, N° 202.

Further Examination of *Joseph Devonsher Jackson*, Esquire, on Oath;
Saturday, 22d January 1825.

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UPON my former examination, in answer to a question put to me, I said that I apprehended there had been no application made to us, as a Society, upon the part of the London Hibernian Society or the Association for discountenancing Vice for any assistance; that our communications had been with individual schools and not with societies. Being anxious to be quite precise upon every point upon which I have given evidence, I caused search to be made among our papers, and I find that in the year 1820, on the 12th of January, his Grace the Archbishop of Tuam addressed a letter to us, stating, “As Vice President of the London Hibernian Society, I beg of you to lay before the committee of the Society for promoting the Education of the Poor my application for aid for the maintenance and the extension of our schools in any way which may appear to the committee most fit; we are in very great want of slates, &c. which our funds are unequal to provide; I think our schools come under the regulations of the Society for promoting the Education of the Poor, and if so I should hope we shall be liberally considered. I have the honour to be, Sir, your obedient humble servant, “Power Tuam,” dated at the palace, Tuam, addressed to me, as secretary. I, of course, laid that letter before the committee, and the committee holding it quite necessary that they should distinctly understand the constitution, principles and regulations of that Society, in order to enable them to judge whether they could consistently comply with the application from this very respectable quarter, I was directed to address a letter to the following effect to his Grace, dated Kildare-place, 27th January 1820:—“My Lord, “I have had the honour of receiving your letter of the 12th instant, containing an application to the Society for promoting the Education of the Poor of Ireland for aid to the schools of the Hibernian Society, and I am directed by the committee to inform your Grace that they have hitherto delayed answering your letter, in the hope of being able to procure copies of the different reports and documents that have been published by the Hibernian Society since its formation, as the committee are desirous of having such documents before them previous to coming to a final determination upon the subject of your Grace’s letter; having failed to procure those papers in Dublin, your Grace would confer a favour on the committee by procuring those documents for them, and I am directed to assure your Lordship, that the committee feel extremely anxious to comply, as far as the regulations of the Society will permit, with any application that may be made by your Grace. I have the honour to be, &c. J. D. Jackson, Secretary;” addressed to “His Grace the Archbishop of Tuam, Palace.” His Grace replied to that by a letter, dated 29th January 1820, to the following effect:—“Palace of Tuam. Sir, I feel much obliged by the very kind expressions conveyed to me by you and the committee for promoting the Education of the Poor of Ireland, and shall immediately give directions that copies of the different reports and documents which have been published by the London Hibernian Society since its foundation, shall be sent to you. I have the honour to be, Sir, your faithful servant, Power Tuam. To J. D. Jackson, Esq.” Some time elapsed, and on the 7th February 1820, his Grace wrote me another letter to the following effect:—“Sir, The agent to the London Hibernian Society has sent to London for a complete set of the Society’s reports; in the mean time I beg that the inclosed original address may be laid before the Society for promoting the Education of the Poor, together with a copy of the regulations of the schools and the report of Mr. Stevens. I have those several documents here, which we have preserved since that time. Our schools are in great need of desks, forms, slates and pencils; could we obtain relief from the Society for promoting the Education of the Poor for some of the former for our principal schools, and ten thousand slates, and a due proportion of pencils, the service to our pauper population “would

" would be incalculable. I shall beg of you to lay this letter, as well as its inclosures, before the committee for promoting the Education of the Poor; and I have the honour to be, Sir, &c. Power Tuam." It is right to apprise the Commissioners, that we never did receive from his Grace, from that time to this, the copies of the reports we required, nor any further information respecting the Society than what was contained in those documents, and that being the case, of course we never did make any grant to the Society, of which his Grace was one of the chief officers (vice president); we should of course have been happy, if having ascertained that their principles coincided with ours, to have assisted in a case that appeared one of great urgency, and especially we should have been happy to have had such a respectable person as his Grace to confide in, but we did not feel ourselves at liberty to make a grant to that Society without first ascertaining that its principles and acts from its beginning had been such as were consistent with those upon which our Society was established.

Did the documents that were then furnished to you create an impression that there might be an objection to granting aid to the Society?—No, not the documents furnished to us; but we had been given to understand, that there was matter to be found in the reports which it was essential we should see, in order to form our opinion as to the Society; hence it was that we abstained from giving aid to the Society, and we never have had any further communication with the societies alluded to in the question than I have stated. I suppose the Society in London did not choose to furnish the documents to us; however one thing is certain, that we never got them. I thought it my duty in point of correctness, having discovered these documents, to bring them forward and state them to the Commissioners.

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Appendix, N° 203.

Examination of *Samuel Bewley*, Esq. on his solemn Affirmation;
Friday, 3d December 1824.

ARE you a member of the Society for the Education of the Poor of Ireland?—I am.

Were you a member of that Society before they received any aid from Parliament?—I have been a member from its first establishment; I was one of the original movers in it.

Did it then bear the same designation it does now?—I think there was never any variation in its title.

When was that Society originally formed?—The 2d December 1811.

Of what number of members did the Society consist at its first establishment?—I believe the Society consisted of every person that subscribed, and to the best of my recollection a guinea per annum or a donation of ten guineas constituted a member, but the exact number I cannot charge my memory with.

State, as nearly as you can, how long the Society existed before you received any aid from Parliament?—The first parliamentary grant was in the session of 1814–15.

What was the object of the Society upon its first institution?—The object was to promote the education of the poor of Ireland.

Was its object to promote the education of the poor without religious distinctions?—Decidedly.

Was it formed upon the idea that no society in existence in Ireland had succeeded in effecting that object?—I am not aware of any society having been formed for that object; previously there were local associations possibly for particular districts or particular schools.

Did it appear to you that there existed at that period any society that had succeeded in affording extensive education to the lower classes of all religious denominations?—I am not aware of any society undertaking it.

Did the Society petition Parliament for aid?—Certainly, in the session of 1814–15, but not before.

Will you describe, as accurately as you can, the conditions upon which they obtained it?—I do not know that I can speak upon the subject in any other words than the grant of the House of Commons, and that was without limitation, to aid the objects of the Society, as stated in the petition, which was, that the schools should be open for all, upon the basis of a general Scripture education and proper instruction, and inculcating good order and habits of cleanliness and decency; I believe the grant was completely unshackled with any conditions, only it was given in conformity to the principles I have stated.

Which principle was fully developed in the petition to Parliament?—Yes.

Was the grant given at once by a vote of the House upon the petition, or was the petition referred to a committee?—I believe it was a grant of the House at once, by the recommendation of the government, without any reference to a committee; this I speak from general recollection, not from any document.

As well as you recollect, was it specified in the petition that your object was to give a scriptural education?—I have no doubt of it.

Was it an established rule, from the first, that the Scriptures should be read?—It was; that was the foundation of it, that we should not interfere with the religious tenets of any, but that the schools should not be devoid of religious instruction, and it was believed that the only religious instruction that could be given, without interfering with the views of some or other of the different denominations existing in Ireland, was reading the Scriptures without any comment or observation.

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Was it a rule from the first commencement of the Society, that no catechism should be taught in the schools?—It was.

Was it a rule from the first that persons of all religious denominations should be admissible as masters, directors, superintendents and scholars?—It was.

Have those rules been acted upon from the first establishment of the Society until the present time?—They have; they were never varied; those three fundamental principles of the Society have been strictly adhered to ever since its establishment.

Do you mean by that, that the Society has never consented to a breach of the rules, and has endeavoured to correct whatever breaches might arise?—Yes; I speak of the Society itself; if schools should be found in deviation, they would be brought to conform, or refused further aid.

Have any of those rules, though not abandoned, been recently, on any occasion, modified or relaxed?—There has never been any attempt at it in any way.

Has the Society ever been content with permitting the reading of extracts from the Scriptures instead of the New Testament entire?—Never as a substitute for it,—as an auxiliary, they have no objection to it.

Has not the Society experienced much greater resistance from persons of the Roman Catholic religion of late years than it did in the early part of its existence?—That there has been opposition I admit, but not, I believe, to lessen the number of schools under the care of the Society, wherein all classes are admitted; there has been opposition from individuals, but still there are many other individuals of the Roman Catholic religion cordially co-operating.

Has there not lately been considerable exertion on the part of the Roman Catholic priesthood, to take the Roman Catholic children from the schools?—I rather think there has in some few instances, but I am not aware that there have been many schools discontinued.

Did those attempts at preventing the Roman Catholics attending your schools commence shortly after their establishment?—I rather think, for many years before the establishment of the Society, there were individuals of that persuasion that had objections, more perhaps in number than any other denomination; there were objections, some upon one ground and some upon another, to the schools, but those objections, I do hope and do trust, have to a considerable extent subsided; still there are individuals who object.

Was there any school conducted upon these principles previous to the existence of the Kildare-place Society?—There was.

Is that school still in existence?—Yes, it is the school in School-street in this city.

Has it continued in operation from its first commencement to the present time?—It has continued in operation for a period long before the formation of the Education Society upon these principles; it was originally founded by the curate of the parish in which it was situated, Richard Powell; it was founded in the year 1786; at that period, although open for all denominations of children, there were some distinctions, but in the course of a few years there were several members of the society I belonged to became active managers of that school, and gradually all those peculiar attentions to one denomination over another were done away, and it was established decidedly and distinctly upon those three principles I have mentioned, and it has been from that period, which I think is thirty-five years, so continued, without any variation, and with great satisfaction and success; here is an extract from the report of that school in the year 1813, in which it is stated: “ But above all, the committee are desirous of calling the attention of the public to the advantageous results from the conduct steadily observed, for a very considerable number of years, respecting moral and religious instruction. It may be understood, from what has been already stated, that no distinction is made on account of religious opinion in managers, instructors or scholars, and from this harmonizing system the committee have, with great satisfaction, observed the most advantageous consequences; scholars of different religious opinions harmoniously studying together, and teachers, some of whose religious sentiments might appear much opposed to each other, cordially labouring together for the good of the rising generation. It may be asked, what particular conduct has been pursued; the answer is—avoiding carefully giving offence to any steady conduct; to discourage bad and to encourage good morals; the reading of the Scriptures, not only in the schools, but leaving them in the hands of the scholars qualified to make use of them out of school hours, and thus laying the foundation of religious instruction from that book which all denominations of christians admit their respective tenets to be tried by, and leaving to the parents or friends any particular or sectarian instruction they may think necessary.” I think it is of some importance to bring forward in the present instance, that that plan has been steadily followed, to my knowledge, I think, thirty-five years, and the report I have read, I think, corroborates this opinion, which is for the year 1813.

Are you aware that many of the schools under the management of the Society for the Education of the Poor are also in connection with other societies?—I believe there are several, but the proportion I am not aware of; there must be several.

Do you not believe that the rules of some of those societies are incompatible with the strict interpretation of the rules of your Society?—I am not aware what the rules of those societies are—some are represented to be so; but it seemed to be our object to embrace all schools that would admit our principles, believing our principles to be those that would be most advantageous for the community in Ireland, and therefore we rather wished to draw all schools into our principles than to cast them off because they received aid from other societies.

Do you know the rules of the Association for discountenancing Vice?—I am aware of them

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them upon general grounds, and I am aware that there is a distinction in those rules, that if they give aid of a certain description, the master must be a Protestant; but if they find a master a Protestant in the school, they may aid that school; this, I apprehend, to be the distinction; now it has so happened, that some of the schools connected with us have received aid from that Association; the master happening to be a Protestant, though if the master was changed it would not receive aid from it.

Is it not a rule of the Association that the children shall be taught the catechism in the school by the school master?—I am not aware of their rules sufficiently, but it may be so.

If among the rules of the Association, one was found which made it necessary for the children to be taught the church catechism in the school, should you think that rule incompatible with the rules of your Society?—Most certainly, if the manager of the school acted upon what is stated to be the principle of that society, the school could not receive aid from us, and would get none; whether that society really acts upon those rules, or the managers of the schools make false representations to either of the societies, I cannot tell; but it must be one or the other.

Do you think it desirable that the schools of two societies should be in connection, in which the rules of one or the other must be relaxed in the school?—I do not think it would be expedient.

Entertaining that opinion, if an application was made for assistance from the Kildare-place Society, to a school that was known to be in connection with the Association for discountenancing Vice, what course should you think it desirable to follow?—The course pursued would be, if they answered our queries correctly, and they were found to be conformable to our rules, that they faithfully adhered to those principles, we would not inquire as to the cause of the deviations from the rules of the other society, that would involve us in judging of other people's business, whether they have acted correctly or whether the rules were relaxed; some of us may think that those rules are not acted up to by that society.

Should you consider that your inspectors would have the same authority in a school that received aid from two societies, as they would in one which relied solely upon the support derived from you?—I think they might; I do not consider that the inspector has any other object but inquiry and recommendation, if beyond that it becomes necessary, the proceedings should be by an order from the committee.

Are you aware that in one school which is connected both with the Association and with the Kildare-place Society, that it is the practice on one day in the week to break up the school as early as twelve o'clock, either to retain or call back the Protestant children, and to instruct them during the remainder of the morning, in the church of England catechism?—I cannot say I am aware of such a case.—[Here the witness observed, that he was unable to speak particularly to subjects of this nature, not being a regular attendant of the correspondence sub-committee, but that there are other members of that sub-committee, who will be competent to give the information required.]—I think the separation of any denomination of the scholars from the rest in the school, would be unadvisable and inconsistent; but the school-house might be used at any other hour for the instruction in catechism, by any of the denominations of Christians that would be attending there; that would not be considered as a deviation, we do not look at the school-house, which in some instances has been applied to other purposes, probably for a chapel; but the school is understood to be held in such and such hours; and if during those hours the regulations of the Society are faithfully adhered to, we do not think we are called upon to inquire what is done in the school-house at any other hour; sometimes it may be a meeting-house and sometimes a chapel.

Do you entertain any doubt that the practice of teaching the catechism of the church of England, under such a regulation as you have described, would create objections on the part of Roman Catholics?—I think it is probable they would have absented; and if we could have school-houses totally separated from all other uses, it would be more desirable; but as we do not give school-houses in all instances to the full extent they are requisite, some of them are held in places appropriated to religious worship at other times. We would be fearful of going beyond declaring the school-hours, without regard to the school-house, lest we should go into those questions that would be foreign from our purpose.

If a schoolmaster, being a Roman Catholic, was desirous of teaching the catechism of his church to children of the Roman Catholic persuasion, at a certain hour, during which the school was not generally assembled, would it be held to be such a deviation from the rules of the Kildare-place Society as to induce them to withhold the payment to the master?—By no means; it would be precisely the same whether the master was a Roman Catholic or Protestant.

Has any instance come to your knowledge?—I could not give an instance; but my impression is, that the number of instances is far greater amongst Roman Catholics than among the Protestants.

Would it be inconsistent with the rules of the Society, that on successive days, after the dismissal of the school, the children of the different persuasions should be taught the catechism by any body competent to do it?—The Society do not interfere as to what use is made of the school-house after the school-hours.

Are you aware that many of the schools are in connection with the London Hibernian Society?—I believe a considerable number.

Do you think that that is advantageous or otherwise?—I think it would be preferable that schools, receiving aid from us, should not receive it from others; but the avowed

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principles of that Society are declared to be the same as the principles we have adopted; and therefore, as we have not hitherto been prepared to come to a resolution of giving salaries to the masters, it is an inducement to schools to receive aid from that Society, because they give salaries to the masters. If we gave salaries, we could at once then say, we will give you the required aid; but if we give this aid, you must not be receiving aid from other societies.

Is it not thought by persons of the Roman Catholic persuasion, that the practice of the Hibernian Schools interferes in a greater degree with their religious opinions, than the rules of the Kildare-place Society?—I rather think it is; the practice of the agents of that society seems to have created greater opposition than ours. The rules and regulations of the society are declared to be similar to ours; but the practice of some of the agents, whether known or unknown to the society, it is not for me to say, has been understood to be different.

Is it not a regulation of the Kildare-place Society, that the Testament should not be read generally as a class book, but that it should be used only by the higher class of readers?—Yes, it is the recommendation of the Kildare-street Society that it should be read only by those who have attained a suitable proficiency.

Is it not their wish, that the Testament should be kept apart from, and not be tossed and tumbled about with the rest of the books?—I believe it is a point they have not given any general opinion upon; but many of the Society would prefer the children having the Testaments in their own hands to take them home with them, if the regulation of the schools would allow of it; and that was the principle in School-street school. But the Society have never interfered with that point; they do not wish to interfere with the regulations of individual schools more than sufficient to bring them within the principles of the Society; all the rest is regulation for the managers of the different schools.

Is it not a necessary condition with the Hibernian schools, that the children should take the Testament home with them?—I am not aware; I believe they require them to commit a portion of the Scriptures to memory; but whether that is done in school hours or at home, I have no knowledge.

Do you know that the rules of the Hibernian Society force the children to read the Scriptures entirely to the exclusion of other books?—I am not aware that it is; the schools that have been in connection with both societies, I believe have, generally speaking, the particular books that are recommended by the Education Society, as well as the Scriptures;—that would not be approved by our Society. But if such was the regulation, it would not exclude the schools from receiving aid; the practice of the Society would be, to endeavour to draw them into a better regulation.

Are you acquainted with the spelling book used in the London Hibernian Schools?—I am not; I was not aware that they had any particular spelling book.

Are the schoolmasters permitted to give any explanation whatever of the meaning of the Scriptures?—Not unless it was as to the grammatical construction of a sentence; and even that, I believe, many of the Society consider would be better avoided, because it might lead to abuse.

Is there any distinct rule upon the subject, that the masters know how to follow?—I believe the general rule is, that there is to be no comment upon the Scriptures; that is understood by all.

Is it so understood by masters, as to prevent them giving any grammatical explanation of the meaning of the words?—I cannot answer that all the masters would understand it so; but I believe it would be the wish of the Society there should be no instruction given, even as to the grammatical construction of a sentence; because it would be liable, as I said, to misconception and abuse; and for that they did endeavour to provide, or have it in contemplation to provide a remedy, by giving the comment on the grammatical construction of a sentence from another book, but they have not got it yet perfected; but it has been in contemplation a long time to remove the apprehended necessity of giving a grammatical construction upon the language of the Scriptures; it is the intention to have a question book corresponding with them, in addition to the Dublin spelling book, to render any question upon the Scriptures unnecessary.

Would you conceive it fair, that a teacher should ask a child the meaning of the word "hypocrite," in reading the Scriptures?—I think I would not; I would wish it not to be done in reading the Scriptures, because it might lead to something else.

Might he ask the meaning of the word "wilderness?"—He might; but I would prefer him not doing it at all, but ask the meaning from any other book.

The question is, whether you think the committee would consider it a deviation from their rules, if they found that a schoolmaster had asked a boy the meaning of the word "wilderness?"—No, I do not; but I should wish, as one, to discourage it. I do not consider it departing from the spirit of the rule, but I should discourage it, because I think it might lead to a suspicion of attempting to give a comment of another nature, or of allowing opinions of another nature to be given; I should advise the master to ask such question from another book.

Is this rule established to prevent all interference with religious opinions, or do you think it a desirable rule in itself?—It is because of the various religious denominations; that it would be an interference, really, or suspected to be so with religious opinions.

If the inhabitants of this country were all of one religious denomination, should you think the children would be better instructed in the meaning of the Scriptures, by admitting of comment and explanation, than in abstaining from it?—Decidedly so.

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If there were no Roman Catholics in this country, and its inhabitants consisted of Protestants of different denominations, should you think it necessary to abstain from all observation or explanation of the Scriptures?—I believe I may say nearly the same, probably not quite. All the Protestants, I am apprehensive, would not agree in their comments.

Have you made it your duty to pay attention to the accounts of the Society?—I have; at the commencement they were principally under my management and superintendence; latterly some others of the committee have, to a considerable degree, taken it off my hands.

Do you know what is the annual amount of the subscriptions received by the Society, or nearly?—The last year's subscriptions and donations were about 350*l*.

Is that the total amount of money subscribed in aid of the schools under the management and direction of the Society for the Education of the Poor?—No; the subscriptions for local schools do not come into our accounts, though they aid those schools; and it is rather the wish of the Society to induce the subscriptions in the country to be devoted to the local schools than to come into the general fund; the object of subscriptions to the general fund is rather to qualify as members of the Society, for the purpose of voting and attending meetings.

Do you know what is the total amount of subscriptions for the local schools in the country?—I do not know that it would be an unfair calculation to take the aggregate of the subscriptions to be fully equal to the grants from the Society for building, &c.; they amounted last year to 6,526*l*. 14*s*. 4*d*. and there were gratuities to teachers, 3,300*l*.

Do you mean that the local subscriptions are equal to the sums given by the Society towards building, and the sums paid to the schoolmasters, or only one?—I should think we might take it to include them both.

Into whose hands is the money granted by Parliament paid?—It is transferred, by order from the treasury, to the credit and account of the Society, in the Bank of Ireland.

By whom is it drawn from that account?—By the committee; the drafts are signed in committee by three members.

In what way are the payments made; are they made in drafts, or are they made in money?—For the large sums there are generally particular drafts. All drafts, whether large or small, are given into the registrar's hands, and he gives the drafts for the large sums to those they were designed for; and, where there are a number of small items, particularly grants to schools, they are put in one draft, and he gets the particular notes for them that match with the grants to be sent into the country.

Is there at any period of the year a larger balance in the hands of the registrar than that which appears to be in his hands at the close of last year?—At no period of the year is there any considerable balance in his hands; there is nothing allowed to be in the registrar's hands but what appears to be wanting. The mode in practice is, a list is returned by the registrar of what is wanted for current expenses, and those sums are totted up, and the registrar gets one draft for them, as well as drafts for particular payments, as I have before stated; and in the monthly accounts those receipts are produced.

Referring to the account of the year 1822, I see the largest charge was for paper; was that paper for the books to be printed upon?—That is for printing paper for printing books upon, but the greater part of that sum is repaid by the sale of the books.

Is there more money expended in the book department than the school department?—Not now.

What proportion of the expense of printing and publishing the books is repaid by the purchasers?—Any thing that is paid for school requisites is repaid; there are no school requisites sold at a loss; it is in the cheap book department the loss is principally. What is sold wholesale, the loss is at present about 50 per cent; those that are sold in the bound form, there is very little loss upon.

How does that distinction arise?—The object was, in those cheap books, to supplant that pernicious kind of books found to be in circulation in Ireland; and it was considered the better way to do this was to induce the wholesale buyers, who were the fountain that supplied the bad books, to change their mode of work, and buy from us, allowing them adequate profits to sell them at the same price that we did, and the same price the pernicious books were sold at.

What course did you take in order to carry that object into effect?—We sold the books in quires, at a very low price, to induce the dealers to co-operate with us, instead of being our opponents; and in order to do that we sold the bound books so as to allow them an adequate profit.

Was it your object to afford them a greater profit in dealing with you, than they had derived from their past modes of dealing?—To give them, if any thing, beyond their former profits, to compensate them for any inconvenience there would be in throwing them out of their former trades.

Had you any means of ascertaining what their former profits had been?—I do not know that we had any thing more than a general idea; we had no evidence.

Have the Society succeeded in putting that class of books out of the market?—To a very considerable extent. The result of the latest enquiries we have made on that point was, that to the southward we found no instance of those pernicious books being reprinted; that those on sale were remains of old editions that were printed, probably, before we began; at Belfast they have continued to print some of them of a very bad kind; in Dublin I believe there are none printed.

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Was not Dublin a great source from whence the country was supplied?—It certainly was.

Have you any means of knowing whether the individuals who used to carry on the trade in Dublin, have since desisted from it?—I think the principal was Jones, in Thames-street; he has, I understand, ceased business.

Did not he deal with you?—No, he never dealt with us. He has, I believe, given up business entirely; the trade got into new channels.

Are those books sold wholesale to any person who applies, or only to particular individuals?—To any one who applies; the salesman has no right to refuse selling to any one who applies. There was a person who happened to demand a larger quantity than was supposed to be for home consumption, and it produced an explanation between him and me, and he said he had the money in his pocket, and would not be catechised; but upon stating what the object was, he desisted from buying, and relinquished the exportation of them.

Have you reason to believe that any were exported to England in considerable quantities, or abroad?—It appeared, probably two or three years ago, that considerable quantities were sent; I do not think there are any large quantities now sending. To counteract that temptation, the price was advanced in quires 50 per cent. We had sold them for 4*l.* a thousand, and raised the price to 6*l.*; that is just about one-half of the price they stand us in.

What course do you pursue when it is known to you that the persons desirous of purchasing the bound books are about to take them to England?—We do not interfere with them; the bound books pay nearly the cost; at the dozen price they pay full price.

Have you ever known applications made for the purchase of bound books, in order to take them to England, and to what extent?—They must be principally, if not wholly, for private use, or for the circulation of particular schools; but in this way it must be to a very inconsiderable extent.

Would the Society sustain any loss by any such transaction?—The books bought in a bound form, bound in sheep, at the dozen price, fully pays the cost, which is, I believe, the mode in which they have been generally sent out; I am not aware there is any exportation to such an amount as would at all justify the risk of losing the object we have of turning out the pernicious books; I am not aware of any thing to an alarming extent; that there will be some sent I have no doubt, for there is not such a selection to be had in England; there is no such selection I believe in any part of the world as we have for the use of children and young people.

Who are your principal customers for the bound books?—I rather think the greatest quantity of bound books go at present in grants to schools.

Are many of them purchased by persons who sell them again?—I do not think there are any purchased in the bound form, to any material extent, by those who sell again; they choose their own binding; they choose to bind as they like.

Are the books you print distributed widely over the country?—I believe they are very general over all parts of Ireland.

Are they to be found in the small bookseller's shops in the country towns?—I believe they are in many places; probably not in all,

Do you know whether the hawkers and pedlars carry them for sale about the country?—They do, no doubt, to a certain extent; vast quantities have been sold in Dublin by boys carrying them about the streets, three for ten-pence, and four for ten-pence.

Do not the country hawkers and pedlars become purchasers to a considerable extent?—I believe they do not; I think they buy them from people who buy them in quires; the great bulk not sold in quires are disposed of in grants.

In what way are the payments made to schoolmasters in the country?—It is remitted by the registrar sending half notes, on the receipt of which being acknowledged the second half is sent down by the registrar.

Is the registrar the person who always makes payments on account of the Society?—Always.

In what way are the registrars accounts examined and checked?—They are examined monthly; he has credit for the regular bills and vouchers that he has produced, which must be previously ordered and sanctioned before he pays.

By whom is the order made previously to his receiving his sanction?—The mode is, that there is an order book laid before the general committee monthly, for all wants, which being sanctioned by the general committee, the articles mentioned therein are to be provided by the proper persons; besides which, there are grants recommended by the correspondence committee to schools and salaries; and in addition, there is considerable expenditure in the book department, and all accounts in that department are certified by the book committee, and when certified by them to the general committee, orders are made by the general committee for their payment.

Is the whole detail of the accounts examined by the account committee before they are transmitted to the commissioners of imprest accounts?—They are all accurately examined before the registrar gets credit for them monthly, and then the aggregate of those monthly accounts forms the aggregate of the payments for the year; and then the accounts that are made out in the form required by these commissioners must agree with that total, so that it is impossible for a single farthing error to be in it; the amount must agree under the form by which it is checked.

Have any sums ever been disallowed to the Society by the commissioners of imprest accounts?—Nothing, except some very small fractions; I rather think a few halfpence;
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I only speak from recollection; but there has been no disallowance upon principle; there were some errors in calculation.

To what amount might those errors amount?—I doubt if the whole was 20 s.; all subscriptions, and all receipts of money, are lodged by the proper officers at John David Latouche & Co. (the treasurers); we have sometimes had to get advances from them, and sometimes they have money in hand; it is afterwards drawn out from them and lodged in the Bank of Ireland; we never pay by draft on John David Latouche & Co. always by draft on the Bank of Ireland; when there is an accumulation by lodgements, on account of sales and subscriptions as I have mentioned, sums are drawn from them and lodged in the Bank of Ireland.

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Further Examination of Samuel Bewley, Esq.; Monday, 24th January 1825.

ON the former day, when you were examined, you stated that the sums disallowed to the Society for promoting the Education of the Poor of Ireland, by the commissioners of accounts, were very trifling, but you were not able to ascertain the precise amount; have you since ascertained it?—Yes; I directed one of the clerks to make me out an account of all disallowances, which I have here, and the manner in which they were accounted for; there appears to have been in the account ending the 5th of January 1817, a disallowance of sixpence, overpaid, being an error in calculation, to Williams the builder; and 20s. overpaid, likewise an error in calculation in the attorney's bill, Emanuel Orpen; those sums were refunded by the parties prior to the annual meeting of the Society, in 1818, and therefore not noticed in the account then presented, which is annexed to the Sixth Report.

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State the next sum that was disallowed to the Society?—The next sum is 1 s. 1 $\frac{1}{2}$ d. in the account for the year ending the 5th of January 1818, an error in calculation likewise, to Williams the builder; and in the account for the following year, there was one shilling overpaid to Booth the book-binder; and in the account for the year ending 5th of January 1820, 3 l. 2 s. 4 d. which appeared to have been paid to Draper the stationer, for the same articles at the conclusion of one account and at the commencement of another.

Were those errors rectified?—Those three sums of disallowances were repaid, and the Society have been debited therewith, in the account annexed to the Ninth Annual Report.

State any sums that may have been disallowed to the Society in the years account next subsequent to the last mentioned?—I do not find that there have been any disallowances since.

Is it your evidence that there have been no disallowances for the years ending 5th January 1821, 1822, 1823 and 1824?—Yes; that is my belief, grounded on the report of the clerk whom I directed to examine the accounts, and I have no recollection of any.

Is he a clerk in whom you place confidence?—Yes; he is the second in the office.

Have you ever attended before the Commissioners upon passing the accounts?—Yes.

Can you recollect in what years you have so attended?—I cannot, critically; I believe I attended all the early years.

Have you that degree of knowledge of the accounts of the Society, that if there had been any disallowances to the amount of a few pounds in the last few years, you must have known it?—Yes; it could not have been without my knowledge, from my having the general superintendence of the accounts, being one of the committee of accounts, and I usually signed and examined them.

Is there any member on the committee that gives them more attention than yourself?—James Martin Pike has for the two years preceding the last, passed the accounts, and he has rather taken that department off my shoulders; James Doyle appears to have passed the accounts for the year ending 5th January 1824.

When you have been before the commissioners of accounts, have they expressed any opinion to you, or in your hearing, as to the manner in which the accounts of the Society were kept?—I do not recollect any opinion expressed by them, verbally; they give a certificate upon the roll returned, to the effect that the accounts are just and true, or "this account is correctly stated and vouched."

Are you enabled to state to the Commissioners, at what expense to the Society you conduct the book department; or in other words, how much the Society has lost upon that branch of its business which relates to the dispersing of cheap books and school requisites through Ireland?—From the questions put to me relative to the mode of conducting that department of the Society's business, when I was last examined, I caused an investigation from the books of the Society to be made by the proper officer, and which I have now before me, by which it appears that the total loss for seven years on the sale of cheap books, was 4,537 l. 10 s. 7 $\frac{1}{2}$ d. and there is no loss on the sale of school requisites.

Do you mean that that was the average loss upon each of those years, or the total aggregate loss during the seven years?—The total aggregate loss.

How much was the average loss in each year?—£.648. 4 s. 4 $\frac{1}{2}$ d.

The Commissioners have collected from the last report, not yet printed, but which was made a few days ago, at the public reading of which some of the Commissioners were present, that the amount of cheap books distributed in the last year, was about 170,000?—I believe it was.

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Do you yourself consider, that that was a sufficient quantity to send into Ireland, considering the number and extent of the schools that are to be supplied generally, throughout the country?—I think it was not so much as I apprehend the wants of Ireland might require, but it appears to be as far as we have been able to effect by the sales, wholesale and retail, and dealers, by distribution of the books gratuitously, for lending libraries attached to schools under the patronage of the Society, and also to lending libraries attached to schools not under the regulations of the Society, as well as to lending libraries not attached to any school; but there are some districts of Ireland that I believe we have not obtained as complete possession of the market in point of sale, as would be desirable.

Could you form any sort of general estimate in your mind of what number of books you would think it desirable should belong to any particular school at any given period, we will say to a school of the average extent of those connected with the Society?—We have a regular scale, according to the number of children reported, to give either one or two sets, according to the number of scholars; if the number of scholars exceeds one hundred, the number of books is frequently increased to four sets. I think four sets would be about two hundred and fifty books; that is the largest number we give to any one school, except where there are males and females, and in such cases there may be the like number to each.

Should you think a supply of 100 books more or less than a fair average to all the schools that you find throughout the country?—I should think it rather under the average given.

Should you consider that a yearly supply, that it would be necessary to renew it every year, or that the supply being once made would last for two or what number of years?—Not every year, it ought to last about two or three years, but that is a mere opinion.

Are you aware what may be about the total number of schools of all descriptions in Ireland?—I am not.

Informing you that it has been found some what to exceed 10,000, do you not think upon the plain principles of calculation, that your present issue of cheap books is altogether inadequate to supply schools to that extent?—Certainly, the number in that case would appear to be deficient.

Do you not think it would be desirable that the Society should submit to rather a greater loss upon this branch of their business, in order to take more complete possession of the book market?—I do not draw that conclusion, because the Society give gratuitously to all schools conducted upon its principles, and not only to those schools, but to any association that may be formed, whether attached to schools or not, provided there is security given that the books shall be fairly lent and taken care of for that purpose.

Do you find that schools connected with other Societies do, in point of fact, very frequently apply to you for such grants?—Yes, repeatedly.

Have you ever known any charter schools make such an application to you?—No, I am not aware of any such.

To what do you attribute that remarkable omission?—I cannot tell, except that they possess funds and can purchase them if they like them. I do not know that they have them.

Do you know whether they have purchased any?—I have no knowledge of any being purchased by the Society who have the care of those schools.

Would you, according to the practice of the Kildare-place Society, give a present of a lending library to any charter school that applied for it?—I should think, according to the practice of the Society, we must give them if applied for.

Have you been applied to for lending libraries on behalf of many schools connected with the Association for discountenancing Vice?—I am not able to answer that question; we have attached to us some schools belonging to that Society, and the probability is, that on application for a lending library, the applicant would not mention whether or not the school was under the patronage of that Society; the grants for lending libraries being completely unshackled, whether the library is attached to a school, to an hospital, or an individual anywhere, if the library is engaged to be preserved for the purpose of lending, the grant is made.

Have you any knowledge whether the schools belonging to the Hibernian Society, like or dislike one of your circulating libraries coming among them?—I have no knowledge of the point, but I cannot apprehend any dislike to it.

Have you ever heard that there are any individuals connected with the management of that Society, who dislike the various and miscellaneous information contained in the library books, and think it better that the children should not only have the Scriptures but the Scriptures only?—I have not heard of any denomination or association having an opinion disapproving of our cheap books, and they have obtained the decided approbation of almost every one whose sentiments I have heard expressed on them.

In order to maintain the great circulation of cheap books to which you allude, is not it necessary to have a great stock of them on hand at all times?—Yes.

Is your stock on hand greater than you consider fairly necessary to conduct with facility this branch of the business?—I do not consider it so.

Is it sufficiently large?—I think it is a fair average; we are at present printing some large editions which, when they come in, will enlarge the value of our stock, which will gradually be sinking till we enlarge it again; but I do not think that the value we have had for the last two or three years more than an average stock in the book department.

What do you conceive to be the present value of the saleable stock you have on hand, that

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that you conceive necessary to conduct the business?—The stock for the last year is not ascertained, but I apprehend it is something above the amount I have long held to be the value that would be essential, which is about 10,000 *l.* it may be nearly 12,000 *l.*

About what number of copies of cheap books may you have on hand at present, both in a bound and unbound state; the question does not seek for any extreme accuracy, but we wish for your own present impression on the subject?—I should think our stock would be about five hundred thousand.

What was the number of schools *bonâ fide* in existence, and in full operation on the 5th of January 1824, that were connected with the Society?—We took it in our Report at 1,000, and I have no doubt it has been made out accurately by the clerks.

What numbers were added in connection with the Society between the 5th of January 1824, and the 5th of January 1825?—About 490.

Are we to understand that there are at present in actual connection with the Society 1,490 existing schools?—I think you may.

The same Report of the Society states, that in those 1,490 schools, there are actually at the least 100,000 pupils, you will observe that will give an average of 67 to each of those schools, is it your present impression that 67 is really a fair average in attendance upon your schools, making all due allowances for the reductions that some of them have most certainly sustained?—I stated in my last examination, that not being a constant attender of the correspondence sub-committee, I was not able to give that exact information upon the business of that department that some other members would be, and this is referring to the same subjects; I have not the matter upon which that calculation was made before me. I do not attend that sub-committee except very occasionally.

Is it your general impression resulting from the constant attention you have given to the business of the Society, that generally speaking 67 would not be rather a high average for the attendance upon your schools?—I should be desirous of having the question put in that form, and a blank left for the answer, and I will refer to the documents necessary to enable me to answer it.

[The witness requested that a blank might be left for his answer, and stated that he would have an examination made and give in the result; he subsequently stated from the best inquiry he could make, that 67 was not too high an average.]

Is there a considerable pressure of applications upon you at present, for admission into the masters training school?—There is.

Are you able at present to admit all applicants?—There is a vacation at the close of the summer, and the number applying for admission then accumulates until it opens again, the opening has been about three months since, those that so accumulated have not been all admitted, yet in order to keep up the number the house was able to accommodate complete, as some did not come up punctually, others were written for and both coming up caused a redundance that we were unable to accommodate in the house, until vacancies were made for them by the discharge of some whose instruction was completed.

Is there any considerable pressure of applications for admission into the mistress's training school?—There is a considerable number on the list for admission, but I am not aware of a press of applications—the orders for admission that were made for the six or eight months that the school has been in contemplation of opening, have not all been able to be complied with as yet, and will not for some months to come.

Do you consider upon the whole you have at present sufficient accommodation for masters and mistresses, according to the degree of application that for the future you expect?—I am perfectly satisfied we have not.

Is it in your contemplation to increase either the one or the other or both?—It is in contemplation to increase the accommodation for both, and it is in progress for the masters.

According to your present means of accommodation, how many masters and mistresses do you consider yourselves able to send forth into society in the course of a twelvemonth?—About 240 masters and 150 mistresses.

To what extent should you think it desirable that those numbers should be increased?—The view I take of the increase is not to have a greater average in the course of a year, but that in no instance there should be a necessity for letting any young man be out of the premises for a single night, much less a young woman; at one time we might have twenty or thirty more than the average, and at another time there might be less.

Should you think it a desirable plan for the education of school masters to establish a seminary in which they should be kept and boarded for three, four or five years together with a view to their better instruction?—I should doubt the propriety of it.

What evil should you expect to follow from it?—I think the masters so trained, would not have the same effect and influence upon the population of the country where they would go to teach, as those whose habits and manners would be in unison with the habits and manners of the country.

Do you mean that they would be likely to forget those manners?—I mean that they might be made too great gentlemen, and not have the same agreeable influence as those with whom the population were acquainted, they would be looked upon as a different race of beings, as foreigners.

What would you think of a plan of taking children from the Foundling Hospital, or the Charter Schools, who had never seen any thing of the manners and habits of the world at all, and shutting them up for five or six years in a boarding institution, with the professed object of training them for masters, how do you think they would answer in the country when sent down to it?—I should be afraid of the experiment, having as far as my recollec-

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tion can serve me, the most satisfactory evidence of the expedience of a master that is trained for a school coming from the country, where he has a perfect knowledge of the circumstances and situation of the people.

Can you imagine human beings much more ignorant of the local circumstances of any particular district than the masters trained in the manner suggested in the last question?—Certainly not; but it is a knowledge of the circumstances of the peasantry of the country whose children he would have to educate, that I would think likely to be productive of beneficial results.

Have you had any opportunities of forming any opinion as to the practical effects upon society of the charter school system of instruction, and the sort of estimation in which persons are held who have been so educated, and the manner in which they turn out?—I may say I have not; I have had little intercourse or knowledge with, or how, the charter schools have been conducted, only on the broad public basis upon which they have been managed, or how the children have turned out, I have had very little intercourse with the working people, my avocations have not led me among them.

Have you always supplied the books on proper application to you, or have you been, from the state of your funds, at any time unable to give the requisite supply?—No, such application has ever been refused on the principle of want of funds; the lending library, except to the Society's schools, is rather a recent branch of the Society's operations.

Are you acquainted with the general principles that regulate the book trade in the city of Dublin?—I do not know that I have any thing more than a general idea.

Can you inform the Commissioners of the usual abatement in reference to the retail price that the publisher makes to a bookseller upon supplying him with his work; we will put the case for instance of Mrs. Hannah Moore's tracts, we will suppose a bookseller in Dublin desirous of purchasing such a quantity from Mrs. Hannah Moore's publisher, as would at the usual retail selling price produce 100*l.* how much will he according to the usual practices of the trade pay to the publisher?—I have understood that the usual allowance was 25 per cent off the retail price, this is to be in the bound form, I know nothing of the price in quires.

We are speaking of them in the bound form?—This is in the bound form, or half-bound.

We will suppose that one bookseller comes for instance and makes such a purchase from Mrs. Hannah Moore's publisher, and afterwards a customer comes into the shop of another bookseller, Mr. Milliken for instance, who happens not to be supplied with that work, and that Mr. Milliken sends for that book to Mr. Cumming, what do you conceive is the abatement that Mr. Cumming would make to Mr. Milliken, according to the usual course of the trade?—I have not evidence of it, but my belief is ten per cent, or twelve and a half.

Then if a purchaser went into Mr. Cumming's shop, Mr. Cumming would have a profit of twenty-five per cent; but if a purchaser goes into Mr. Milliken's shop Mr. Cumming has a profit of only 12½ per cent?—Yes, I understand so; upon the subject of the cheap books I would beg leave to read to the Commissioners an extract from a letter I have received from a member of the British and Foreign School Society, who is also a member of the Society of Friends, of the name of Robert Forster: "I do greatly admire those little publications, and almost envy the Irish poor the privilege of such valuable reading whilst our own population remain unsupplied; had I time I think I could, with a little assistance, form an association in London for this special purpose, your books are so generally admired."

Appendix, N° 205.

Examination of *Richard Benson Warren*, Esquire, on Oath;
Tuesday, 28th December 1824.

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YOU are one of the committee of the Kildare-place Society?—I am.

Have you been a member of that Society from its first institution?—Very nearly; it was formed on the 2d of December 1811. I lost my father just before that time, and that detained me in the country; but I came up in a few weeks, and have been a member ever since.

Do you attend the meetings of the committee regularly?—I do, as regularly as my professional avocations permit.

Were the rules of the Society already established when you became a member?—No, they were not; there was merely a short statement of the leading principles of the Society, published in about a dozen lines; nothing more.

Was it the object of the Society to provide a general system of education for Ireland?—Yes, that was the object in contemplation.

Was it intended that those rules should be so framed as to be equally acceptable to persons of all religious persuasions?—It was intended to have the rules so framed as to make them as little objectionable as possible, considering the peculiar circumstances of this country; but I do not believe that any of the founders contemplated the practicability of establishing a system which should prove altogether unobjectionable.

Have the rules ever been under consideration since they were first established, with a view to their alteration or revision?—No, never, so far as respects the leading principles of the Society; these principles were not thrown into the form of rules for some time, and there was a good deal of consideration bestowed upon them when they were to be reduced into form; but from that period there never was the least discussion upon the subject among the

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the members of the committee, nor even at that time was there any discussion as to the propriety of adhering to the rules, it was merely the mode of putting them forward to the public, in order to have them as clear as possible; that was the subject of consideration.

Were you a member of the Society when money was first granted in aid by Parliament?—Yes; I have been a member from about six weeks after the Society was formed.

Did you understand there was any specific condition annexed to that grant?—No; nothing further than what might be implied from our having set forth our principles very explicitly, and having obtained the grant upon the assurance which we gave that we would abide by them; but I am not aware of any kind of treaty upon the subject; or of any engagement further than what we may be presumed to have given, when we stated that the Society was formed upon certain principles; and that we had adhered to them, and were firmly determined to continue to adhere to them.

Are you aware of any report of a committee of the House of Commons, upon the first application for assistance?—I never heard of any.

Have you any reason to think, that if the Society saw ground to recommend that the condition of reading the Scriptures should not be in all cases enforced, that they would feel themselves guilty of a breach of the conditions upon which they had accepted the grant?—I am quite sure they would; I do not think there are three members on our committee who would continue to act, if the rule as to the reading the Scriptures were to be abandoned or relaxed. If the Institution had been supported exclusively by parliamentary grants, the committee might not perhaps think that they were violating any engagement if they were to depart from this rule, with the sanction of Parliament; but the Society has received donations, subscriptions and bequests, from individuals; and although such contributions are inconsiderable in amount when compared with the parliamentary grants, yet they are very considerable, with reference to the individuals from whom they have been received; and the committee having accepted those contributions, upon the pledge which they had given to the public of adhering to the fundamental principle of the Society; they would feel that they had forfeited their pledge if they did not insist upon the Scriptures being read in all their schools.

Are the persons to whom you consider the Society pledged, those who have subscribed for schools in the country, or the general subscribers?—The general subscribers and donors to the Society.

Do you mean to include both, or only those that subscribe to the general principles of the Society?—Only the latter, because from the others we have taken no money; we have given them aid, but have got nothing from them, and are not pledged to them.

In cases where you have given aid to individuals for building a school, and where you contribute in part to the salary, and to the support of the master, do you conceive that the regulation of the school is still in the hands of the individuals you have assisted, or in the hands of the Society?—We never contribute to the salaries of masters; but where we make a grant to a school, we still consider it entirely under the controul of the local managers, provided they adhere to the fundamental principles of the Society. We are desirous to interfere as little as possible with the details of the management, as we conceive individuals will carry forward schools much better and with more zeal by being permitted to have them under their own controul, and to carry into execution whatever plans of improvement their own experience or intelligence may suggest; for this reason we are unwilling to interfere (even when solicited) in minor matters.

If any modification whatever of the rules upon which the Kildare-place Society now acts was to be made, do you think that it could only be admitted into the schools in the country with the consent of the individuals who have received the assistance of the Society?—Where leases have been obtained of the ground on which school-houses have been built, with the aid of the Society, I conceive the committee of the Kildare-place Society have complete controul over the schools, to the extent of enforcing their three fundamental principles; but that is the only controul the committee have over such schools; and where there are no leases, I do not think the committee have any means of enforcing the observance of their regulations, except by withholding future aid from such schools. The individuals who are the managers of such schools in the country may at once break off all connexion with the Society, and say, "we think it expedient, and that it will better suit the circumstances of the country to carry on the school upon a different plan, and we will therefore reject your regulations."

Where leases have not been granted, have you any authority over the school, except withdrawing the salary of the master, and any books you might supply?—We grant no salaries, and have no authority over such schools, except as I have already stated.

Is there any doubt that a modification of the rules could take place if the Society wished it, with the consent of the individuals who are the patrons of the schools?—No doubt such modifications might take place in such case as to any individual school, if the patron consented, and the managers of the Education Society agreed to such modification, there would be no difficulty in that case.

What do you consider to be the principal rules of the Kildare-place Society?—The first is, that the Scriptures shall be read in the schools without note or comment, written or oral, and that it shall be read *bonâ fide* by all the children who have attained a suitable proficiency in reading. The second is, that there shall be no catechisms or books of religious controversy, or any work circulating peculiar religious opinions read in the schools; and the third is, that all classes of professing Christians shall be admissible as managers, masters, teachers and pupils, and that they shall be eligible to all the offices connected with

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the schools; these are the only rules that the Society requires to be adhered to by managers of schools in connection with the Institution.

Does the first rule apply to the Old as well as the New Testament?—No; there has been no edition of the Rhemish or Douay translation of the Old Testament without notes, and as it was very desirable to consult the feelings of the great majority of the people, who would naturally wish to read the version approved of by their own clergy, the committee thought it sufficient if the New Testament alone were used in the schools; as if they had required that both the Old and the New Testament should be read, it would have precluded them from conceding what appeared to be quite reasonable to those of the Roman Catholic persuasion.

Is it held necessary, in order to obtain a just compliance with this rule, that the children should read out of the New Testament itself, or would the rule be satisfied if they read extracts?—Extracts would not be sufficient; the Testament itself must be read.

Would the reading of the Scriptures on one day in the week be held a compliance with the rule?—I think it would not be considered a compliance.

Has any question arisen, whether two days or three would be sufficient?—I am not aware of any case of that kind.

Is it understood that only the head class should read them, or rather the class consisting of such children as are able to read easily?—It is considered desirable that those only should read the Testament who have made a considerable proficiency in reading; that they should not use it as a book to learn to read in, but that having learned to read in the ordinary way, so as to be able to understand pretty well what they read, they should then read the Scriptures with reverence as the revealed word of God.

Is it thought necessary they should read the Testament through, or does the master select the parts?—It is entirely at the discretion of the manager or master, provided there is no reason to suppose that there is any desire to evade the rule, or any unfair object in view. If it were found that the same single chapter was read throughout the whole year, that would be considered a breach of the rule; or if some particular doctrinal parts alone were read, that would be also deemed a breach of the rule; though precise limits cannot be assigned as to the portions to be read, yet no manager or master of a school can misunderstand the rule, which required that the Scriptures shall be *bonâ fide* and substantially read in every school.

Are the members well acquainted with the practice in the different schools?—I think they are better acquainted with it from information from their officers, than from individual experience; of course every member is acquainted with some few schools, but speaking generally of schools in the country, our information is derived from our inspectors, managers and correspondents.

Do you believe that the practice, with regard to reading the Scriptures, is tolerably uniform, or that it varies very much in extent?—I think it varies very much indeed.

Does the objection that has been made on the part of the Roman Catholic clergy, appear to be more strongly urged now than in the earlier periods of the existence of the Society?—Certainly; I think the progress of their opposition, as far as I can trace it, may be thus described. When the Society was first established, we had very little either of direct opposition or assistance on the part of the Roman Catholic clergy. As we advanced we met with decided opposition, to the full as much in effect in particular districts as now; but on the other hand as we advanced, we acquired friends particularly among the parochial Roman Catholic clergy. I think those friends were increasing in a greater proportion than our opponents, up to the period of the parliamentary discussions of the last session; and from the time it was generally supposed there would be a parliamentary commission, the opposition has been exercised with a degree of rigour and effect far greater than at any former period. At the same time, if I were asked to name the moment when I thought we had the greater number of truly honest friends among the parochial Roman Catholic clergy it would be at this moment. I mean those who are zealously and honestly acting with us from a conviction of the utility of our system, and who strictly abide by our rules; I know of some instances, in which they have come forward themselves to express their approbation of the institution, even within a very short period. I can conceive individuals acting upon a principle that they do not altogether approve, but which, under circumstances, they may think it better to adhere to; and I believe that several have co-operated with us upon that principle; but when I used the words, "honestly acting" upon our principles, I meant to refer to those who have a belief that our principles are unobjectionable in themselves and suited to the country; and I am convinced that we have now more of that class than we ever had before. Mr. Donelan mentioned to me, that when lately inspecting a school a few miles from Cork, three Roman Catholic clergymen came into the school unsolicited; he concluded they came to signify their disapprobation, but he told me they expressed themselves in the warmest terms of approval, both of the Society and of that particular school, and I have heard of other similar instances in other places.

Have many instances come within your own immediate cognizance?—No; for I have not been in the habit of leaving Dublin for some time past, having ceased to go circuit for the last few years.

Do you entertain any doubt that the attendance of the Roman Catholic children has been of late very much diminished?—It undoubtedly has been of late very much diminished.

As the system at present operates, do you think there is a fair ground of expectation that a general system of education for the lower orders of Roman Catholics in this country can

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can ever be provided as the system is now conducted?—I have the strongest conviction on my mind that our system will, at no very distant period indeed, be adopted throughout the country, unless it shall be checked by parliamentary regulations, or by the withdrawing the parliamentary grant.

Do you think the resistance of the Roman Catholic clergy will be discontinued, or that it will fail in its effect?—I think it will be discontinued, or if not, that it will become altogether unavailable for the purposes for which it has been excited.

What leads you to think that it is likely to be discontinued?—My own feeling on the subject is derived from a great variety of circumstances, many of them too minute to mention. The conviction upon my mind has been in a great degree produced by my experience of the nature and effects of this opposition; I have known full as decided opposition in particular districts in almost every year since the formation of the Society, as that which has been lately excited in general throughout the country, and with comparatively few exceptions indeed it has been only temporary; it has almost invariably produced the most sudden and decisive effect in withdrawing almost every child from the schools, but I have been frequently more surprised at the short period that has elapsed between the time when the children have been withdrawn from the school and their return, than I have been at the instantaneous removal of them by the interference of the Roman Catholic clergy. I also found my opinion a good deal upon this, that I think we have heretofore succeeded wherever our schools have been established for any reasonable length of time. In such cases I believe I may say that we have invariably satisfied the people that we have no undue object in view, and I am persuaded that, in every part of the country where our schools have been established for some considerable time, and where there are resident gentry who have been conscientious in attending to our rules, the poor would now most willingly and cheerfully send their children to our schools, if not prevented by their clergy. In those quarters, therefore, we have the poor with us, and I anticipate they will be so universally, if we are permitted to go on; I am satisfied they were originally suspicious of our objects, and unhappily they had too much reason to be so, because, prior to 1811, there was (as far as my experience extends) very little interference for their education, except in connection with societies that either had or were supposed to have proselytism in view; but I think the people are in general now satisfied that our conduct is strictly conformable to the principles we profess, and that we have no object in view but that which we openly avow. I am also strengthened in my opinion upon this subject, from knowing that many of the Roman Catholic parochial clergy are favourable to our system, and consider it one that they can conscientiously support; and from my belief that many others of them are rather indifferent about it. I do not think they have in general the same feeling of opposition to the schools that the superior clergy have; I know in many instances that they appear quite satisfied when the orders are issued from the superior clergy, to issue their orders to their flocks and to take no further trouble in the business; consequently, after a week or ten days the opposition ceases to produce any effect, and the children who have been withdrawn again return in a few weeks; I am therefore disposed to think, that the interference of the superior orders of the clergy upon this subject is not sufficient to combine the continued and active efforts of all the parochial clergy. I have very carefully looked over the returns of Mr. Malachy Daly, who is one of our Roman Catholic inspectors, and I find there are many instances in which he reports to us, that although the Roman Catholic bishops had forbidden the children to go to our schools, yet that the parochial clergy were either favourable or had not interfered—in some instances he says, “The parish priest has a good feeling towards the school:” in one instance he states, “the opposition has died away:” in another that the parish priest was “present at the inspection of the school and approved of it:” and in very many he states, “there has been no opposition.” And these returns have confirmed my belief, that in many cases the Roman Catholic parochial clergy are not hostile to us.

Are those opinions formed chiefly from information from your inspectors?—Not entirely; but I felt much strengthened in the opinions I had previously formed, upon looking over Mr. Daly's reports.

If a system could be devised that would be cordially supported by the Roman Catholic priesthood, have you any doubt that under those circumstances the attendance of the Roman Catholic children would be very largely increased?—I have no doubt it would.

Do you believe that the circumstances under which those children would then attend the schools would be more favourable to the formation of a good character in their minds, than those under which they now attend the schools?—There can be no question upon the subject, supposing the system to be in itself equally good, and that it had the concurrence of their own clergy.

Is there not at present a good deal of deceit and trick and evasion in the attendance of a good many children in the schools?—I am satisfied there is.

Does not that extend to the parents?—I think it does.

Is not the master frequently placed in a very difficult situation between the priest and the parents of the children and the patron of the school?—He is often placed in very trying circumstances.

You have mentioned in one of your answers that there were other societies which had proselytising in view which were in operation before the Kildare-place Society; can you state what societies you allude to?—I alluded to the London Hibernian Society particularly, and also to the Capel-street Association. I believe the schools that were formerly

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supported by the clergy of the established church were almost exclusively Association schools; they avow their object to be to promote the principles of the established church: and I also apprehend that the schools formerly supported by the resident gentry were for the most part Hibernian schools.

Are not many of the schools of the Kildare-place Society in connection with one or other of those societies?—Yes, a great many.

Do you think that at all inconsistent with the general principles of the Kildare-place Society?—I do not think it inconsistent, but very inexpedient.

If it is the object of either of those societies to interfere with the religious opinions of individuals taught in the schools, must it not be inconsistent with the principles of your Society?—I think not; I admit, that if we were to make grants to those societies, there would be a gross inconsistency between our principles and our practice, but I see no inconsistency in assisting individual schools, although they may be in connection with one or other of those societies. I consider the two institutions alluded to separately; the Hibernian Society state their object to be to establish schools exactly upon the principles of our Society; my own opinion is, that they only tolerate such schools, and that their real object is to go much further, and that the persons in their employment sometimes use indirect means for that purpose; whether I am right or wrong upon this point, it is a very general supposition throughout the country, and if we were to grant aid to that society (which we have universally refused to do) we should be acting an unworthy part; but although such is the object (as I believe) of many of the members of that society, yet they require no pledge from the individual managers of the schools in connection with them; that would render it inconsistent for the most conscientious person to pledge himself to us strictly to adhere to our rules, and to keep inviolate such engagement; the managers of that society say to a schoolmaster in the country, “we will give you a certain salary if you have a certain number of children in attendance, and if you take care that they read the Scriptures;” I believe they require nothing more than that from the gentlemen in the country who become the managers of their schools; at the same time I apprehend their object would be to go further if they could, but they are satisfied with going so far if they cannot go further; now with respect to the Association for discountenancing Vice, suppose a gentleman, who has a school in the country in connection with that Association, were to say, that he would pledge himself to adhere to our rules; I apprehend there is no contract between him and that society which would prevent his keeping his engagement with us, and consequently, if he adhere to his promise, the school will be conducted conformably to our system, and I believe, that in many cases, great good would be done by our thus affording aid to schools in connection with the Hibernian Society, especially as our principles would be adhered to if the individual to whom the grant is made attends to his pledge, and all that underhand work which I apprehend sometimes goes forward in the Hibernian schools, would in such cases be done away with; I understand, from Mr. Donelan, that this has actually taken place in such of the schools connected with the Hibernian Society in the county of Cork, as have received aid from us; he very lately told me he found those schools were conducted upon the strictest principles of our Society, and that he did not find any deviation from them; at the same time I am satisfied that where our schools receive aid from other societies, it leaves a great opening for improper conduct, and that it would be very expedient to disconnect our schools from all other societies whatsoever.

Are not those schools that receive aid from the London Hibernian Society, and who also receive aid from you, virtually placed under the controul and direction of that society?—I do not consider they are under the controul or direction of that society, except so far as it requires that a certain number of the children shall read the Scriptures.

Are not the children required to get passages of Scripture by heart?—I do not know that they are so required by the rules of that society, but they may be by the practice pursued in their schools.

Are you aware, that by the rules the children are required to get certain portions of the Scripture by heart, and that, according to the practice, those portions are pointed out by their inspectors?—I am aware that they encourage the children to get portions by heart, but I do not know that the society make it one of their rules; and I would observe, as to this practice of learning the Scriptures by heart, that although it goes beyond our rules, I do not think it at all inconsistent with them.

Is it not understood to be the wish of the Kildare-place Association (whether that wish amounts to a rule or not you will tell us) that those children only who have attained some proficiency in reading should have the Scriptures put into their hands?—It is a recommendation from our committee, but it does not amount to a rule; we have put it into print, and sent it round to the schools as a recommendation.

It is not contrary to your rules that the Scriptures should be used as a mere book to learn to spell from?—Not contrary to our rules, but we recommend that it should not be so used.

Do you think it desirable that the Society for the Education of the Poor should encourage or discourage a connection with the Hibernian Society?—Certainly; in my opinion it is desirable to discourage it.

Do you not think that the instructions issued to the inspectors of your Society in September last, were calculated rather to afford facilities than otherwise for the union?—In my last answer I only stated my own individual opinion; I did not mean to say that the committee have at any time come to any resolution upon the subject, or taken steps to discourage such union; but if we can obtain funds from Parliament sufficient to enable us
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officially to assist schools, without being in connection with any other society, I think we ought to break off the connection between our schools and other societies, and that in such case it would be well to issue an order forthwith to the masters and managers of the schools, informing them that they must make their choice, and either continue in connection with the Hibernian Society, or any other society from whom they may obtain aid, or with us exclusively; my own opinion is, that the connection between our schools and the Hibernian Society is very inexpedient; I know, however, that many of our most valuable members thought, that by aiding those schools, it would lead to their adopting a better plan, and according to Mr. Donelan's report which I just alluded to, experience has shewn that such members were correct in the judgment they had formed, to a certain extent at least.

Do you know whether the rule with regard to catechisms is complied with in the full spirit in which that rule was drawn?—I believe it is in general; but I do not mean to say there are not instances where it is not observed, as I believe there is scarcely an inspection where there are not some instances pointed out of an infringement of that rule; but in every such case, the committee take immediate steps to prevent the recurrence of such deviation.

Are you aware, that it is not held to be a deviation to teach the catechism after school hours, breaking up the school at a certain time?—Yes; and the practice is permitted, with very great regret, by the committee, but they do not know how they can avoid it; it is permitted to all classes, though it may, and I believe does happen, that the church of England catechism is more frequently so taught than the Roman Catholic, in consequence of the schools being oftener under the management of Protestants than of Roman Catholics; but I know of instances where, after the school has been broken up, the Roman Catholics have been detained for the purpose of being taught their catechism; in the north, I have been informed, that there is a school which is broken up at an early hour on a certain day in each week; it is held in the Roman Catholic chapel, and the Protestant children (if there should be any) are sent away, and then the Roman Catholic clergyman, who cannot spare time for the purpose on any other day in the week, comes and teaches the Roman Catholic children their catechism; I am satisfied it is a very inexpedient thing to have catechism taught in the same school house if it could be avoided, and we have always suggested, that a different room should be had, if possible, for the purpose; but that there should be no condition made, that the attending the one should be a passport to the other.

You think it desirable that the catechisms should be taught, provided the children could be taught them separately, without interfering with their religion?—I think it would be desirable to have the Protestant children so taught their catechisms.

Is there any regulation with regard to permission to the schoolmaster to teach the catechism?—I do not know that the case has ever been put to us by a schoolmaster; it has never been objected to, and I am sure it often occurs in practice.

Is it not a rule of the Association for discountenancing Vice, that in all their schools the catechism of the established church shall be taught?—I am not aware that they have any such rules, but I know they are desirous that the catechism of the established church should be taught to the children of members of that church; from some conversation I had with one of the Commissioners of this Board, I was induced to look over a copy of their queries which was published before the year 1820, and which I have had a long time in my possession, and certainly this paper is calculated to mislead, if the Association have a rule of that kind; in the heading to these queries, the nature of the aid afforded by the Association is pointed out, and certain conditions are specified as "indispensable," in order to obtain aid for building; but there is nothing in it that would make a person applying for aid, of any kind, suppose he was to be under any restriction of the nature alluded to, as there is not one word, either in the heading or the queries, as to the teaching the catechism; I know that many individuals who receive aid from the Association, conceive that they are perfectly at liberty to apply to us, and it appears to me, that although that society is especially designed to promote the principles of the church of England, yet that it tolerates schools where the catechism is not taught; and I do not find, in any of their publications, any rule requiring the catechism to be taught in the school, although I know, that in Mr. Elrington's sermon, it is stated that the Association require the catechism to be so taught; the first Report the Association ever published was, I believe, in the year 1820; and the only printed information which the public previously had, as to their rules, was, I believe, through this set of queries.

Are you aware, that Mr. Elrington, in his sermon preached by him, and published as part of the Report of the Association in 1822, distinctly states as follows:—"The Association requires, that every school shall be under the special direction of the clergyman of the parish; to him they look for its superintendence, and from him alone do they receive any application for its improvement: and further still, they require that the catechism of our church shall be taught in the school to all who are willing to learn?"—I am aware of that statement; but I believe that when they afford aid to individuals applying from the country, they require no pledge to that effect; and that those applying for such aid, are, for the most part, at least, ignorant of any such being expected.

Are you aware, that in the Appendix N^o 7, to their general Report in 1822, the conditions on which salaries to masters and mistresses shall be granted are particularly set forth; and that amongst those it is stated, that the masters or mistresses must be members of the established church?—Yes, I am aware of that; but that publication was in the year

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1822; I had a communication some months ago with a member of the committee of the Association, in which he expressed a desire that we should not assist any school connected with them; my reply was, "We are unwilling to enter into discussions respecting the objects or rules of any association of which we are not members;" our wish is to deal merely with individuals; but it is in your power to prevent what you object to, by not giving aid to any person who will not pledge himself to abide by your rules; and then if your rules are inconsistent with ours, he cannot pledge himself to abide by our rules; but if you do not require such an engagement from him, he may say to us, "I have received aid from the Association, but I am under no pledge to them; and if you will assist my school, I will adhere to your rules;" in which case we cannot refuse the aid he requires, if it appears in other respects proper to be granted.

Have you seen the rules of the Association, which appear to have been entered into on the 3d of April 1823, and which have been published by the Association during the present year, the third and fourth of which rules are as follow:—"The school must not receive annual pecuniary aid from any other public institution. The masters or mistresses must be members of the established church?"—I have not seen those rules; in the communication I had with the individual alluded to in my last answer, he gave me a copy of the Report of the Association for 1822, with Mr. Elrington's sermon, which I read over, and it did not contain the rule now spoken of, as to receiving aid from any other public institution; and I was not aware of any such rule; I conceived I had got the latest information from the gentleman I have alluded to; this was some months ago.

Is it not a rule in the Kildare-place Society's schools, that no explanation should be given of the Scriptures?—No explanation that can at all touch upon doctrinal questions, nothing in fact that would not be considered merely a grammatical explanation.

Do you think that is a rule desirable in itself, or is it merely a necessary compromise, to secure the attendance of children of different religious persuasions that they shall not have any explanation given contrary to the doctrines of their own peculiar church?—So far as this rule is restrictive of explanation, it has been adopted merely as a necessary compromise for the purpose you have mentioned; and as to the permission to give explanation merely grammatical, I cannot avoid entertaining doubts of its expediency, as it is liable to great abuse; there are difficulties to be encountered in either rejecting or adopting it; with a conscientious person who would abide by our rules, it would be most desirable to give permission to explain grammatically the meaning of particular words, as we are anxious to give every facility to the understanding of the Scriptures consistently with our principles and good faith; but at the same time it affords so much opportunity for evasion to any individual not inclined to act consistently with our rules, that I have always thought there was great danger in it.

If you were to establish schools for the instruction of Protestants of the church of England only, would you permit the explanation of the Scriptures?—Certainly.

Would you permit the teaching of the catechism?—Yes.

Would you make it necessary that the Scriptures should be explained and commented upon?—No, I would not make it necessary, because it might so happen that there could not be any person procured who would be equal to the task; but if I were establishing a system of education for a country where all were of one religion, I should think it most desirable to provide for the Scriptures being explained, where a competent person could be procured for the purpose, but I would not reject an application for aid, because such person could not be procured.

With regard to the religious instruction of the Roman Catholic children, in what way do you think that could be best given, assuming that they should receive religious instruction in the doctrines of their religion?—I should think the proper foundation of instruction in their religion, as well as that of Protestants, should be the Scriptures, and so far it might be carried on conjointly with the education of persons of other religious persuasions to the extent of merely reading the Scriptures, and thus becoming in some measure acquainted with them; but I think it should be left to their own clergy to give them such instruction out of school hours, as they might think right in order to inculcate their own peculiar opinions.

Does it strike you that any difficulty would arise in carrying any system of that kind into effect from the difference of the two versions?—Not so much as one might anticipate; it struck me at one time that it would be likely to create some unpleasant differences; but it has not done so; we have rarely had an instance of it, and the objection has been found to exist more in theory than practice; I have heard of instances of Roman Catholic clergymen preferring our version to their own, and many Protestant clergymen do not object to the Rhemish version; and I am satisfied from experience, that the difference between the two versions has not produced the ill consequences one might have expected.

Would it not be impossible to call upon the church of England to sanction any other than the authorized version?—As far as I can form an opinion upon that point, I should think the church of England would not sanction any other than the authorized version.

Would it not be impossible to call upon the Roman Catholic clergy to sanction any other than the Douay version?—Certainly; I think the Roman Catholic clergy would not sanction any other than the Douay or Rhemish version.

Would it not be extremely difficult for children to stand up in a class and read according to the system of class promotion, taking places in versions that differed?—Yes; but I believe it does not often happen that the two versions are read in that way in our schools.

If a system was to be devised in which it was necessary the children should read in class publicly,

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Publicly, how would you get over that difficulty?—I should certainly, as an individual, approve of a plan that would not be agreeable to some Protestants; that is, that the Rhemish version should be read by the Protestants as well as the Roman Catholics, omitting the parts in which there are material differences between the two versions. I have looked over the Rhemish translation of the New Testament with some care, and have a memorandum of the observations I made on it at the time, and I am satisfied it is a *bonâ fide* translation from the Latin Vulgate, although it appears to me to have some very gross mistakes in it, with respect to the word “penance” and repentance; and there is also one remarkable difference between the versions in the Epistle to the Hebrews. The difference I allude to must, I think, have been occasioned by an oversight in the translators or transcribers of the Vulgate; I mean the 21st verse of the 11 chapter, where the words are “Jacob adored the top of his rod,” being an exact translation of the Vulgate. “Jacob adoravit fastigium virgæ ejus.” I think this passage, taking it in its literal meaning, is so gross an error, that it could never have been intended. As to the other material difference, the Vulgate has in some instances adopted the translation of the Greek to be found in the authorized version, whilst in others it has been rejected; as for instance, in Mark, chap. 1. v. 15. the Greek word *μετανοείτε* is translated in the Vulgate “pœnitentiam,” and in the Rhemish “repent;” whilst in the corresponding passage in Matthew, chap. 4. v. 17. the same Greek word “*μετανοείτε*,” is translated in the Vulgate “pœnitentiam agite,” and in the Rhemish “do penance.” In like manner the Greek word “*μετανοείτε*,” in the Acts, chap. 3. v. 19. is translated in the Vulgate “pœnitentiam,” and in the Rhemish “repent;” whilst in the Acts, chap. 2. v. 38. the same Greek word “*μετανοείτε*,” is translated in the Vulgate “pœnitentiam agite,” and in the Rhemish, “do penance.” So to the Greek word “*μετανοίαν*,” in the Acts, chap. 5. v. 31; and again in the 11 chap. v. 18; and also in the 2d Epistle to Timothy, chap. 2. v. 25. is translated in the Vulgate “pœnitentiam,” and in the Rhemish “repentance;” whilst the same Greek word “*μετανοίαν*,” and Latin translation of it “pœnitentiam,” is frequently in other places translated “penance” in the Rhemish version.

Are you aware that the Roman Catholics do not acknowledge that the Vulgate is a translation from the Greek?—No; I never heard that they denied the Vulgate to be a translation from the Greek, though I am aware that it has been alleged there are manuscripts of the Vulgate of greater antiquity than any manuscripts of the Greek now existing. But even if the Vulgate were an original, it would seem difficult to account for St. Mark stating that our Saviour preached, saying “pœnitementini,” which in the Rhemish version is translated “repent;” whilst St. Matthew, in the corresponding passage states, that our Saviour preached, saying “pœnitentiam agite,” which in the Rhemish version is translated “do penance.”

Does it strike you that any mode of publicly reading the Scriptures in the school could be adopted which was not in class, and that would admit of the separation of the Protestant and Roman Catholic children?—I think that would be better than to exclude the Scriptures; but it is not a desirable thing to have a separation made between the children.

Would it be necessary to raise that question upon this point; if religious instruction must be given to all, it is evident that a division must take place some where; would it be material whether it took place in reading the Scriptures, or in learning the catechism, provided the Scriptures were generally read?—I think it would make the greatest possible difference; there is very little variance between the two translations of the Scriptures, but a striking difference between the catechisms. And although the separation of Protestants and Roman Catholics in the school would be in some respects objectionable, yet I think it would have the happiest effect to have the two versions thus read in the school, if you could command the attention of the children to the reading of the opposite version, as they would then find there is very little variation between them, and that they are both translations of the same original.

Are you acquainted with the publication which consists of a selection from the Scriptures, which was printed with the sanction of the late Dr. Troy?—Yes.

Do you know upon what principle that was arranged as to the versions?—I am aware of it from what I have heard from the individuals who produced it to our committee; it was in print before we heard of it, and we were told it was prepared under the superintendence of Mr. Parnell and some Roman Catholic clergymen, and that it was presented to Dr. Troy, and that he sanctioned it.

The question alluded to the principle followed as to the two versions; is it substantially according to the authorized version?—The foundation of the book was a work of Mrs. Trimmer's; she naturally took it from the authorized version, and as the object in contemplation was merely to have a work that would be unobjectionable to both Protestants and Roman Catholics, and her work being taken as the foundation, the compilers would not unnecessarily change a phrase, merely because it was found in the authorized version, and differed somewhat from the Rhemish version; but I understood that every passage objected to by the Roman Catholic clergymen was excluded.

Are you aware that in point of fact, the parts on which the main difference exists are retained, and retained according to the authorized version?—I am not aware that there is any substantial matter retained that I could suppose would be objected to, except the word “repent;” and as that occurs in so many instances in their own version, I do not think it was any great concession in the Roman Catholic clergymen to admit it; whereas it would have been a sacrifice of principle on the part of Protestants to admit the word “penance.”

Is there any point where a difference exists where the Roman Catholic version is adopted?—

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adopted?—I do not believe there is; I would observe, however, with respect to this solution, that although the Roman Catholic children would undoubtedly find in it certain passages commanding them to repent, yet, as they would also find the same command in the Rhemish version, and find that it proceeded from the lips of our Saviour, and that Saint Peter preached the same doctrine, I do not conceive the introduction of it into the extracts is that species of concession on the part of Roman Catholics, which it would have been if the Roman Catholic translation of the New Testament were to be produced, and that wherever the word “penance” occurred it was to be struck out, and the word “repentance” or “repent” introduced. As it is manifest, therefore, that the introduction of the words “repentance” and “repent” into the selection is not the introduction of a new doctrine not to be found in the Rhemish version and the New Testament, it cannot, I think, be considered that Mr. Parnell was asking, or the Roman Catholic clergy giving up any thing, in suffering the publication to go forth in its present shape.

Are you aware that the extracts are not from that part where the phrase “repent” is used, but that they are taken from parts in which it is not so used?—Yes; I am aware that there are passages where the word is, in the Rhemish version of the New Testament, “penance,” and where it is in the extracts “repentance;” but a child would not be able to compare the corresponding passages so as to perceive the difference.

If selections were to be prepared for general reading in schools to be attended both by Roman Catholic and Protestant children, in aid of the New Testament, in what way would it be most desirable to get over the difficulty arising from the two versions?—I do not think there could be any serious difficulty in making the selection from the two versions of the Scriptures, where they substantially agree; it would, I think, be a valuable book, not to be considered in any respect as a substitute for the Scriptures, but as a useful school book. There are so many very important parts of Scripture in which the two versions agree, there would be no difficulty in arranging such a work. I not only think there are abundant parts of the Rhemish and authorized versions of the New Testament in which they substantially agree, but it appears to me that in some instances the Vulgate and Rhemish versions contain readings, which, although (according to Griesbach,) are not the best entitled to be received as genuine, appear to me to be more of a Protestant character than the corresponding passage in the authorized version; there is a remarkable instance of this in the last chapter of the Revelation, 14th verse.

Do you think it would be possible to prepare what is called a Harmony of the Gospels, upon the same principles?—I think so.

Can you say what system you think it would be most desirable to pursue, with a view to carry into effect a system of general education in this country?—I really do not anticipate any permanent difficulty in carrying on a general system of education upon the plan of the Kildare-place Society. I do not think that the opposition can be permanent; and I do not see any rational objection to it. There is undoubtedly the strongest possible opposition to it at the present moment; but, so far from being discouraged by it, all my former notions are strengthened. The Roman Catholic clergy have had every possible inducement to put forth all their power, and it is plain they have done so, as there has been a simultaneous effort throughout the country. There is probably not a single parish where the direction has not been given to throw every obstacle in the way of the children attending our schools, and yet I find that in many instances the priests have not complied with the order; and that, in many other instances where they have complied with it, the children are already returning to the schools. I do not believe a single week has elapsed during the last three months, in which we have not received letters stating that the children are returning to our schools; now, if the power of the Roman Catholic clergy on this subject is merely that species of influence that cannot be continued to be exerted for a few months while the Commissioners are sitting here, and while the Roman Catholic clergy have every inducement to persevere in their exertions, I do not think it is being too sanguine to expect, that if the people shall be satisfied that the object and practice of the Society are fair and open; that the children are advancing in our schools, and not learning matters that they think improper; that the opposition on the part of the Roman Catholic clergy will subside altogether, or become unavailing.

Looking at the system pursued in the schools supported by the Kildare-place Society, with a view to religious education, do you not think the religious instruction given to the children in general very imperfect?—Extremely so; and considering the circumstances of the country, it cannot be otherwise; but I think it of inestimable value to make them in any degree acquainted with the Scriptures. I do not think we can expect any very decidedly religious effect to be produced upon children when they are prevented from having any explanation given them; but I am satisfied that great advantage will arise from making them know that the book in which they read is the word of God; that when, in future life, they are suffering under illness or affliction, or any other chastening dispensation of the Almighty, they may be enabled to take up that book, in which they will be sure to find consolation, instead of being afraid to look into it. I think it also of greater value that they should be aware that the book upon which they are so often obliged to take their oath, is the word of God. I am perfectly satisfied they are not acquainted with that fact; if they were, I do not think perjury would be so frequent as it is. I know of many instances in which the lower classes have mistaken other books for the Scriptures; and a friend of mine who was lately at Loughrea told me, that a poor man in that neighbourhood told him he thought the Bible was written by Luther for the use of the Protestants. I do not merely mean, that if they were acquainted with the doctrines of the Scriptures, they would not be

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be guilty of perjury; but that if they were well satisfied that the book was the word of God himself, they would not be guilty of perjury so often as they are. I recollect a circumstance occurring to my father, who was a magistrate of the county of Cork; the parish priest told him, "If you are doubtful of the veracity of any witness you are about to swear, I will tell you how to get the truth from him;" and he gave my father a leaden image of Saint John, which was fixed to a New Testament; and said, "when you wish to take an oath of any man, make him swear on this book, and tell him whose image this is." And I recollect a particular witness my father was about to swear, who appeared very willing to take his oath in the ordinary way; but when my father presented to him the book with the image, and told him what it was, the man's answer was (though he had been before most flippant in his offer to swear upon a book he knew nothing about), "No, no, master; I will not face him with a lie." Now, I cannot but imagine, that if the poor man had known that the book on which he was first going to swear, was truly the word of God, he would have had as much reverence for it as for the image.

Do you not believe that Roman Catholics are aware, that damnation would be the consequence of perjury?—Yes; but I think they would as soon swear upon what is presented to them as the Testament, as upon this pencil in my hand. There would, undoubtedly, be an additional reverence excited by their knowledge of the book being the revealed word of God; but I do not mean that they are not aware of the consequences of perjury; I am sure that is inculcated upon them by their clergy.

Do you think, that an acquaintance with the Sacred Volume on the part of the Roman Catholics, can be obtained in any other way than the increasing of the reading of it publicly in the schools?—I do not think it can be secured in any other way. I form that opinion in great measure from what I believe, from information, to be the fact; that in the Roman Catholic schools for the poor, when they can accompany the Bible with comments of any description they please, and also with their catechism, and where they can explain controversial texts according to their own doctrines, the Bible is rarely to be found. If, therefore, even in those cases, the Roman Catholic hierarchy do not think it necessary or expedient to give the poor the Scriptures, I do not see how it can be expected that they would give them under any other circumstances.

As you would not object to the Roman Catholic children reading the Douay version of the Testament, would you object to their reading it with notes explanatory of their own doctrines?—I would, certainly; because although the Roman Catholic children, separately reading their own version without notes, would be a mark of difference, and on that account a thing not to be desired; yet I think that by and bye it might lead to good, as it would be found by those children who would compare the different versions, that there was scarcely any difference between the two; but if the Roman Catholic translation were to be introduced with notes and comments, it would excite all those angry feelings produced by discussions on controversial points, and that at a period when they would take the deepest root.

Is not the danger of contention equally raised by teaching their peculiar doctrines separately?—I do not think it is; because the children would in such case hear and learn their own doctrines only; and although they would know that the other children were learning something else, they would not know what it was; and being taught at different times, I do not think the children would be likely to have a habit of comparing, and saying "I have learnt so and so in my catechism, what did you learn?" But if they were in the same school, and heard matters offensive to each other, it would naturally produce an unpleasant feeling that would not be excited by separate teaching.

Provided the children are necessarily made acquainted with the New Testament, does it strike you there is much objection to such a work as the Harmony of the Gospels?—I can see no objection to it, if it were not to supersede the Scriptures; it was upon that principle that Dr. Troy's selection was adopted by the Kildare-place Society: they did not seek for it, but they thought that being a work sanctioned by both parties, it was likely to be useful as a school book.

Might not such a work be arranged in such a way as to communicate to the children reading it, the existence of such a work as the New Testament?—It might impress upon the minds of the children that there was such a work, but it would not enable a person grown up, to say of any particular book, "this is the Bible, and I will read it for myself."

It would aid them?—Yes; it would let them know there was such a work.

In communicating religious instruction to children in Ireland, supposing them to be separated for that purpose, do you think it desirable to enter largely into controversial points with them, or to avoid them?—Certainly to avoid them.

Are you aware that it is held by many persons at present as necessary to strengthen them in the different doctrines upon which they are likely to be assailed; for instance, to explain the doctrines held upon particular points by the Roman Catholics?—Yes, I dare say it is; it is very likely to be so in the charter schools and other associations of that kind. I certainly think it not desirable at all; my wish would be, that there should be a desire to impress upon the minds of both persuasions, those common principles upon which they agree, and which are so valuable and so numerous, that there would be no difficulty in selecting them.

Do you entertain any doubt that it would be extremely desirable to abstain from teaching them any thing likely to excite the contempt or hatred of persons of another religious persuasion?—It is so difficult to answer as to what might be likely to excite, that I think children

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should never be instructed in this country without an anxious desire to avoid every thing that would excite the feelings you have described; but there may be truths necessary to teach them, which may, by some unforeseen event, or at some period, excite an angry feeling. I am quite satisfied, however, that there ought to be the greatest anxiety to avoid exciting such feeling.

What is your feeling upon this point, should you have any conscientious scruple in aiding or supporting a school in which the religious doctrines were taught, of a sect with which you were not in communion?—That would altogether depend on what the errors (as they appear to me) were, which were so taught; I should most heartily concur with many individuals who differ from me in many points, but there are points upon which we might differ, as to which I should consider I was unworthy of the religion I profess, if I gave any support to the teaching of doctrines such as I allude to.

Would you think yourself bound in conscience not to give any support or encouragement whatever to any system of instruction which included the means of giving to Roman Catholic children instruction in their own religious tenets, it being always supposed it was confined to such children?—I certainly would not give any support to such a system, if it extended to the teaching of all the Roman Catholic tenets.

In any system of instruction for Roman Catholic children, in what way would it be possible to make any distinction?—I would afford every facility to the ministers of that religion to teach their own doctrines, but I do not think I should be expected to aid in the teaching what I conscientiously believe to be vital errors.

Then would you consider it consistent for the same master to teach the tenets of the Protestant religion and those of the Roman Catholic?—I do not think any man could conscientiously do both.

Would you countenance a school in any way in which a provision was made for instructing the Roman Catholic children in their catechism?—I would not directly aid it, but I would not interfere to prevent it; if I were to afford aid to it, I should be inculcating what I conceive to be very destructive errors; that is the ground of my feeling upon the subject, but I would not interfere either directly or indirectly with others, who holding different opinions might conscientiously support such a school.

Are we to understand, you would not feel yourself bound to withhold your aid from a school in which opportunities were occasionally afforded, and which you know would be made available for instructing the Roman Catholic children by others, and not by you, nor directly upon any money given by you, in the principles of their religion?—No, I would not object to such a school at all, merely from understanding that the Roman Catholic tenets would be taught in it, but not in consequence of any aid I gave.

Supposing the case possible to be this, that the public money administered by the hands of the Kildare-place Society was to be in part applied towards providing or supporting an individual who should give that instruction, should you conceive yourself conscientiously bound not to assist in the distribution of such a fund?—If that were to be the duty of such individual, I do not conceive I should be at liberty to act at all in the business.

Would you make this distinction, if an individual was appointed, who might, and who you necessarily knew, if he might, would so act, do you think that case would be distinguishable from one where a person was appointed for the express purpose?—I think there would be a most material difference between the two cases; as a matter of mere conscience, both Protestants and Roman Catholics might agree upon this, that the Scriptures should be read, but that no comments should be made, and that no catechism should be introduced, and that no matter of religious controversy should be permitted; if the master happened to be a Protestant, it might be understood by both Protestants and Roman Catholics, that the master would occupy his leisure hours in teaching the Protestant catechism, and I think a Roman Catholic might assist that school conscientiously, the master not being supported or aided out of the school fund for so doing; but it being merely understood that he would do so without any obligation on him so to do; and supposing he happened to be a Roman Catholic, I would willingly contribute to it, “I would say, you are a Roman Catholic, I do not interfere with your duties out of the school; your duty here will be to see that the Scriptures are conscientiously read in such portions as shall be agreed upon by the manager of the school, but you are at perfect liberty to teach what you like out of school hours.”

Would you allow him to do it in the school house?—I should not object to it, if it did not interfere with the school.

Nevertheless would not it be affording a direct and practical facility for his administering that instruction if you had contributed to the erection of that school?—Yes, but it would be a school-house that would not be required at the time for any other purpose.

You would not feel it a point of conscience to withdraw, if you knew he would administer that instruction in the school-house?—I should not.

Would you feel it your duty to contribute to a school where a portion of the salary was provided to enable him to teach the tenets of different religions?—I think he could not conscientiously teach both.

Suppose the case of a very large school containing children of two persuasions, and two masters were to be appointed to that school, one a Protestant and the other a Roman Catholic, and that they were paid for administering the system of common instruction to children of both persuasions, but that you knew, in point of fact, or had grounds of conjecture so strong as would amount to a knowledge, that each of them would employ a portion of his extra time in that school-house, to administer that supplemental religious instruction

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struction to which, upon one side, you could not assent, how would you feel under such circumstances?—I would not object to it provided it was a voluntary act on their part, and that they were not paid for it or bound to do it; I should say, “You are only paid for your time while in the school, you may employ your leisure hours as you please.”

Would you object then (to put an extreme case) that the arrangement was this, that the school-house on a certain day, or a portion of it, was given up to the clergy of a persuasion opposite to your own, and if you were to suppose, as you well might, that they would make an arrangement with the master of the same persuasion with themselves, that he should avail himself of such an opportunity for instructing the children in their peculiar tenets, should you object to that?—I do not think I would object, if it did not interfere with the objects of the school, and if no extra expense were occasioned by it.

Would you conceive, in point of conscience, you could consent to children being trained up without any knowledge of religion at all, but that you could not consent to their being trained up with the knowledge of the Roman Catholic religion?—I could not consent to their being trained up without any knowledge of religion.

Do you conceive the children do attain a knowledge of the Scriptures by reading the Testament merely?—I have stated, that in my opinion, whilst children they are likely to learn very little of the real nature of religion, supposing they do not receive instructions out of school, because, looking at the volatility and inattention of children, it is not to be expected they will pay that attention which is requisite till they grow up a little, but I calculate that many of those children will be taught out of school hours, and that there are others who will in the school attend to the Scriptures themselves, but above all, that as they grow up, they will turn for consolation to that book which, in childhood, they had become familiar with, so as not to be afraid to open it.

Do you think there are many members of the managing committee of the Kildare-place Society, that as a matter of conscientious feeling, would take the distinction you have done between actively administering, and passively permitting religious instruction in a faith they considered to be erroneous?—I cannot venture to give an opinion upon that point, it would be mere conjecture, I have never discussed the subject with any of them.

The college at Maynooth is established and supported by public funds, for the purpose of giving instruction to clergymen of the Roman Catholic church, should you think it inconsistent with your duty to be a director or a manager in any way of that institution?—I do not know whether I should consider it inconsistent with my duty to be a manager, but I should think it inconsistent to be a contributor.

Should you think yourself contributing in any improper way, if you gave your personal trouble and superintendence, provided you did not contribute to the fund?—I would not give my superintendence to it, unless I held a situation that made it a duty upon me to do so; my feelings would not lead me voluntarily to undertake it.

Should you feel any scruple in contributing your assistance in the character of an agent of the state?—No, I should not, if I were to be merely a superintendent.

Would you, in the course of such superintendence, feel it to be your duty to see that the tenets of the Roman Catholic religion were faithfully taught in that place?—If it were part of my duty, and I undertook to perform it, all other feelings should subside, and I would endeavour to see that was performed which I undertook.

Then we are to understand, if the duty were cast upon you, you would execute it, but it is not a duty you would voluntarily assume?—It might be so, but I am not acquainted with the rules of that college, they may have some rules that might make me think I should not hold a situation that would be accompanied by such a charge.

Suppose the state to establish an institution for teaching as well the Roman Catholic as the Protestant, his particular religion, would you object to being an officer of the state, to see that that duty was well performed?—Undoubtedly I would object to it.

Supposing that the state were to determine, as they have, in the instance of the college of Maynooth, provided at the public expense for the education of the Roman Catholic clergy, that so they would by some new institution, provide equally at the expense of the state for the education of the Roman Catholic peasantry in the principles of the Roman Catholic religion, would you feel not at liberty, as a matter of conscience, to act in any way as a commissioner or other officer for carrying such a system into effect, if the government were to request you so to do?—I certainly would not feel myself at liberty as a matter of conscience to act as such commissioner; I should not feel myself at liberty to be actively concerned in the propagation of doctrines I conceive to be vitally erroneous, and which appear to me to lead to the most unhappy results; whether my opinion be right or wrong upon this point, I do not think I should act conscientiously if I were actively to interfere in the propagation of such doctrines, although I should be merely ministerial in so doing.

Should you consider yourself as acting in the propagation of those doctrines if you undertook only to give instruction in their religion to those persons who profess that religion steadfastly though ignorantly, and who would remain ignorant but for the instruction you might be the means of giving?—That would be assuming that those individuals would remain ignorant; my hope is, they would not.

By that, do you mean that they would change their religion?—No, I do not mean that; but I should hope that other means would be devised to prevent their remaining ignorant; if the Scriptures are read by them I do not think they can remain ignorant. I would not be understood to say that I had rather they were ignorant than that they should be taught in the Roman Catholic religion; but I would not feel myself at liberty to be active

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in the propagation of those doctrines I consider vitally erroneous; but if the question were put, whether I would prefer the poor being altogether ignorant to their being taught in the Roman Catholic religion, no one could suppose I would say that they ought not to be instructed in those doctrines that contain so much that is valuable.

You would not be active in it?—No; but I do not mean to say, that a state of ignorance is at all to be preferred to that state of education effected by the teaching of the Roman Catholic doctrines.

I wish the question to be considered between having an uneducated Roman Catholic and an educated Roman Catholic?—I would resolve that question upon this principle; I do not think myself entitled to do what I consider evil, that good may come from it; and I think it would be doing evil to propagate doctrines I believe to be vitally erroneous, although by so doing I might be considered as choosing a lesser ill to prevent a greater.

If those principles were conscientiously followed up by persons of all religious persuasions, in such a state as this, must it not necessarily end in either a system that shall not have a religious education provided for at all, or a divided system of education?—No; because I think there is so much to agree upon, if we were really anxious so to do, that we might to a great extent act conjointly together, and it might be left to the clergy to teach their respective flocks their peculiar tenets.

We are clearly to understand that you do not object to the Roman Catholic clergy instructing their flocks in their particular tenets?—Certainly, I would not object; and so far from it, I would not even indirectly interfere to prevent it; I think every facility ought to be afforded to them for that purpose, but the object could not be aided by me as an individual.

Would you consider it conscientious in you in any degree to countenance or approve of a school, which school consisted in part of means both for the instruction of Roman Catholics and Protestants separately in their respective creeds?—I should consider it conscientious to countenance and approve of it to the intent of feeling and expressing respect for those who were desirous of teaching doctrines they believe to be true; but as I said before, I should not afford direct aid to it.

Are we to understand from your preceding examination, that you would not feel at liberty to interfere in any way in teaching the Roman Catholic catechism?—Certainly.

Would you feel precluded in striking out of the Roman Catholic catechism certain controversial passages that might appear to you to be otherwise objectionable?—I could not object to do so; I do not object to the Roman Catholic doctrines by wholesale, and if those were to be struck out which I conceive to be vital errors, I would willingly co-operate for the purpose.

Suppose a number of Roman Catholics proposed to a number of Protestants that they should jointly subscribe and establish a school in which there should be two masters, one of whom should at stated periods, being a Protestant, teach the children of Protestants, and give them such other religious instructions in the Protestant religion as might be deemed necessary; and another a Roman Catholic, who should give similar instructions to Roman Catholics, would you consider it improper to subscribe to such a school?—I should consider it improper so to do, because I should consider it subscribing directly to the teaching those tenets which I believe to be so injurious; and although I could not in any manner interfere to prevent individuals of the Roman Catholic persuasion teaching what they believed to be the truth, yet I would not debar myself of the right of expressing my conscientious opinions respecting such doctrines; and if a person of the Roman Catholic persuasion were to come to me and say, "I have doubts upon my mind, will you give me your opinion upon such a point?" I do not know how I could tell him he was in error, if I were at the same moment directly aiding the teaching of the very same Roman Catholic doctrines upon which he entertained doubts, and which I considered vitally erroneous.

Suppose there was a school established by Roman Catholics, at the head of which there was a Roman Catholic master paid by them, consisting exclusively of Roman Catholics, and that there was another school consisting exclusively of Protestants, supported by Protestants, and at the head of which there was a Protestant, and that it was proposed to unite the two schools, the masters thenceforth teaching literature in common, and teaching separately, as before, religion; would you, if a subscriber to the Protestant school, object to such a union?—I would object to it if the conditions were, that there should be no religious instruction in common, but that it should be the duty of each master to teach his own particular persuasion their peculiar tenets out of school hours, and that he should be paid for so doing.

Suppose there was no distinct provision for payment, but that it was understood to be his duty thenceforth to give separate instruction?—If he was bound to do so, I would object; if it were voluntary on his part, I would not.

Supposing there was a school thus constituted, one that should consist of both Protestant and Roman Catholic children, and that they should be taught in the first four days in the week both by a Protestant and Roman Catholic master in all matters that could with propriety be taught together, that on the fifth day of the week the school-room was to be left to the disposal of the Protestant clergyman, and on the sixth day at the disposal of the Roman Catholic clergyman, would you object to contributing to a school under those conditions?—Certainly, I would not object.

Would you object, if you considered it as a matter, though not positively enjoined, yet in the highest degree probable, amounting almost to a matter of course, that the Roman Catholic

Catholic schoolmaster should upon the sixth day give some assistance to the Roman Catholic clergyman?—I would not object, if that high degree of probability arose from the opinion I should form of the individual, either from his anxiety to teach his own peculiar tenets, or a desire to oblige his Roman Catholic neighbours or friends; but I would object if that probability arose from his thinking he should lose his situation if he did not perform that duty.

Are you acquainted with the Lord Lieutenant's fund?—Not at all; I know that some grants have been made in some few instances, in which they have also applied to us.

Are you aware, that the commissioners of that fund have made grants for erecting schools, which are exclusively in the hands of Roman Catholic clergy, and devoted solely to the instruction of Roman Catholic children, as well in literary education as education in the tenets of their church; assuming that to be so, could you have acted as a commissioner of that fund?—No, I could not.

If you were a Member of Parliament, would you think yourself bound in conscience not to vote in support of the grant to the College of Maynooth?—I should think myself bound not to vote in support of it; but I should not feel myself called on to put forth my opinion upon this subject in opposition to that of others.

Your objection to Maynooth College is rather in the abstract than with reference to the particular system there?—Yes, certainly, I do not know the particular system pursued in that college, but I suppose it is to teach the tenets of the Roman Catholic church.

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Examination of the Rev. *Charles Bardin*, on Oath; Thursday, 2d December 1824.

ARE you a clergyman of the established church?—Yes, I am curate of St. Mary's parish, in this city.

You discharge some duty connected with the Society for the Education of the Poor?—Yes, that of literary assistant.

Are your services gratuitous?—No, I receive 150*l.* a year.

Describe as correctly as you can the general duties entrusted to your charge?—The preparation of the books published by the Education Society.

Will you describe a little more particularly what course you pursue in preparing books?—Sometimes the kind of books wished for is suggested by the committee, and I am directed to prepare it; when I suggest the book myself, if the plan is approved of, I compile or compose it according, as the case may be; sometimes abridge it from another work, and submit it to the book sub-committee; when thus prepared, it is referred to one of the members of the committee, who gives it an attentive reading, and returns it with his observations; if I agree with him in the corrections suggested by him, I make them accordingly, and if not, I state the reasons of my dissent, and the committee decide upon them. When thus corrected, the book is referred to another member of the committee, who sees the corrections suggested, and the manner in which they have been attended to; indeed, it often comes back to me three or four times, circulating through the members till it meets their approbation; two of them at least must sign the recommendation to the general committee.

Is it your object to select such books as may be entertaining, as well as instructive?—Yes; our object is to publish moral works, and to blend as much instruction with them as possible.

Is it an object with you to take care there shall be nothing in them that shall offend against the peculiar religious impressions of the different denominations of Christians?—That is my idea, and it is also the opinion of the committee; I feel it my duty not to introduce any thing that would interfere with the religious opinions of any.

Have those selections from the Scriptures, which have been printed among the cheap books of the Society, been prepared by yourself, or have you adopted any selections made by other persons?—[*The History of Joseph was handed to the witness.*]—I found the History of Joseph already prepared, and in a subsequent edition I added to it a selection from the history of the patriarchs, and the history of the creation, as a fit introduction to that of Joseph; I extracted the history of the creation and of the patriarchs from the Scriptures without change.

There was no verse or word made the subject of alteration in making the selection?—No, not that I am aware of.

Was there a word altered or inserted?—No, not with my knowledge; it was not intended.

The Commissioners observe one other book of selections from the Scriptures, particular passages from the Psalms and Proverbs, did you prepare that book?—No, I did not.

Are we to understand it was prepared by a gentleman who officiated antecedent to your appointment?—No, I believe it was prepared by a member of the committee.

Is it not an object that the committee have in view, that there shall be no book introduced into their list that is objectionable to those of the Roman Catholic persuasion?—Certainly.

Has it ever been an object with them to provide books written by Roman Catholics, and so to prepare them as not to be objectionable?—No, I am not aware that they ever take into consideration, whether their selections are from the writings of Roman Catholics or Protestants; in fact, they take their materials wherever they find them suited to their purpose.

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Rev.
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Describe the successive examinations through which a publication must pass, independent of your care in revising it, and preparing it before it can be given to the public?—Every book must be perused, and have the approval of two members of the sub-committee, at least before it can be recommended to the general committee, for their sanction to its publication; I have already explained the stages through which it passes, before it receives this recommendation to the general committee; I could mention several books, which have each gone through every member of the committee successively, before the opinions suggested by the various tastes and judgments of the members could be reconciled. When the corrections made by me, according to their suggestions, have been approved of, the work is recommended for publication, and referred to the general committee at their next meeting, and remains upon their table a month for the inspection of the members; after that period, if no objection be made by them, the book committee conceives itself at liberty to give it into the hands of the printer for publication.

Have objections been made to any of the books published by the Society, on account of their containing doctrines which have been found or said to be objectionable on account of their religious tenets?—There was an objection made to one book, called the Travels of Mungo.

State what that objection was, and by whom made?—It was made by a Roman Catholic priest in Waterford, named Fitzpatrick; the passage objected to stated, in page 32 of the edition printed in 1819, “the little dog’s great horror at the church being made a sanctuary for murderers in Rome,” and though it did not appear to be one that called very loudly for correction, it was attended to; indeed, a new edition had been ordered, and the printer had advanced beyond the sheet in which the passage was found; we nevertheless printed a fly leaf, leaving out the obnoxious part.

Is that the only case where an objection has been made?—It is the only objection that has been made by Roman Catholics.

Did you ever hear of any objection from Protestants?—I should recollect myself; another objection was made the other day to a passage in the History of the Widow Reilly; it was offered by some individual who called at the Society’s house, but I do not know whether he stated his name. The passage animadverted upon the practice of waking the dead, so prevalent among the lower orders in this country. It stated, that the deceased person was beyond the reach of the living, and no longer in want of their help; and this individual thought himself called upon to say, that it militated against the doctrines of the Roman Catholics, for that the dead were not beyond the reach of the living, inasmuch as the prayers of the living might benefit them; we thought it to be sure a groundless objection, but no new edition of the work has been printed as yet.

I would put before you an extract from the Old Testament found in the London Hibernian Spelling-book, and ask you, whether, if that book was under the consideration of the Kildare-street Society, it would be thought objectionable or not to introduce into a spelling-book the extract containing the Commandments in the same form in which they are used in the Protestant Catechism?—*[The book was handed to the witness.]*—Our committee would, I think, object to its introduction in a spelling-book. We have a book now printing, which is Mrs. Trimmer’s selections from the Old Testament, which contains, amongst others, extracts from the 20th chapter of Exodus and the Ten Commandments from the authorized version; but the thing is different in a spelling book, into which the committee perhaps would not choose to introduce such an extract; it would at all events admit of discussion among the members of our committee.

If the Roman Catholics teach the Commandments in a form which, for reasons which are understood by them, appears to be desirable, must it not necessarily follow, that they would object to their being put before them in a form that they would consider as Protestant, and as one in which they do not prefer the Commandments to be taught to the children of their own persuasion?—I should suppose so.

Does not that come very near an interference with their mode of religious instruction?—If they take their selection from their own Testament, they will find the same ten Commandments as in the Protestant version, although not exactly the same words; and that is all I can say.

Are not the Commandments given in a different form in the Roman Catholic catechism?—I am aware they are.

Can you hand in a list of the different cheap books the Society publish?—Yes, I can.

[The same was handed in.]

How many new works do you usually edit in the course of a year?—About five.

What is the total number at present?—Fifty-two, containing five sheets, besides nine varieties of two sheet books.

What number do you print in an edition?—Ten thousand at present; we have, however, printed of Æsop’s Fables 15,000, in consequence of a greater demand for that book.

Do you find that there is a considerable variety in the preference given by the public to one of your books or another?—I think so.

Are you able to state the actual number that has been sold of different books?—Yes, I am: of Elizabeth, 65,000 copies have been printed since the year 1817; of Scriptural Extracts, comprizing the History of Joseph, &c. 35,000, from November 1816; of the Psalms and Proverbs, only 20,000, since December 1819.

Mention Æsop’s Fables?—Since April 1817, 60,000.

Now mention any of the older ones, of which there have been comparatively few sold?—

I think

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I think the History of Isaac Jenkins and the History of the Brothers are the least popular of our publications.

How many of those have you sold?—Twenty thousand of each since the latter end of 1816, or the beginning of 1817; the stories are good, and I think deserve to be popular; but there are some didactic essays at the end of the books which make them unpopular; one is, Advice to Servants; another, an Essay on Saving Banks. Books of voyages, I should say, are in general popular; books of natural history are not so popular as they ought to be.

The books of rural economy, and tracts for the improvement of a peasant's life?—Perhaps they have not had a fair trial as yet. About the middle of 1821, we published the Cottage Fireside, which contains a number of useful hints to the poor; of this book, 20,000 copies have been printed; perhaps 15,000 sold; for whenever the stock on hand of an edition comes down to 5,000 copies, we begin to print another edition.

How many of Robinson Crusoe?—Thirty-five thousand from 1817.

Have any other Societies published books that are also published by yourselves?—No, I am not aware of any.

We observe some books of the nature of natural philosophy; such as Sturm's Reflections, and Views of Creation, and so on; do you consider them popular?—Sturm's Reflections are not popular, and the Views of Creation have not had a fair trial; they are not yet sufficiently known.

How many have been sold of the latter?—Seven thousand five hundred.

Since what period?—The beginning of 1822. On the 20th of December 1821, the Views of Creation were ordered to be published; 30,000 copies of Captain Cook's Voyages have been printed since April 1820; the Shipwrecks of the Alceste and the Medusa are amongst the most popular.

Have you taken considerable care to expunge any passages from those works that could by possibility be considered as objectionable matter, upon the score of religious peculiarity or immorality, or upon any other ground of objection?—Certainly; it is one of the objects for which I am employed.

In what way are the expenses of the publication defrayed?—The works are printed by contract, the printer sending in a proposal at the commencement of the year, in which he engages to print at a certain rate during the continuance of that year; when the book has been printed, and the work delivered to the salesman, as appears by his receipt accompanying the bill, and showing that the edition has been deposited in the store, the order is made for the payment, provided the salesman reports that the book has been printed in a workmanlike manner.

Have the contracts been made in such a manner as to be beneficial to the Society?—Particularly so.

Have the same individuals always been the contractors?—No, it is open for competition.

How many printers are actually engaged in printing for the Society usually?—There are perhaps 20 or 25 who have their contracts in before the Society, and according to the goodness of their work they obtain the preference.

Do the printers undertake to supply the paper, or is the paper provided by the Society?—It is provided by the Society, by a separate contract with a paper manufacturer.

Is that an open contract?—It is.

Is the binding executed by contract?—Yes, by contract also.

Is it a contract open to a competition?—Certainly; sometimes the materials are bought for the binder, as, for instance, when the book is to be bound in linen, the latter is bought by the piece.

Has there been, in point of fact, a very active competition in printing and binding?—For printing certainly; the binding is done by people of an inferior class, who take it home to their own rooms, and therefore the competition cannot be expected to be very extensive among them, executing as they do only 500 or a 1,000 at a time.

Do the Society sustain much loss in the disposal of the books?—Yes.

Are there any other books distributed, except those contained in the public list of the Society?—There are none; school requisites, such as the reading book and spelling book are not found in this published list; this is merely a list of the cheap publications.

Has the Dublin Reading Book been popular?—Very much so.

How many of it have been printed, and within what period?—Ten thousand were printed during the year 1822; a second edition of 50,000, printed in 1823, is now on sale.

How many spelling books have been printed, and in what period?—Fifty thousand were printed at the close of 1819; a second edition of the same number is now in the press.

Have you ever heard of an objection to the Dublin Reading Book on the part of any persons of the Roman Catholic persuasion?—No, nor can I conceive any.

Is there any passage in the Dublin Reading Book that you should conceive likely to be made the subject of such an objection?—No, I conceive not; I should mention that the circulation of the spelling book has been so great as to cause the Society to print an addition in stereotype.

Are the tablets which are seen in the schools supported by the Kildare-place Society printed there?—Yes, they are.

Have they been prepared under your inspection?—No.

Whence were they obtained?—They were selected by the members of the book committee, or one of them; I believe Mr. Bewley had the management of it; he considers the spelling book as his own particular work.

Are not the annual catechetical examinations of the Association for discountenancing Vice held in St. Mary's church?—Yes.

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You are curate of that church?—Yes.

Describe the nature of those examinations?—Previous to the examination a selection is made in the different charity schools in and about Dublin, by the superintendents, of the best answerers among the children, in the proportion of one in four; these, therefore, come forward, representing four times that number of scholars in their own schools; these are all formed into three classes, so that although there may be no more than between three and four hundred in the church during the two days, they represent four times as many children in their respective schools.

By whom is the examination conducted?—By a clergyman of the established church.

By how many clergymen, and how are they selected?—They are all members of the Association.

About what number may attend?—The children are divided into about thirty classes, each consisting of ten children.

Are those examinations annual?—Yes.

What may be the number and quality of the premiums distributed?—When the candidates are apprentices, the three best answering in each class receive premiums to the value of 30s. 20s. and 15s. because their course of examination is more extensive; for the three best answerers in each class of children from the charity schools there are also three different premiums, but of inferior value.

Have you been present at several of those examinations?—Yes, I have examined myself.

Is the examination confined to any particular catechism?—We expect they shall answer in the church catechism.

Are there any particular explanations of the church catechism in which they are examined?—No, I am not aware of any.

Would a child be more likely to fail in obtaining a premium from the circumstance of not having read Stopford's or Mann's catechisms?—I think not, because I do not approve myself of teaching the catechisms from books; I prefer making my questions arise out of their answers, and have always found it more improving than to make it a matter of memory.

Is the examination conducted in St. Mary's church founded in any degree upon the principle of explaining the Scriptures?—Yes, we examine them in the Scriptures, and expect them to understand their meaning.

Which do you examine them upon principally, the Scriptures or the catechism, and the explanation of it?—It is free to the examiner to take any course he pleases, but I should attach equal importance to both.

Are the children so mixed that the examiner cannot know to what particular schools the individuals belong to whom they may assign the premiums?—Yes, they are, except so far as their dress may lead them to form a judgment.

Is there a considerable degree of competition and emulation between them?—Yes, and they answer in general admirably well.

Is there the same degree of emulation among the teachers of parochial and other schools?—Yes, generally; the Association give a premium to the schoolmaster who returns the greatest numbers of successful candidates; the schoolmaster of St. Mary's school obtained a premium last time.

How many schools contribute pupils and candidates upon the occasion of the examinations?—All the charitable establishments in and about Dublin.

Do you observe that the children of any particular schools are more generally successful than others?—I should think that the children which Dr. Murray sends in are generally more successful and better prepared.

From what institution does he send in that class?—It is called Kevin-street charter school.

Can you say whether the children that attend from the other charter schools, for instance, Santry, Clontarf, Celbridge and Baggot-street, are more or less successful than the children who come from the Dublin parochial charity boarding schools?—No, I should think not; I should think our parochial boarding schools are fully as successful as they are, perhaps more so.

How would you rank the children of the Foundling Hospital in point of success?—I have satisfied myself the answering is not inferior to that of others.

Do the children from the Hibernian military school in the Phoenix Park attend at the examinations?—No, they are examined in their own school.

Do the children from the Marine hospital school, under Sir John Rogerson's Quay, attend?—They do.

Do you consider the children of the Bethesda school more or less successful than the others?—I do not consider them more successful.

Is there any particular parochial school in Dublin that you consider decidedly more successful than the others?—St. Mary's was the most successful the last time; the next to St. Mary's was Anne's parochial school.

Do you conceive this catechetical examination to be a valuable part of the system of the Association for discountenancing Vice?—Eminently useful.

Do you find that the number of children who attend is progressively increasing?—Not from the charitable establishments, because the numbers are permanent; they do not vary; but the number of children of the higher classes who receive premiums from the Association is increasing very much.

Do

Do the children of the higher classes attend those examinations?—Not on that particular day; but each parish now has a particular day set apart for examinations, under the Association, the clergymen of the parishes call in their clerical friends to assist them, and their number is indeed rapidly increasing; they are of course children who do not belong to any charitable establishment.

How many children may attend in your church?—We have about 600 of the upper class upon our list.

Is not that system rather of recent introduction?—I think the general use of it is recent; but it has been the practice in my own church as long as I have been acquainted with it.

Is that system general throughout the whole of Dublin?—Yes, I believe so; the Archbishop of Dublin makes it a very important point.

Are premiums given by the Association to children of that rank and description?—Yes, and the answering is certainly excellent; it is attended with the very best effects; the children of the upper class are very zealous and very attentive; and I should say, that their improvement in religious knowledge is very marked since the system of catechetical examination has been introduced.

Have you observed whether any children educated at the Kildare-place school, have attended at the catechetical examinations?—No, I have not.

Have you observed whether any children have attended who have learnt reading and writing in schools in which the catechism is necessarily excluded, and in which the Scripture is taught without observation or comment?—There were some children who came to me to have their names entered from a school called Hatch-street school; I do not know the regulations of it.

Your mode of catechetical instruction of the better class, is not by catechism, but by a sort of lecture?—Yes; I make use of Bishop Mant's catechism as a sort of text book.

Do you refer to that and enlarge upon it?—Yes, and out of their own answers endeavour to lead them on to a due understanding upon the subject.

What number of children are in St. Mary's parish school?—Forty; twenty boys and twenty girls.

At what age are they admitted?—From eight to ten.

How long do they continue?—About five years would be the average time?—We should not, however, send a child out prematurely because that time had elapsed.

Is it a Protestant school?—Strictly so.

Are none but the children of Protestants admitted?—None; it is a fundamental regulation—both their parents must be Protestants.

What system of instruction is pursued in the school?—No particular system, neither Bell's nor Lancaster's, the number is so small, that the master and mistress can give them their undivided attention.

Are the boys and girls taught together?—No, they have separate houses, in fact, although under the same roof.

Will you state in what way the day is divided into instruction and work?—The boys are understood to be at business, with necessary intermission for exercise and meals, from 7 o'clock in the morning in winter, and from 6 in summer; they read one hour and spell another hour, and read the Scriptures another hour; after dinner, at 2 o'clock, they go to business again; in summer they take their walk in the evening; the girls write twice a week, and cypher two other days; they work at their needle every day, and also attend to reading and spelling.

Have there been any complaints in the school of undue severity of punishment of the master upon the boys?—Never.

Is the inspection by yourself, or any other individuals, frequent?—The clergy visit at all times; the governors and governesses have a monthly meeting, when every thing connected with the regulation of the school comes before them; the governesses attend weekly, in turns, so that there are generally two ladies who visit the girls' school in the course of the day, to see how things are going on.

Is it supported wholly by subscription?—By subscriptions, and a charity sermon; we have also been left some legacies occasionally.

If the total expenses of the establishment were divided among the children, how much would fall to the share of each?—Including all expenses, such as house rent and master's salary, about 13*l.* per year.

Is the value of the girl's work carried to the account of the institution, or is it the perquisite of the mistress; or do the girls get any share of it?—The girls receive no proportion; the value is carried to the account of the institution, and the governesses make a certain allowance to the mistress out of it yearly.

What salary have the master and mistress?—Fifty pounds a year between them, and ten pounds a year gratuity for good conduct.

Are they boarded and lodged?—Yes, they live in the house, and give their undivided time to their duty.

How often in the week are the children allowed meat?—Twice a week; they have soup twice a week; the remaining days potatoes and milk.

Do you know what quantity of clothing they are supplied with in the course of a year?—We give them clothing as often as they want it; the clothing of the boys lasts a long time; indeed to save their better clothes, they wear within doors what is called sloop clothing.

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Is there no fixed allowance?—No, there is not.

Is it supplied by contract?—Yes, with the governors.

Is there any difficulty in disposing of the children?—I think not; we have plenty of applicants for apprentices at our school.

Do they take them without gratuity?—I think they would; but we happen to have a fund which enables us to give a small apprentice fee of 40s. or so with each child; it was a legacy left us for that purpose.

Is it given with the children when they are apprenticed, or are there any conditions annexed that make it desirable to withhold a part of it?—We have not acted upon it yet, but we shall be dividing it shortly; I should mention, that each child apprenticed from a parochial school in Dublin, is entitled to 10*l.* apprentice fee; I believe the Archdeacon of Dublin has the management of that fund; it is called Love's charity.

Out of what fund is that paid?—A legacy left by a benevolent man named Love, to give apprentice fees to Protestant children; it is given to the master in different instalments, provided the clergyman of the parish certifies that his conduct to the boy has been correct; there is another fund for Protestant children apprenticed to Protestant masters; but it is not a condition that they should belong to any parochial institution in Dublin; I think it amounts to 10*l.*

Under whose direction is that fund, and from whence does it arise?—It is like the other, a legacy. Mr. Lewis, the curate of St. Peter, is one of the persons who has the management of one fund, and the Archdeacon of Dublin the other. I have often given certificates for it.

Do I understand you to say, that hitherto you have not given any premium yourselves with the children bound out from your school?—We have not as yet.

Have all the children obtained premiums from one or the other of the two sources you have alluded to?—All the boys; it is not for girls. The masters have obtained it, and they know they are entitled to receive 10*l.* at certain periods of the service.

Should you have any difficulty in disposing of the children, if there was not that sum to be obtained?—That would depend a great deal upon the efficiency of the schoolmaster, and the manner in which the children are prepared. I can conceive a very dull boy, whom it would be very difficult to apprentice.

Is it always made a subject of personal examination?—The person wishing for an apprentice makes an application to the governors, upon which a very close scrutiny is made into his moral character and conduct; if we are satisfied, we shew him the boy fit to be apprenticed, or the lady the girl. If they do not think proper to take them, we give them no choice.

Do you apprentice them to services or trades?—We apprentice the boys to trades always, and the girls to service.

Do they generally serve out their apprenticeships?—With very few exceptions, their conduct is good.

For the most part do you think they turn out well?—I think so; I am satisfied of it, so far as my own observation goes. I thought it desirable sometime ago to call upon all that had been apprenticed out of the school within the last seven years; and I found them, with very few exceptions, well behaved, well conducted young men. They all partook of the sacrament last Christmas, which is the best criterion.

Do you bear in mind what proportion you were able to discover and hear of?—Out of about seven or eight and twenty, I discovered twenty; perhaps more.

Were they boys?—Yes, almost all boys; the girls form a separate consideration. It is hard to come across the girls after a certain time.

Do you think they turn out as well as the boys?—I should say, on the whole I am afraid not so well.

How many instances have come to your knowledge, in which the girls have left their places, and turned out ill?—A few; not many, compared with the numbers whom we have sent out, and are actually living at their services.

Have you been led to form a favourable opinion of the effect of that description of education, in which the children are separated from their friends and parents?—It would be desirable, in many cases, to leave them with their parents; but our's are orphans, at least we always give the preference to orphans. An orphan of both parents has a superior claim to any other; an orphan whose father is dead, has the next claim; and an orphan whose mother is dead, the third. The children of servants come in last, and their chance of admission is very small indeed; I think it is desirable it should be so. I should not like to hold out encouragement to that unthrifty class, by affording them any facility in the disposal of their children.

Are there any children admitted who have both parents alive, who are not the children of servants?—Yes, if a tradesman of good character falls into declining health, although both parents may be living, we always are anxious to admit his child; but there is a very strict scrutiny into his circumstances and character. The number of applicants, however, is so very great, we are obliged to make a selection of the greatest objects.

What is the total number of cheap moral books that have been sold and distributed by the Education Society from the first commencing of that branch of their business, from the close of 1817, to the present time?—Nine hundred and nineteen thousand and eighty-nine*; that

* Mr. Bardin has subsequently desired to state, "According to a more accurate return than I was furnished with at the time of my examination before the Commissioners, the number of cheap books *printed* appears to be about 1,450,000; and the number of those actually sold and put into circulation about 950,000."

that is the number actually sold and distributed. We began our sales on the 5th of November 1817.

Do you occasionally superintend the parochial free school, in St. Mary's parish?—Yes.

Describe the extent of it, and the means by which it is supported?—The school-house opened on the 1st of September 1823. We built the house by subscription, and obtained a grant of 200*l.* from the Lord Lieutenant for the purpose, in three separate grants; the first was 100*l.* the second 60*l.* and the third 40*l.* There are two schools, one for boys and the other for girls.

Is the master a Protestant?—Yes; and the mistress also.

What is he paid?—Thirty pounds a year, and he has apartments in the house. The mistress has the same salary, but no apartments.

Are the children admitted free of expense?—They are required to pay a penny a week; but it is more to gratify their parents than from any advantage derived from it. If their poverty is great, the penny is not demanded; but some of the lower class would rather pay it.

Is that sum regularly paid by a large proportion of the children?—No.

From what source have the books been supplied?—Our own resources.

Does the school derive aid from any of the societies established here?—We get a grant of books, to form a lending library, from the Society in Kildare-place.

Is the school attended by persons of all religious denominations?—It is.

Is it fully attended?—There are more on the books than the rooms will hold; there are less, however, in daily attendance.

Would it accommodate many more than do attend?—I think not above 40.

What system of instruction is pursued in the school?—The monitorial system, the Kildare-place system.

Can you state the number of children that attend?—The school-rooms are calculated to hold 100 boys and 100 girls, and sometimes the number in each will amount to 90; in one instance they amounted to more than 100 in the girls school, but the children were rather crowded. Sometimes the attendance in each is down to 70.

What is the practice of the school as to reading the Scriptures?—The Scriptures are read in the school without note or comment.

Which version?—The authorized version.

The authorized version only?—Yes, that only.

Is it read as a class book indiscriminately?—No, only by the readers and those who read pretty well; at the same time, however, that I say the Douay version is not used, I should have no objection to give it without notes to Roman Catholics, if it would be an inducement to them to attend.

Do they read the New and Old Testament both?—No; we do not happen to have the Old Testament in the school.

Do the children read the New Testament through?—No; the four Gospels and the Acts; but there is no regulation that they shall not go on through it if their understandings are sufficiently matured for it.

Are there any selections of the Scriptures used in the school?—Yes; Mrs. Trimmer's selections; Dr. Troy's selections as they are called.

Do many Roman Catholics attend?—Yes; more Roman Catholics than Protestants.

Has great exertion been used in that parish to prevent the children of the Roman Catholic persuasion from attending?—I understand so.

To what do you attribute the failure of the attempt to prevent the Roman Catholics attending the school?—Because the school is exceedingly well conducted and arranged; in some instances the children have been induced to remain away, but I have no fear that they will not return, provided we take no notice of their absence or of the hostility of the Roman Catholic clergy. The school is well conducted, and situated in a populous quarter where there is much want of education; there is also no unfair attempt to tamper with the children.

When had you first reason to believe an attempt was making to keep the children away from the school?—I believe I heard of it after the blank forms went out from this place.

Did you never hear of it before?—I did, at the opening of the school, but it quietly subsided, perhaps because not successful; I have lately heard of very decided attempts to withdraw the children.

Has there been a very marked difference in the attendance since the period you mention?—I cannot say there has; the number has diminished, but not materially.

Was the attempt to prevent the children from attending so marked, that on any particular day you missed a great number of them?—No; I have heard that the Roman Catholic clergymen of the parish have declared that they will come and make a clearance, but I do not regard those things, I think they have too much good sense to attempt such a measure; but that the school has excited their jealousy I cannot doubt.

Is the Scripture commented upon at all when it is read in the school?—No, it is not.

Is any catechism taught in the school?—No, none. At one o'clock each Monday, school breaks up; we have publicly declared, and we have acted up to it conscientiously, that nothing shall be done to excite the reasonable jealousies of an opposite class; at one o'clock we dismiss the children; it is our own school, and it was built with our own fund, and we think it a good opportunity of collecting our Protestant children together; the Roman Catholics depart and the Protestant children remain, and then we teach them the church

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Rev.
Charles Bardin,
2 Dec. 1824.

church catechism, and it excites no jealousy on the part of the Catholics themselves whatever, it may on the part of their clergy.

Do you conceive, that the Roman Catholic children have been withdrawn in any considerable numbers since the papers you have alluded to were circulated by this commission?—No, I do not think they have, though the effort was made. I heard of various evening meetings in the Roman Catholic chapels of the parish in which the children were questioned very closely as to the school they attended, and ours was called the Minister's School; and if I may offer an opinion, I am not surprised in the present state of things, that they should betray some jealousy of a school which is managed by Protestant clergymen.

Was there any condition annexed to the grant made by the Lord Lieutenant's Commissioners?—That it should be for all denominations; we got the last grant in consequence of the exertions we had made to raise so large a sum as 560 l.

Was it required that a bishop or any ecclesiastic should be a party to the lease of the land upon which the school was to be erected?—It was.

Will you state the particulars of the condition in that respect?—We have not got the lease of the land from Lord Blessington, but I have his agent's written promise that he will sign the necessary deed when it shall be prepared.

In what way is the lease to be drawn?—In such a way as shall secure the property to the parish for the purpose of a school.

Do the commissioners require any particular regulation, or impose any particular condition in the lease upon granting the money?—Had it been in the country, and if the fee of the land was granted it would have been, but Lord Blessington has not the fee, and therefore the usual conditions cannot be complied with.

Has any condition been imposed by the commissioners in granting the money?—None, except that the ground shall be leased or vested in the rector of the parish, and, if necessary, the churchwardens, in fact in whatever way it may be best secured to the parish as a free school.

Is there a Roman Catholic free school in the parish of St. Mary's?—There are two for boys, and one for girls, to my own knowledge.

Have they existed for any time?—I fancy so; the girl's school is a very good one indeed; in the boy's school the accommodation is very bad in every respect, but chiefly from want of books and proper means of ventilation.

Does the rector of the parish contribute any thing to the support of the free school you have been describing?—Ten pounds a year.

Does he contribute any thing towards the charity boarding school?—Yes; ten pounds a year.

Are the children at the free school mostly taught the church catechism, as set forth in the Book of Common Prayer, or any exposition of that catechism?—Mant's Step in the Temple is the one upon which they are examined.

Is there any other in which they are examined?—The church catechism broken into short questions.

Do you use Stopford's?—No, we do not.

Or Lewis's?—Some of the children have Lewis's catechism, but we do not use it.

Or Mann's?—Some of them had Mann's until Mant's was used; we used to have Mann's; I think Mant's less difficult.

Are there any passages in Mant's Step in the Temple that bear upon the controverted points between the Roman Catholics and Protestants?—No, I think not.

Appendix, N° 207.

Examination of Mr. John Veevers, on Oath; Wednesday, 24th November 1824.

Mr.
John Veevers,
24 Nov. 1824.

WHAT situation do you hold under the Society for Education in Kildare-place?—Superintendent of the male and female schools.

How long have you held that situation?—Since June 1813.

What salary have you?—£.300. a-year, at present.

Has it at any time been less than it is at present?—Yes.

What was it at first?—£.200. a-year.

When was it increased?—In the year 1820.

Was any increased duty put upon you at the time your salary was increased?—It was in consequence of an increase in the training department.

Are you also provided with a house?—With apartments.

Free of expense?—Yes; with coals and candles.

Does that constitute the whole of your emoluments under the Society?—Yes.

Is it your duty to superintend the schools for the children, as well as the training schools?—It is.

Describe how much of your time is occupied in discharging the duties of your office?—I consider that the whole of my time is occupied in the discharge of the duties of my office.

At what time does it begin?—The school commences always at ten in the morning, and continues every day in the week except Saturday, until three o'clock, on which day it closes at one; during the school hours the teachers are engaged in the school, but afterwards they are at liberty until four o'clock; at half past four they dine, and at this season of

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John Veevers,
24 Nov. 1824.

of the year they do not leave the establishment after dinner; at six o'clock their evening exercises commence, and continue from that till eight; it is my duty not only to arrange the exercises for them and keep them employed, but to see them executed.

You are actually employed from ten till three, and from six to eight?—The Society have never stated to me the precise time, but I find the whole of my time is occupied in the discharge of my duties.

Do you superintend the girls school as well as the boys?—Yes.

What number of pupils are upon the roll of the boys school?—About 480; I am not certain as to the exact number.

What number upon the roll of the girls?—About 360.

Has it at any time been more?—Considerably more; it depends upon the season of the year, and likewise the termination of the quarter; we balance the lists at the end of each quarter, and strike off those who have been absent a certain time; at present it is about the middle of the quarter.

At what period was the number upon the roll the greatest?—In the summer of 1820 or 1821; I am not positive which.

Do you recollect what the number amounted to then?—About 500 in the boys, and upwards of 400 in the girls; I state it in round numbers.

Is the institution entirely gratuitous?—Each child pays one penny a week.

Is that sum regularly paid?—With few exceptions.

By whom is it received?—In the first place by the monitor or teacher of each class, and then it is transferred to the master, who checks their accounts, and at the end of each week the amount in each school is handed to me; and at the termination of the quarter I lodge it with the treasurer.

Is it applied to the general purposes of the institution, or restored to the children in clothing or rewards?—The general purposes of the institution.

In your opinion does it operate as a discouragement to their parents?—It operates as an encouragement, I think.

You think there is a feeling that prevents people sending their children to schools entirely free?—I do; I have heard sentiments of that kind expressed by them.

A feeling of pride, that prevents them sending their children to schools where they do not pay any thing?—Yes.

Do you think you would have the same individuals in the school if it was gratuitous?—Perhaps not.

Describe the ranks and classes of life out of which those children mostly proceed?—Labourers children; some of them are the children of paupers, and there are others who are assisting in shops, and a considerable number of children whose parents are servants.

Are some shopkeepers?—Some, but not many are shopkeepers; we have had instances of persons who have come and volunteered to pay a sum greater than what we charged, but which of course they were not permitted to do. I did not consider myself at liberty to make any alteration from the rule laid down by the Society.

To what age do they continue to receive your instruction?—Seldom above fourteen; we have some instances above.

Do the girls continue longer than the boys?—I think they are much the same.

Have you any means of ascertaining the religion of the children?—No.

Is it known to you generally?—It is not.

Have you no opportunities of noticing that they go away on particular days to chapel?—Except it be then, we cannot ascertain correctly, it being one of the regulations that we should make no distinction whatever, and we never ask.

Can you say, generally, that there are many Roman Catholics in the school at present?—I believe there are; but I have no means of ascertaining.

Did you not make a statement to the clergyman of the parish of the number of the children you had in the school?—Yes.

Did you not, upon that occasion, state the number of Roman Catholics?—I believe I gave the same answer then that I have now; he asked me the question, and I believe I stated I could not tell, and he asked me if that was the answer to the question, and I said it was the only answer I could give.

What parish is it in?—St. Anne's.

Could you form any guess, that you would think would approximate to the truth?—In conversations with Mr. M'Guinness, the master of the school, who is a Roman Catholic, this subject has been mentioned at different times; I at one period thought three-fifths were Roman Catholics, but that is some time since.

Do you think the number of Roman Catholics has diminished since then?—I do not think it has.

Have you heard whether any exertions have been made by the priests to prevent attendance at this particular school?—I have heard the children say they were not allowed to attend the school.

Have you observed that any particular children have ceased to attend, and had reason to believe that they have discontinued their attendance, in consequence of the interference of the Roman Catholic priest?—I recollect one instance, in which a child stated, that he was not allowed to attend.

Did that child cease to attend?—He did for a time.

What number of classes do you divide the children into?—Eight reading classes.

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Mr.

John Veevers,
24 Nov. 1824.

What number of masters and ushers are constantly employed in the instruction of the children?—One master, with the aid of monitors, provided from the children.

What is the first class taught?—The first class consists of those children learning the alphabet.

Do they write in sand?—Yes, they trace the letters in sand.

When they are perfect in the alphabet, are they transferred to the second class?—Yes, which consists of children learning syllables, and words consisting of two letters.

Describe their progress through the successive classes?—The third consists of children learning words and syllables of three letters, and the fourth those learning words of four letters, and the more difficult monosyllables; the next consists of those learning lessons formed of dissyllables, and the sixth of lessons formed of trisyllables; the seventh of trisyllables and polysyllables, and the eighth is a selection from the most advanced or seventh class; there is also a division with respect to writing; they are classed according to their stages in writing, and likewise in arithmetic; there are different periods of the day allotted for those exercises; the children are changed from one stage to the other at certain periods of the day; they are dismissed from their reading classes to the writing classes, and continue the allotted time at writing, and from that to arithmetic.

In the early classes, do they read from tablets?—The four junior classes are engaged in learning their lesson when employed at reading from tablets, except one day in the week, and the highest class of the four then have books given them, as a preparatory exercise, prior to their joining the second division of the school or the fifth class.

What is that preparatory exercise?—The use of books.

What is the first book in which they read?—It is a book published by the Society, called the Dublin Spelling Book, and consists of lessons similar to those on the tablets.

Are those lessons extracts from the Scriptures?—They contain some extracts from the Scriptures, but they are all to be found, and were compiled originally from books that have been in use for the last century in various schools in the country, with the addition of the Pennsylvania spelling-book.

In what class do they begin the study of arithmetic?—When they enter the second division of the school, or the fifth class, or as soon as they have become acquainted with monosyllables.

In what class do they begin to read out of any book of more difficulty or importance than the spelling-book?—In the sixth.

What do they read in the sixth class?—Lessons from a reading book, published by the Society.

In what class do they begin to read in the Testament?—In the seventh.

How often in the week do they read in the Testament?—That class read the Testament three days a week; the orders are occasionally changed, when we give new reading lessons; some times we have reduced it to two.

Do the eighth class read in the Testament daily?—Every other day; on the days on which the eighth class do not read it, the seventh class read it.

What rule is there for reading the Testament; do they read all parts alike?—The regulation we have hitherto adopted, has been to commence with Matthew, and to proceed through the Testament.

Do they read the Revelations?—No.

Do they read in the Old Testament?—We have never used it.

Is there any rule for its exclusion?—No.

Is any book read in the school which gives the children any knowledge of the contents of the Old Testament?—None whatever.

Are the Scriptures in any manner explained to the children in the school?—Never.

If in reading the New Testament, you had any reason to doubt the child did not understand the meaning of the commonest word he read, should you feel yourself at liberty, according to the rules of the school, to ask him whether he understood that word?—Of a word, we should give the grammatical explanation, and when a word has been mispronounced, we have corrected the child; but there has been no explanation as to the meaning of the words.

Suppose you found the word "hypocrite," and you thought the child did not understand what it was, should you explain it to him?—Never, when reading the Testament.

Would you give an explanation of the word "wilderness," for example?—It has not been usual with us to ask any questions as to the meaning of words from the Scripture; in case they have not read a word with fluency, we have made them pause, in order to pronounce it well, but I do not recollect a case where we have explained any word in the Testament.

Do you conceive the regulations of the Society exclude the giving explanations of such words as "hypocrite" and "wilderness"?—I believe not.

Is it the custom, when the children are reading other works than the Scriptures, to question them in the meaning of the words, and explain them to them?—It is.

Is the difference in the course you pursue with regard to the Scriptures, with a view to avoid the possibility of giving any thing like controversial interpretations upon the meaning of particular passages?—Yes.

Is it your opinion that the more advanced boys in the school understand tolerably the meaning of the New Testament in reading it?—I am of opinion that they do not.

The question does not refer, of course, merely to the doctrinal parts of the New Testament; but do you conceive they understand the ordinary parts of the New Testament?—I think they do not.

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John Veevers,
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Do they manifest any curiosity upon the subject, any wish to be better informed about it?—
I do not recollect an instance of it.

Do you use the two versions, the authorized version and the Douay version, in the school?—None but the authorized version.

Why do you not use the Douay version?—I have never received any instructions to procure it; and when we want Testaments, we usually procure them from the Bible Society in Sackville-street.

Was there ever any suggestion made on the part of the parents of the children, expressing a wish that there should be some copies of the Douay version in the school?—None, that has come to my knowledge.

If any such wish was expressed, what would be the decision of the committee upon it?—They would order them to be procured.

Is the Douay version one of the books printed or circulated by the Society?—No, nor the authorized version.

Can you account for the omission, on the part of the Society, to supply either the one or the other?—The Society have not supplied them; they published some years ago a Testament, in which the headings of the chapters were omitted, but they never gave them in grants to schools, leaving it to the option of the different schools in the country to select which version they pleased.

Which version did the Society print?—It was the authorized version.

What became of that edition?—I believe it was disposed of to the Bible Society.

Do you know why the Kildare-street Society ceased to dispose of it in their own shop?—I am not aware of the reason.

The master of the school is a Roman Catholic?—He is.

Has he ever suggested it would be advisable to have some copies of the Roman Catholic version?—Never, to my knowledge.

If you had Testaments of the two versions, and it was made known through the school that any child that wished might read from the Douay version, do you think that any applications would be made for them?—I am of opinion there would not; great confusion would arise in the school by any regulation of that kind. I have found considerable inconvenience from getting different versions, the Cambridge, Oxford and Edinburgh versions, in consequence of some of the classes having obtained those books; and when required to refer to a chapter, there has been a slight difference, perhaps, in the omission of the word "the" or "and," and not being exactly the same copy; there have been disputes in the class that the child was reading incorrectly, and corrected by another, which has given rise to disputes about places.

Have you had occasion to observe, that these different versions of the Scriptures, published at the different authorized places, vary materially?—Not materially.

It is a fact, then, that there are various readings amongst the authorized versions?—They are not all exactly the same.

You conceive the difficulty would be increased by multiplying the number?—Yes; I was most anxious, when I found this, to get the version we had in the first instance.

Do you think, if you were provided with the two versions in which the chapters, verses and pages were arranged similarly, that there would be any serious practical inconvenience in allowing the children to read them; the Protestants out of the authorized version, and the Roman Catholics out of the Douay version, in alternate verses?—There could not be any difficulty in that, provided they were printed alike.

Is there any other ground of confusion or objection that occurs to your mind, except that which would arise from the application of the principle of the places of the children in the class being ascertained by one child correcting another when it made a mistake?—Except that which would arise from the distinction the books would create, and there would be certainly many difficulties found to arise from the children saying, "I am a Protestant," or "I am a Roman Catholic," which the books would give rise to.

Do you believe that the children in Kildare-street do not know of each other practically, who are Roman Catholics and who are Protestants?—I believe they do not.

Are you familiar with the Douay version?—I once compared the Gospel of Matthew, when the Douay version, without note, was first published, to discover the difference, and I saw but little, chiefly in some words, such as "desert" for "wilderness."

There is a difference in the part, which gives the Lord's Prayer?—Yes, there is.

Are the children forced to commit to memory any part of the New Testament?—They are not.

Are the Testaments kept with the other books in the school, or separate from them?—On a separate shelf.

Are they locked up?—Yes, they are; and the children have not access to them, except when engaged in reading them.

Are they occasionally subject to be irreverently used or trampled upon or abused?—No.

Do the children read them in class in such a manner as the other children in the school can hear them, or do they stand separate?—They stand separate.

Is there any thing in the nature of prayer or public exhortation in the school?—No.

Do you as superintendent, or the master, or any body as usher, read aloud to the children in the school?—No.

Has any improved method of teaching arithmetic been lately introduced into the school?—Yes.

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Can you describe it?—About three years ago we introduced Pestalozzi's improved system of arithmetic.

Has it been practised with success?—Considerable success.

Do the boys continue sufficiently long under your instruction, as to be able to comprehend it?—The majority of the boys in arithmetic, are acquainted with it in its different stages.

What length of time does it take to learn it?—That depends in a great measure upon the previous knowledge of the boy, and his age.

In what length of time have your most proficient pupils learnt it?—The most proficient have been engaged in it since we introduced it into the school, and many are able to work compound fractions by it mentally with the greatest ease.

What number in the school are now capable of doing that?—Perhaps thirty.

Do you find that they prefer that to the ordinary operations?—The children are much more pleased with it when they have obtained a certain degree of proficiency.

Do you think it exercises the understanding more?—Yes, it also gives them considerable pleasure from the advantages they feel; the pupils being thereby able to comprehend rules in arithmetic which they previously did not understand.

Do you think that they also feel that it gives them a superiority over other boys instructed in a different manner?—I have no doubt of it.

Are they liable to forget the process?—No; it is not unlikely they might forget the exact routine which they follow, but they would not forget how to solve any question that might be given to them.

Have you any collection of books to which the children can have access for their own private study or reading?—There is a circulating library in the school, which consists of the works published by the Society; these books the children borrow, selecting which they please from a catalogue suspended in the room.

Do you observe that the children acquire a taste for reading?—Considerable; we have a great number of instances of a disposition to read.

Are the children permitted to take those books home?—They are.

Do you find that they return them with sufficient regularity, or are they much liable to be lost?—We have lost but few considering the great circulation they have undergone.

Do they take good care of them?—Very much so; many of the books have been in the library five years, and have been circulated through 40 or 50 families.

Do you find that this enjoyment of reading is confined to a few boys, or is it pretty general?—We make it a kind of privilege; every boy in the school has not access to the library, it is only the two most advanced classes, and the sixth class, if the master approves of the application.

Are there any boys in the two head classes who forego the privilege of having these books?—Yes; and the excuse is, that they have not time; that they are engaged at home.

Do you believe that the reason is a just one, or that they have no taste for reading?—I think it arises from a want of taste; there may be some, certainly, who have not sufficient leisure to read, or it may arise from want of convenience at home.

Have you any books of religious instruction in the library?—None that are denominated religious.

Would it be possible to have books of religious instruction that might be selected by the Protestants, and which the Roman Catholics would not necessarily think fit to take with them, or would it lead to distinctions you think objectionable?—I do not think it would lead to distinctions, when the children may select such as they please from a catalogue in the school.

Have you not one book in this library containing extracts from the Old Testament, giving an account of the creation, the fall of Adam, the deluge, and the history of Joseph?—There are books containing that in the library.

Have you not another consisting wholly of extracts from the Psalms and Proverbs, in the very language of the Holy Scriptures?—Yes, there is.

Is not that in the library?—It is.

Have you not also a book containing a view of natural religion, extracted chiefly from the works of Paley?—We have, called "Views of Creation."

Have you not also a contraction of "Sturms Reflections on the Wisdom and Providence of God?"—We have.

Have you ever heard of any objection being urged against these books?—Never.

From any part of Ireland?—Never.

Are additions made to the lending library from time to time?—As the works are published by the Society, they are added to the library, and then we have considerable applications from the elder boys.

Have there been additions made from time to time to the books published by them?—Yes.

What is the usual extent of the edition of one of those works when printed?—From 10,000 to 15,000.

Have you any means of knowing whether any of those works have been more popular than others, and whether there has been a much greater demand for some than others?—Yes, only from the sales.

Can you state which has been the most sought after?—I believe "Elizabeth, or the Exiles of Siberia," and "Æsop's Fables."

Have

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Have you any means of knowing the relative popularity of that work to which we have just directed your attention, consisting of the extracts from the Holy Scriptures, giving an account of the creation, and so on?—I have not.

Have the Kildare-street Society ever published any book in the Irish language?—Yes, a primer.

Do you know the history of the publication of the Irish books?—I do not.

What modes of punishment do you have recourse to?—We have as little punishment as possible; we have never had any thing more than using a cane slapping the boys on the hand, and that chiefly for absenting themselves from school; we have had repeated instances of parents bringing their children and soliciting that they should be punished for offences not committed in the school; it is a constant occurrence, it is one of the great annoyances that most teachers are subject to.

Is the common mode of flogging not had recourse to on any occasion?—It has never in that school, I can speak positively upon that.

Is it found practically that you can keep the children sufficiently in order without it?—I have very often occasion to regret the buzz there is in the school, but I have never had occasion to complain of the want of order.

Have you ever had occasion to expel a boy for misconduct?—No.

Do you know how long it takes upon an average to teach a boy to read?—A great deal depends upon the age, I should think a boy of nine years of age would be taught to read extremely well in twelve months; if younger, I should think it would require a longer period, but if older, we have many instances in a much shorter period.

Do the regulations for the management of the girls school, differ materially from those for the boys school?—No, they do not, they are the same.

As to teaching the girls to work, how does the rule operate?—There is not the same attention paid to arithmetic in the girls school as the boys; a great portion of the time that is devoted to work in the female school, is appropriated in the male school to arithmetic. In the boys school, there is reading, writing and arithmetic taught, and in the female school, there is taught reading, writing, arithmetic and working.

Have you any mode of judging whether the education pursued, produces a permanent and beneficial effect upon the character of the children?—I have every reason to conclude that the system adopted has been of considerable service to the children; one instance in particular I can state, a gentleman who had a warehouse, told me he sent a boy to the school who was the son of one of his workmen, and that the boy prior to his coming to the school had so misconducted himself, that he was glad to get rid of him, he was an annoyance rather than an advantage to the warehouse; and on returning to the warehouse at the request of the father, after having attended the school six months, he said he was a complete pattern of order, and he found him a most valuable servant, that every thing he had in his charge was placed in the most regular order, and they were able to obtain any thing at a moment's notice.

Have you any reason to think that it tends to make the children dissatisfied with the low condition of life in which they are placed, or to indispose them to continue in humble employment as labourers?—I do not think it does.

What instruction do the girls receive in work?—They are taught the various stages of needle work and knitting; they have also occasionally wrought some fancy works; there is a book published by the Society, which shews the routine observed in teaching to work; there have been many applications for girls who have been instructed in the school from different persons in business in the city; I have reason to conclude that the children attending the school, have attained, in consequence of the neat manner in which they execute their work, a character among those people; we have had a considerable number of applications from them for apprentices.

Do you find that the girls come from the same class of society as the boys?—Yes, nearly the same.

Have you reason to think they are of a higher or lower class?—No.

Do you find that they acquire habits of order and neatness in the school, and that they learn how to keep their own clothing in good order?—I have no doubt of the good effect.

Is it evident in their appearance?—Yes, quite so; I have repeatedly observed, in a very short period, a total change in the appearance of a child.

What rules have you as to the inspection of the cleanliness of the children, and what means of enforcing it?—They are daily examined as to their cleanliness, and occasionally they exhibit their hands, and a person goes round to inspect them; but we have not found that so necessary latterly as formerly.

Is there any rule as to cutting their hair?—We have no rule laid down, but we have endeavoured to induce them to get their hair cut, and lately we introduced a person to do it, and we have had more applications than he could execute.

You give no premiums with the children as apprentices?—No; the applications were to the mistress; in consequence of the character the children of the school had obtained, they have said, we have heard of the good conduct of such a girl, and we want a girl similar to her; can you recommend one to us?

Have you had frequent applications of this sort?—Yes; within the last year we have had a great number of such applications.

More than your school will supply?—Yes, double the number; I have experienced considerable annoyance from the applications made to me from persons to recommend boys; I have said, I will not have any thing to say to it, and unless we know the individual, we

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are not anxious by any means to undertake it; we had rather the parents should manage it, and then there could be no complaint.

Have you any means of tracing the girls, so as to know whether they turn out well or otherwise?—It never came to my knowledge that there was one who did not conduct herself properly.

Has it come to your knowledge that many have conducted themselves properly?—Yes, many.

Would you be likely to hear of it, if they had not?—I should.

What is done with the girls work?—We cannot get a sufficient quantity of work executed for the demand we have for the book exhibiting specimens of the manner in which the work is taught.

Is there any profit made from the work of the girls?—None whatever; the expense of the material is charged upon the article that is sold, and also the sum paid to the child for working it.

Do I understand you to say, that whatever advantage arises from the value of the work, the girl has herself?—No; the amount of the article the Society defrays; then, whatever is paid to the girl for the work is added to it, which is the price of the article.

Does any part of the value received for the work after it is completed remain with the Society, or with the officers of the Society?—None; if, for instance, a shirt is ordered, the linen is cut off, and whatever quantity it takes is charged to the account of the individual; in addition to that, there is a sum for thread and materials, and whatever child makes the shirt, there is a certain sum paid her, according to a graduated scale of the description of the work, the amount of which is charged to the individual purchasing the shirt, and the girl is paid in tickets; these tickets the child retains; and when she has obtained a sufficient sum to enable her to purchase any article of apparel, shoes, or any thing else, she comes forward with those tickets, and we give her whatever article she may require, to the amount of her tickets.

Is the estimated value of the work in the scale you have described the full and fair market value of such work, or is it lower?—It is lower.

Much lower?—Considerably lower than what would be charged by a milliner, who took in work for that purpose.

Why has the scale been made lower than the market value?—In order I believe to cause work to be sent to the school, rather than any other reason; we have latterly been able to give the children sufficient employment by furnishing specimens for the work books; we have not been able to complete the orders we have had for those books.

Describe the books?—Sampler books; they contain specimens of work of different descriptions that are circulated throughout the country.

Is spinning a part of the employment of the school?—No; we introduced a spinning wheel some time since, but we found it was not applicable to children in a city; they are not inclined to learn spinning, as they cannot make any thing by it; the use of the needle is of much more value to them.

Are any premiums given in the school?—Yes.

On what occasions?—In the female school there is annually given in clothing the interest of 1,200 *l.* the bequest of the late Mr. Lefevre.

What rule of distribution do you follow?—To the most necessitous of the attending scholars.

Is it given in clothing?—Yes, in clothing.

By whom is it distributed?—It has hitherto been distributed by those ladies who are visitors to the school.

Describe exactly the course that has been taken on occasion of those applications for apprentices you have referred to?—When the individuals have applied for apprentices, we have introduced them generally to the child, and recommended them to apply to the parents; they in consequence have waited upon the parents, and concluded whatever engagement has been made.

Have you brought such matters before the directing committee of the Society?—We have never thought it necessary.

Whom do you mean by "we"?—The master and mistress of the schools and myself.

Are we to understand that your part is merely to point out the girl or boy whom you conceive would make a desirable apprentice?—Yes.

Have you ever mentioned to the committee the fact of such applications being made?—I have.

Have they ever made any regulations with respect to it?—None whatever.

Do you hold out any particular inducement to obtain the attendance of children in the male schools?—None whatever.

Their coming is perfectly voluntary?—Quite so.

Is any observation made to the parents of children that withdraw?—Never; when we have received a notice that a child has withdrawn, when they have been absent some time, we have occasionally sent to know the cause of their absence, or whether they intended to return, and whatever message we have received we have acted accordingly; if a child is withdrawn at the usual period, we have struck the name from the list; if they said they would return, it has been continued, and the cause assigned for absence marked against their names.

Have you ever endeavoured to augment the number of children that frequent the school?—Never.

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Is there any premium of clothes connected with the institution?—In the female school only; since the school was held in St. Stephen's Green, the gentlemen have occasionally subscribed at Christmas a few pounds, seldom exceeding six pounds, for the purpose of giving to those who appeared naked, a few articles of apparel.

Do you conceive that habit has operated as an encouragement to procure children?—No; on the contrary I have advised it should be discontinued, as I thought it affected some individuals who did not deserve it; some of those whose apparel was in a very bad state at the time it was given were absent, and whose attendance had been perhaps good, and merited it; and there were others, when they expected this clothing would be given, assumed or put on their worst apparel, in order to excite compassion from the distributors.

What was the greatest number of children that obtained the benefit of that distribution in any one year?—Not exceeding thirty.

It is your opinion that the institution would go on better without that practice?—Yes, in the boys school.

Why not the girls?—That is under different circumstances; it is a casual sum given to the boys; and in the girls school it is an annual sum, managed by the visiting ladies.

What number of girls may have shared, in any one year, in that distribution?—To the amount of fifty.

Should you propose to discontinue it in the girls school?—I have not seen the same inconvenience arising from it in the girls school.

Do the girls go as apprentices to trades, or as servants?—Generally to milliners, shop-keepers and servants.

Have there been applications for boys as apprentices, as well as girls?—Yes, a considerable number.

In what line of life are the boys to go?—To trades.

Not as servants?—But few instances as servants.

Will you specify the trades?—Tailors, shoemakers, printers, &c.

Do you conceive, that the parents of those children ultimately were to give a fee to the tradesman taking their child as an apprentice?—No.

Are they bound apprentices in Dublin?—Yes, chiefly.

Have you not an establishment for training schoolmasters?—Yes.

How long has it been in existence?—It commenced in 1814.

What number have you admitted at any one time?—We had in attendance between 60 and 70, during the spring of the present year; but we have but accommodation for 50.

Are they boarded and lodged?—Yes.

What length of time do they remain with you?—Upon an average two months.

Is it optional with them what time they will remain?—It is not.

What is the longest time you will keep any of them?—There are some individuals who have remained as long as three months.

Who decides upon the time they shall remain?—It depends upon their application, and being acquainted with the system pursued in the school; they are examined prior to leaving the establishment, and certified accordingly.

Who examines as to that proficiency?—That is my duty.

Have you ever met with any who could not qualify themselves for a certificate, and who were dismissed without having obtained one?—Yes.

In that case, how long did that individual remain?—Three months.

Who took upon himself the responsibility of dismissing him?—It is my duty to examine the individuals, and afterwards to report to the committee, and they decide upon the case.

Did the individual fail in obtaining a certificate from want of attention, or want of faculties?—I think from inability.

By whom is the selection made of the persons that are sent up to be trained?—By the patrons of the school to which they are to be appointed.

Are they always appointed to any school before they are sent up?—They are appointed to a school before they arrive; the Society do not nominate masters to the schools in the country.

Are there not very frequent applications made to you to recommend masters for country schools?—Yes.

Is it in your power to recommend masters?—When I have been acquainted with an individual I thought qualified for the situation, I have recommended him.

Have you had any individuals who were competent for that in the model school?—There are seldom any individuals in attendance but who are engaged.

But the recommendation in that case is your personal act?—Yes; the committee have nothing to do with it.

The committee never do recommend?—Never.

Are there frequent applications to them for masters?—Yes, and the usual course is to refer those applications to me.

Are those schoolmasters maintained at the expense of the Society during the time of their instruction?—They are not only maintained at the expense of the Society, during the time they are in attendance in the training school, but their travelling expenses are defrayed.

What is the average cost of a schoolmaster trained by the Society?—About 7*l*.

How is that made up, will you explain?—Maintenance during the time they are in attendance, and the travelling expenses to and from Dublin.

Is there any rule prohibiting the admission of masters who wish to be trained, but who have

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have not been nominated to a particular school?—It is not usual for us to admit them unless they are actually nominated, as we have not had room to accommodate them; our school is generally full.

Have applications been made to you to train young persons as schoolmasters, who have not been named to a school?—Yes, frequently.

Have you ever refused, upon the ground of their not being nominated?—We have.

Have you any means of knowing whether the persons who are sent to be trained as masters, are Roman Catholics or Protestants?—Yes.

Is it stated, as to each, of what religion they are before they are sent?—No, it is not; but it is usual for me to inquire what religious persuasions they are of.

Have you many Presbyterians sent to be trained as schoolmasters?—Yes, a considerable number.

What number have you trained of different persuasions?—The number trained up to the present date is 801.

How many could you train in one year at present?—About 300.

Have you always applications in advance?—The number of applications at present is not so great as it has been.

To what has that been owing?—We have admitted so many; the school during the last month was closed, for the purpose of refitting at least that part of it that is devoted to the purpose of training masters.

In what year was the training school opened?—The beginning of the year 1814; the number of candidates exceeds eighty at the present moment, waiting for admission into the training school for masters.

Do you find, that they really qualify themselves for the situation during the time that they are with you, or does it sometimes happen that they go away before they are qualified?—It sometimes happens, that it is impossible for us to make any thing of them.

What do you do with them?—After the usual routine, they leave the establishment; it is not merely the understanding the system of instruction, that enables a teacher to carry it forward in the country; there is a considerable difference between the understanding the system, and the capability of reducing it to practice.

Will you describe the nature of the certificates you give them on leaving you?—There are three gradations, the one being “fully competent,” the other “competent,” and the other “having had an opportunity of being made acquainted with it.”

Is there not some danger of the people in the country mistaking what is in fact the lowest degree in the certificate for being a very good one?—Yes; and in consequence of that, I have endeavoured to rectify it by a certificate, now engraving, that will be more explicit; in the heading will be the first, second or third class.

[The witness was directed to furnish copies of the certificates that are given to the different masters.]

Do you find that the selection of those persons for the situation of schoolmasters has been made with reference to their merits, or has it been merely from favour?—I rather think it is more with respect to merit; I have not positively known any case where it has been mere favouritism.

How far are they instructed generally when they come to you?—The majority of them are but indifferent readers and indifferent writers, but the whole of them have a very good knowledge of arithmetic; that is superior to what, as far as my knowledge goes, the same class of persons in England possess.

Have you any opportunity of knowing what class of schools they have usually been instructed in?—That depends in a great measure upon the district; a considerable number of the teachers who come from the country not situated near towns, have been educated at hedge schools; others have been educated in respectable schools in the towns or cities of the districts in which they resided; in the country districts the schools have greatly improved in the last few years.

Do you find that the improved state of the knowledge of the persons that come to you is the result of improvement in the schools?—Yes, for they are undoubtedly a much better description of persons, and better qualified too, than they were a few years ago.

Do you mean that their attainments are greater, or that their rank and condition in life are better, or both?—Both.

With reference to the degree of instruction they receive and their knowledge of arithmetic, how do you class that to the different districts you have described?—Does the question mean, whether it was mountainous or low lands?

Does it appear that there is the same system of instruction in different parts of the country, or is writing or arithmetic more an object in one part than others?—In the north, particularly Antrim and Down, writing is an object with them, and it is almost totally neglected in the south.

Have you any mode of accounting for that?—No, except that that is the result of my observations of the individuals who have attended the schools.

Have you had occasion to observe a difference in the instruction of those who have been educated in the Roman Catholic schools and those educated in the Protestant schools?—No, I have not; I think the majority of the masters from the south and west have been educated by Roman Catholic masters, but in the north they are chiefly Protestants.

Have you any opportunity of knowing what are the feelings and impressions of the young persons who come in as teachers, with regard to the system of the Kildare-street education,

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education, or the system of the scriptural education generally, or any of those points?—I think the teachers have no objection to the Scriptures; I never heard them express any.

Have you had the means of knowing whether those who came from the south and west ever saw the Scriptures till they came to learn to be masters?—No.

Would you know it, if it was the fact; would you be likely to hear it?—I doubt whether they would inform me of it.

Do they in point of fact read the Scriptures to any considerable extent during the two months they are in Kildare-street?—It is quite at their own option.

Are they never called upon to do it at all?—Never, except when they have been officiating as the teachers of a class where the Scriptures have been read; they hear the children read, and officiate as teachers, but they are never called upon to read.

What opportunity have they of reading the Scriptures in case their inclination should carry them that way?—Of an evening, from eight till ten o'clock.

Your superintendence, I understand, to be limited from six to eight?—Yes, for business.

Do you mean from eight to ten they have the time to themselves?—They are engaged in either reading or writing memoranda of the different studies through which they have been exercised in the evening, and the greater part of them are employed in making those minutes; many of them get a very competent knowledge of Pestalozzi's system of arithmetic, and it requires a good deal of application independent of the exercise; the greater part of their leisure, both morning and evening, is engaged in making those extracts from Pestalozzi's works.

Have you observed whether from eight to ten, many of them do read the Scriptures or not?—In the evening, during the week, but seldom; there are a number of works supplied for their use, and each follows his own inclination.

You say, "during the week;" do you mean to intimate there is any regulation as to Sunday?—There is no regulation for reading the Scriptures; the only rule that has been laid down is, that they should appear dressed on Sunday at breakfast; that each should attend their respective places of worship, and that they should conduct themselves in a manner becoming the day; in the evening they have occasionally read alternately a portion of the Scriptures, and sometimes they have selected a Roman Catholic and at others a Protestant; this has emanated from themselves; they read a chapter each at the close of the day.

Has that been their own proposition?—Yes.

How did you happen to know of it?—They came to me to ask whether I should have any objection.

From what class of men did that emanate, the Roman Catholics or Protestants?—Both; they were of both persuasions who spoke to me to know if I would have any objection; I said certainly not, whatever was agreeable to themselves I should have no objection to.

When was that proposition made?—Last winter.

Did it prevail before last winter?—Not to any extent; sometimes there was a majority of Presbyterians, and I believe it is usual with them to introduce it; that was prior to last winter.

Has it been your habit to superintend that exercise?—Never.

Is there any person belonging to the institution present when they read the Scriptures together?—Never.

Are they furnished with copies of the Douay version?—No; I have observed copies of the Douay version with themselves, which they have purchased.

Are they furnished with copies of the authorized version?—They are on the shelves.

Does this course of study and habit of life produce any apparent effect upon their minds, and habits and manner?—I have witnessed it in the country, and I have also heard individuals state it.

Describe the nature of the change?—That they were much more regular in their habits and manner, and more efficient in their business.

Had you occasion to observe that there is on either side a distrust of the persons of the different persuasions?—No; on the contrary, they live in the most perfect harmony.

Have you ever known of theological disputations among them?—Yes; occasionally some observations have been reported to me that they were discussing what was deemed a religious point, and I have spoken to them upon the subject, and told them I could not permit any thing of the kind.

You mean a point of controversy between Roman Catholics and Protestants?—Not always; it sometimes occurred between a Presbyterian and a member of the Established church, more frequently than between the Roman Catholic and Protestant.

Did you feel it to be your duty upon such occasions actively to interfere and prevent those disputations?—Yes, certainly.

Have such things ever been attempted in your presence?—Never; and I never recollect more than two instances in which it appeared the discussion had exceeded a few observations.

Have you known of any person having changed his profession of religion while in the institution training as a master?—Never.

If such a change had occurred, should you have heard of it?—Certainly.

Are you able to say, whether they leave the institution with feelings of regard and affection to it, or otherwise?—I have many reasons to know that they have left it with very strong feelings of regard.

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Have you any means of knowing whether they invariably approach the institution on their first acquaintance with it, exactly in the same feeling and spirit?—Many of them have expressed sentiments to me that they did approach it with a degree of caution; that the conversation they had had with individuals upon the subject had produced in their minds a prejudice.

Have those individuals been Roman Catholics?—Chiefly.

Any others?—Not that I recollect.

Have you ever known any that have left it with feelings of dissatisfaction or disgust?—No.

Should you have known it, if it had been the case?—I think I should.

Have you ever known of any instance of any act of immoral conduct in the institution?—No, never.

You have said it was a regulation that each of those persons should attend their respective places of divine worship, explain that a little more fully?—On the Sunday morning it is usual for them to proceed to whatever place of worship they choose to attend, and I have occasionally addressed them in this manner, “I hope you were at your place of worship to-day;” and they have said, they were; and I have reason to believe that they all attend their respective places of worship, except those who may happen to be invalids.

Do you mean there are no individual instances of young men choosing to idle about the town rather than go to their places of worship?—In some instances; but a few.

Have you felt it your duty to inquire after such individuals?—I have spoken to them about it.

Should you then think in general they attend?—Yes, I should.

Have you any means of knowing what places of worship they attend?—Not at present; I had some years ago a book in which they inserted on the Monday morning the place of worship they had attended on the Sunday, but I found it gave rise to what I thought some unpleasant feeling among some of the men, and I discontinued it; some of them made the observation, I was too strict and too severe, they looked upon it as an unpleasant thing.

Have you observed a predilection among any of them for the places belonging to the Wesleyan Methodists?—No.

If any such had existed, should you have known it?—I think I should.

Have you known any of them attend the chapels of the Independents; the chapel in York-street, or Ebenezer chapel, or the chapel in Dominick-street, or Zion chapel?—I have heard them say they have been there.

Were those persons Presbyterians or members of the established church?—Chiefly Presbyterians.

Have you known any members of the established church go to Presbyterian places of worship?—Yes, curiosity frequently induces them to attend those places of worship when they first come to town.

Has the same curiosity led the Protestants to go into the Roman Catholic places of worship?—Not to my knowledge.

Have you ever heard that the Roman Catholics, actuated by the same spirit of curiosity, go into the Protestant places of worship?—I have known them attend at St. Patrick's cathedral.

Have you known many who have attended there?—No, not many.

What was the inducement do you think?—I think the anthem.

Was any suggestion ever made by you, or any body connected with the institution as to the particular preacher or particular places of worship, it would be advisable for them to attend?—Never.

Do you know a part of the town called Whitefriars-street?—Yes, I do.

Is there any Methodist meeting-house there?—There is.

Do you mean a Wesleyan meeting-house?—Yes, I believe they are Methodists.

Did you ever know any of the young men attend at that place?—I have, certainly, heard of some of them attending there.

Regularly?—No.

From motives of curiosity, or because they belonged to the connection?—From motives of curiosity, I understood.

Was there any particular preacher in that chapel likely to attract new comers?—No.

Do you recollect the preacher?—I apprehend it must be at the Conference, there is a good deal of curiosity at that period; the preachers assemble in Dublin, and then there are a number of public preachers.

Have you ever found persons of the established church having attended their own place of worship in the morning, have attended other places of worship in the afternoon?—Yes.

Have you found them generally attend their own places of worship in the morning, and frequently attend other places of worship in the afternoon, such as Whitefriars meeting-house?—There are some cases where they have attended both, but I would not say generally.

What rules have you as to the diet of the training masters, and in what way are the persons of the Roman Catholic persuasion permitted to abstain from meat?—The regulations are these; we have meat on Sunday, Monday and Tuesday, fish on Wednesday, meat on Thursday, and fish on Friday and Saturday, or eggs as a substitute; Wednesday, Friday, and Saturday, are considered fast days.

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Do the Protestants and Catholics eat alike?—Yes.

Was that arrangement made for the particular purpose of accommodating the Roman Catholics?—Yes.

Have you any means of knowing the degree of estimation in which those masters are held in the country after returning from the institution?—In the course of visiting the schools in the country, I have had repeated conversations with different individuals connected with the schools, and they have very generally expressed sentiments of respect for the individual, stating the advantage he had derived from attending the institution.

Have you acted as an inspector of the Society?—Yes.

Do you ever go out on inspection?—I was out last year.

Do you consider yourself at present as being one of the inspectors of the Society?—No, I acted as an inspector during a portion of the years 1818, 1819, 1820, 1822, 1823, chiefly before the inspection was established, as the committee thought proper to direct.

Have you ever had an opportunity of observing whether the people in the country have at all considered your certificates in the nature of a degree or diploma?—I have had occasion to observe, that they esteemed it and respected it as a mark of qualification.

Have you ever known an instance of a gentleman in the country having carried off one of your masters to make him a private tutor in his own family?—Yes, I have.

Have you known it to occur in more than one instance?—Yes, I think there are more instances than one or two, I cannot call to mind the particular cases.

State a little more fully the regulations with respect to the degree of liberty of going out from the walls of the institution allowed to these masters?—They are at liberty from the time they rise in the morning at this season of the year until half past eight; they are then in and continue in the establishment 'till half past three; they are at liberty from half past three until half past four, when the bell rings for dinner, and from that they are not allowed (from October until March) outside the premises, unless under special circumstances, and that very seldom.

Has it ever happened that any of them have returned intoxicated to the house?—There have been two or three instances.

What have you done in such cases?—They have been expelled.

Has it ever happened that they have become embroiled in quarrels in the streets?—I never knew but one instance.

Describe what passed upon that occasion?—The individual was expelled.

Have you ever known of any other immoral conduct amongst those training masters than what has been adverted to in the last two questions?—No.

No immorality of any other description you had occasion to advert to?—No.

Have you ever heard any complaint of their conduct in Dublin, proceeding from other persons?—No.

Have you ever had occasion to complain of a spirit of turbulence or insubordination among them?—Never.

Has there ever been any species of punishment inflicted or adopted towards them?—Yes.

Describe the nature of it?—Confinement to the premises.

What length of time?—For a few days.

For what species of offence would that punishment be inflicted?—For irregularity of hours. I have considered myself at liberty to adopt it; and told the individual that he was suspended from the liberty of going out for two or three days, as the case might be.

Has the individual upon such occasion submitted willingly to that species of punishment?—Always; it has not occurred in many cases.

Would the individuals, who might fall under your displeasure for any such offences, esteem it a great punishment to be expelled?—I believe in every case.

Of the 800 masters of which you have spoken, how many have been expelled?—Either four or five; I am not certain which; I think it is but four.

Have any ever eloped?—One.

Describe the nature of that elopement?—He left the establishment without assigning any cause, and returned to the North soon afterwards. I was subsequently informed it was owing to some intelligence he had received respecting his brother, who had arrived from America.

Have you ever had a charter school boy among the candidates to become a master?—Either one or two cases; I believe two cases.

Do you know how those two turned out; did you find them well instructed?—I found them very indifferently qualified.

What kind of a certificate did they obtain from you?—The lowest class.

Do you know for what schools they were intended?—I cannot immediately recollect, without reference to the books.

Have you ever any boys that had been trained in the Foundling Hospital amongst your candidate masters?—Not one, to my knowledge.

Who recommended those two charter school boys to you?—I do not recollect.

Could you ascertain it by reference to papers?—I could.

Is there any particular provision in the Kildare-street institution as to the training of mistresses?—Yes.

Will you describe any difference that exists in principle, between that branch of the institution, and the one you have described for the training of the masters?—The principle I conceive to be the same.

Who fills, with respect to the female model school, the same situation you fill as to the boys?—Jane Edkins,

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Do you know what she was in life prior to her appointment?—I believe she had officiated as governess in a private family.

Do you consider her qualified for the situation she holds?—Yes.

Do you know whether the Society took any particular means of ascertaining or improving her qualifications?—Yes.

State what they were?—Upon engaging her, they caused her to visit the different establishments for education in Liverpool, Manchester, Birmingham, Norwich, London, Bath, and Bristol, for the purpose of obtaining information on the subject.

In what time did she make the tour?—The months of June, July, and August, 1824.

Are we to understand, that this branch of the institution is but just commenced?—Yes.

What number of mistresses have been actually trained hitherto?—Up to the present day there are eight in the establishment; and there are coming up, between this and the 15th of next month, 22, making a total of 30.

For how many have you accommodation in that branch of the institution?—Thirty-six; which we expect to fill early in January.

We omitted to ask you the ages of the young men you have described as training for masters?—The ages recommended by the Society are from 18 to 35; we have some cases where we have exceeded that; and it is one of the points I have never been able to get any correct information upon.

What should you say was their average age?—I should think 26.

What do you conceive yourself to be the most desirable age at which the training masters should be sent?—From 18 to 24. I have observed in the country schools that the men of that age are more efficient.

Cæteris paribus, which should you prefer training, a young man of 19, or one of 23?—Nineteen.

You have intimated in a former answer you had some sort of controul over the female branch of the establishment?—Yes; I have the general superintendence of both establishments; the Society in making the recent regulations considered it necessary; they have lately directed me to devote my attention to that department, and I am now making arrangements for the purpose, in order to facilitate the acquiring of the system which we are establishing for the instruction of schoolmistresses.

What is the name of the schoolmistress, who fills in the female school, the situation corresponding to that which Mr M'Guinness holds in the boys school?—Julia Campbell.

Is she a Protestant?—No, a Roman Catholic.

Are we to understand that both the master in the male school, and the mistress in the female school are Roman Catholics?—Yes.

Is there any rule of that kind in the institution?—No I believe not; it arose upon the selection.

Of what profession are you?—A Protestant of the established church.

Do you yourself suppose there was any particular reason for having the master and mistress of the schools Roman Catholics?—None whatever.

Do you really suppose it resulted from accident?—It was accidental; the predecessor of Mrs. Campbell was a Protestant.

Who was her predecessor?—Mrs. M'Loughlin.

How long has Mrs. Campbell been in her situation?—Since the year 1821.

How came Mrs. M'Loughlin to cease to hold her situation?—She withdrew from the establishment.

Was there any particular reason for it?—I believe none.

What are the allowances of Mr. M'Guinness, the schoolmaster?—He had 100*l.* a year, with apartments and coals and candles; but it has been found necessary, in consequence of extending the accommodation for the masters, to remove him from the establishment, and he has 35*l.* in lieu of house and candles.

What are the allowances of Julia Campbell?—The first year 60*l.* the second 70*l.* and the third 80*l.*

Is she married or not?—She is, and in consequence of the inconvenience that was experienced from her residing at a distance from the institution, the Society have recently given her the accommodation of unfurnished apartments.

What are Miss Edkins's allowances?—One hundred pounds a year, and furnished apartments.

Has she coals and candles?—Yes.

Has she any diet?—No.

Does not she partake of the diet of the schoolmistress whom she superintends?—No.

Could you furnish to us a list of all the masters that have ever passed through the training schools, distinguishing their different religions?—I doubt whether we should be able to do it without reference to the individuals themselves in the country; as they are entered in our books only Protestants or Roman Catholics.

Are the benefits of this branch of the institution perfectly open to Protestants of all persuasions, whatever they may be?—They are.

Was any difficulty ever thrown in the way of any person applying for admission on account of his religion?—Never.

Supposing a person, who was in point of fact a deist, should apply for admission, would that circumstance, if known, operate to exclude him?—I cannot say what the committee might do upon it; but I imagine it would be my duty to ask him what religious persuasion he was of.

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In putting the question, has it ever happened that you have found the person was a Socinian?—No; they generally say they are Protestants.

If he says "Protestant," do you enter into particulars as to whether he is a member of the church of England, or an Independent, or a Presbyterian?—Never.

Have you had any member of the Society of Friends, commonly called Quakers, pass through the training school?—Yes.

How many?—I think two cases; from my knowledge of the country, and the individuals who recommend them, I can generally tell whether they are Presbyterians or members of the established church.

Do you require a recommendation in every case?—Yes.

From what person?—The patron of the school.

Do you require any certificate from the minister as to the religion of the person seeking admission?—No.

In point of fact, do you know whether you have had any persons calling themselves Protestants, who were Unitarians or Socinians?—I do not know that we have.

Do you happen to know whether you have ever had individuals in the training department who were in connexion with the Wesleyan Methodists?—I recollect the cases of three individuals who were from Youghall, in the county of Cork; they were connected with the Wesleyan Methodists; upon inquiring where they had been, they stated they had been attending the Wesleyan chapel.

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Examination of *Matthew Donelan*, Esquire, on Oath;
Wednesday, December 8th, 1824.

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HOW long have you been one of the inspectors of the Kildare-place Society?—I was appointed in February 1823; I am not exactly certain as to the precise time, but about that period.

Have you the same salary as the other inspectors?—Yes.

What number of inspections have you been upon?—Two.

What districts have you inspected?—The first inspection I began with the county Kildare, and Queen's County, and travelled down to the western part of the country through Connaught, and ended in coming round by Sligo, then up to Kinnegad, and home to Dublin.

Where were you upon your second inspection?—In the southern part of the country principally. I started in the county of Kildare, and came round to the county Wicklow; I am now come up from Arklow.

Were you in the county of Kerry as well as Cork?—No.

Tipperary?—I went through part of Tipperary.

Carlow?—Yes.

Kilkenny?—Yes.

What number of schools did you comprehend in your inspection?—I cannot tell that accurately, without looking at my travelling book; I should think about 210.

Did you inspect all the schools in connection with the Kildare-place Society in the district you visited, or were any omitted?—All given to me were inspected; sometimes a county is divided between two inspectors, one may go to one part, and another to another. In the county of Cork, Mr. Griffith inspected, I believe, some of the schools; but I cannot be positive upon that point.

Did you inspect any other schools upon your tour than those which were in connection with the Kildare-place Society?—I inspected schools that were jointly in connection with the Kildare-place Society, the London Hibernian Society, the Capel-street Association, and the Baptist Society.

Did you inspect any not in connection with the Kildare-place Society?—Yes, not above two or three.

Have you made a report on the state of each school, as it appeared to you upon inspection?—Yes, generally speaking I have; I have, however, inspected some schools, of which I have the minutes, but have not yet transmitted the reports.

Did you take with you any memorandum respecting the different schools, which enabled you to judge of what state you were to expect to find them in, as to the amount of attendance?—I was supplied with memoranda as to the number found in attendance by the former inspector, and the suggestions he left, but no other memorandum.

Had you ever yourself seen any considerable number of schools in those districts before you visited them upon that inspection?—Never.

Were they all new to you?—Perfectly.

Are they for the most part schools that have been some time in operation, or lately established?—Generally speaking, they have been in operation some time.

Were a large portion of them in operation before they came in connection with the Kildare-place Society?—I believe they were, but I cannot speak with certainty as to that.

Did you find the attendance of the schools as numerous as you had reason to expect from the account you had heard?—No, very much below my expectations indeed.

How was that accounted for?—I accounted for it by the opposition given by the Roman Catholic clergy; and this opposition, though not exactly created, was in some degree called into action by the establishment of this present commission; and there appeared to

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me to be an obvious reason it should have this effect. The object of the Roman Catholic clergy was to overturn the Kildare-place Society, and to prove that our system was totally inefficient for the circumstances of Ireland. They therefore used every exertion to render the attendance at our schools as small as possible.

What was the assigned objection to the regulations of the Kildare-place schools?—The reading the Scriptures without note or comment was the great and leading objection advanced by the Roman Catholic clergy; but there was also another objection which I conceive exists in the minds of some Roman Catholics, which is the interference of the Protestants in the education of the Roman Catholic population.

Do you mean the interference of Protestants in the education of Roman Catholics generally, or only their religious education?—I conceive that most of the Roman Catholic clergy have a particular objection to the interference of Protestants in the religious education of their flocks; but I also conceive that some of them would object to a school established for mere literary education, if placed under the superintendence of a Protestant patron, inasmuch as it might afford an opportunity of tampering with the religion of those children who might attend.

Do you hold that to be an objection entertained sincerely by the Roman Catholic priesthood, or do you believe it to be a pretext?—My opinion is, that they entertain honest and conscientious objections to the reading of the Scriptures without note or comment. Some few also object to allowing the Roman Catholic children to go to schools where Protestants have the superintendence, lest it might afford an opportunity of proselytising, but that is confined to very few clergymen, it is more among laymen.

Suppose in those schools the Scriptures were not read, would there be any objection to permitting their children to go?—I think there would.

State the grounds for that opinion?—One reason is, from a conversation I had with Doctor Plunket, the Roman Catholic Bishop of Elphin. I argued with him upon the principles of the Kildare-place Society, and he used this expression: even supposing their principles were consistent with catholicity, I should be apprehensive of the interference of Protestant patrons; and Mr. Warden French, of Galway, used this expression, “Mr. Donelan, I agree with you, there is nothing essentially hostile to the faith of the Catholic church in reading the Scriptures as modified by your Society, but we want confidence in its members.” I have known the observation made by a Roman Catholic barrister, with whom I have been recently speaking on the subject, saying, there was no objection to reading the Scriptures as modified by the Education Society, but he dreaded the over-zeal of Protestant patrons. That opinion is further corroborated in my own mind, seeing there has been an improper use made of the rules of the Kildare-place Society as a cloak on some few occasions for proselytism.

Did that appear to you to have occurred in many schools that you inspected in your last tour?—No; on my last tour there were very few deviations that I should call anti-catholic; but on my first tour in the western part of the country, where the intentions of the Society were not known, the deviations were frequent.

Describe the deviations?—Sometimes the introduction of the Protestant catechism, and sometimes the introduction of certain tracts, written in a very high spirit of religious animosity, and highly controversial; I can produce an instance which I now recollect; on one occasion I attended the correspondence sub-committee, and in seven reports then furnished by me, and perused by Mr. Fox, there were in each of them deviations of this kind.

State the county where this happened?—In Westmeath, in the neighbourhood of Mullingar.

In what schools?—I cannot speak from memory; it appears upon my reports.

Did you find any similar instance on your last tour of inspection?—Yes; I found an instance in which I conceived there was a practice that must be particularly objected to by Roman Catholics; that was in Shannon Vale, in the county of Cork, under a Miss Sadler; but the deviations there were not tracts, but the master was in the habit of reading aloud extracts from the Protestant Prayer Book, and also in the habit of opening the school with extempore prayer, which custom I conceive might be used for a very bad purpose; an ignorant master might, for instance, pray for the conversion of the Roman Catholics, or something offensive to some other sect.

Is not that practice a breach of the rules of the Kildare-place society?—It is, and I reported it accordingly.

Was that school in connection with any other society?—No.

Was the school in Westmeath in connection with any other society?—I rather imagine not, but I can not say at this moment.

Was the school at Shannon Vale a girls school?—A mixed school of boys and girls; with regard to another, which is under Mr. Cotter, of Castle Magner, I beg leave to make a few observations, first premising, that when I go into a school I endeavour to conceal who I am, that I may come upon the master unawares; I then proceed to look at the books, to ascertain if there is any thing improper in the hands of the children; among the boys there was nothing of that kind to be found in the school; in the girls school there were books of a most objectionable character; there was the velvet cushion, which is written in a very controversial spirit; I speak with regard to such deviations; I conceive there could not be possibly a greater deviation from our rules than that; I took up the book, and I happened to open it where the author treated in a strain of ridicule our sermon at the mass, and I took a memorandum of it; in the boys school I found no book at all of a controversial nature in the hands of the boys when I first entered, but on returning to it, I found in the hands of the boy

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next to the door, a book entitled, "Texts of Scripture against the Popish Errors;" I then remonstrated, saying it was not a fit book to be used in the school, and I reported it accordingly; it was as if the master thought it would please me to see such books used in the school.

By whom was the school at Castle Magner built?—I cannot positively say; I think by the Capel-street Society.

You have mentioned tracts; have you found any other instances in which tracts have been used in the school room by children, or have the tracts been distributed out of school?—I do not think I can recollect an instance of a tract being in the hands of a child in the school, but I have met with them in cupboards appropriated to the use of the school; those cupboards were sometimes open and sometimes locked; the masters generally urged in their defence, that they were not intended for the use of the school.

Did those cupboards occur in more than two instances; the school at Leitrim, and Carrick on Shannon?—They did at some of the schools in Westmeath.

Are you speaking of your last tour, or the tour preceding?—When I speak of Castle Magner, I speak of my last tour, and when of Westmeath, I speak of my first tour; but in the south the tracts are very rarely to be met with, it is more in the western part of Ireland.

Have you met with any tracts in any of the schools connected with the Kildare-place Society, and which had no connection with any other society?—I have; but I cannot tell of what particular kind; some of those schools in Westmeath are exclusively under the jurisdiction of the Kildare-place Society.

Are the tracts you have met with, printed and circulated by any society?—I believe they may be printed by the Tract Society, but I am not sure of it; they are circulated by individuals in the country, not by the Society itself.

Can you name any tracts you found on your last tour?—No, I cannot recollect any of them. In the school at Leitrim on my first tour, some of the books were I think "The similarity between the Doctrines of the Jews and the Roman Catholics;" "A proof that the Pope was Antichrist;" I have returned the names of the tracts to the Kildare-street Society.

Did the schoolmaster of that particular school satisfy you that no boy in the school had ever seen those tracts, nor was it intended they should?—No, he never satisfied me upon the point; the conviction upon my mind was then, and is still, that they were intended for the use of the school; and the reason why I think so is this, that the master had appropriated another place for the preservation of what belonged to himself; he had, for instance, an Euclid, and this as far as I recollect, was not kept in the school room. On discovering this, I made an observation, that that would have been a much more proper book for the use of the children than the other books, and if they were intended for the use of the master exclusively they ought to have been kept in his own house, and not found in an open desk in the school room.

Did they appear to have been much read?—No, they were almost quite new.

Did you question any of the boys?—The school was quite knocked up, there was no attendance of children; I found the tracts in the master's desk, and there were a considerable number of them in it.

A great number of the same tracts, or a great variety of them?—A number of different tracts.

Was the school at Leitrim in connexion with any other society?—I believe not; it is under Mr. La Touche, and not under any other society; in addition to the books I have mentioned, I now recollect there was another, entitled, "The Protestant."

Were those books supplied by any person who subscribed to the school?—They were supplied by a Protestant clergyman, and another gentleman whom I spoke to; but they said they were not intended for the use of the school.

Did you find any other deviations from the rules, than the admission of tracts into the school, upon your last tour?—Yes, of late the most frequent deviation I had to complain of was the non-reading of the Scriptures, and also one deviation that proceeds in a great measure from ignorance, that is, reading the selections from the Scriptures instead of the Testament itself.

Were there many schools in which neither the Scripture Lessons nor the Scriptures themselves were read?—Very few in which the Scriptures were not to be found; but the masters used to say the Scriptures were read, and I was convinced they were not; that they used to deceive us; in almost all the schools the Scriptures were to be found.

Did you examine the boys when you had reason to believe the Scriptures were not read?—Yes, my course was always this; knowing our system of inspection to be very imperfect, I endeavour to disguise in what capacity I visit the school; I then ask the master whether the Scriptures are read, what portions are read, by what class or classes, and when he had last read them; and if I suspect any deception, I bring up the boys one by one, and ask them the same questions apart from the master. I have found them differ in the most essential points, one saying he read in the Acts, and another in Matthew; one saying it was read in a class, and the other single, and all of them differing at the same time from the master; I moreover always take care to examine the books themselves, to see whether they have been used, and I sometimes have found that when the master has asserted the Scriptures were read, the leaves were sometimes sticking together, proving that they had never been opened.

Did that occur in many instances?—Indeed of late, since the present ferment originated

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in the county of Cork, it has existed to a considerable extent, because the masters were willing to act a double part, anxious on the one hand to please the patron of the school, and receive the gratuity bestowed by our Society, and afraid on the other hand to incur the displeasure of the parish priest, by introducing the Scriptures into their schools, and deceive us.

Did you find this to be the case, as well in the schools where the masters were Protestants as Roman Catholics?—In one or two instances they might be Protestants, but the greater number were Roman Catholics, and on some occasions I did not state it to the committee on the face of my report, because, although I suspected it strongly, I could not prove it.

Did you find any attempt to clear the schools, where you had reason to expect that this collusion had taken place?—No, quite the contrary; the schools were always flourishing; under those circumstances there was always a great attendance at such schools, because the priest knowing from the master that the Scriptures were not read, did not oppose it.

Then you found several schools in Munster in connexion with the Kildare-place Society, in which there was a full attendance?—Yes, a considerable number, amongst the rest at Lismore, that is an admirable school; there is also a school under the member for the county of Waterford, Mr. Power of Clashmore.

Refer to your minutes, and tell us the names of those schools in which you found those collusions had taken place between the master and the priest, and where the rules of the Society had been practically disobeyed?—A list shall be prepared.

Was it your impression, that in the school of Lismore the rule was evaded?—No, there we had a positive proof it was not evaded, because the Scriptures were committed to memory.

Did you find a good attendance at that school at Lismore?—Yes, one of the largest attendances I have ever seen.

How do you account for there being so large an attendance at Lismore, if the Scriptures are committed to memory?—Perhaps to a singular instance of liberality on the part of the Roman Catholic clergyman of that parish, and the powerful influence of the patron of the school, who is the agent of the Duke of Devonshire, and that will have its weight with all classes of persons.

Is not the master rather of a superior class?—I think he is the best master I have ever met with.

Is he a Roman Catholic?—Yes, he is.

In the schools you have described where the Scriptures were not read, were the Scripture Lessons always read?—I cannot answer that.

Was not it a matter of inquiry?—No, that question is not put by the inspector; the question is, "are the Scripture Lessons in the school?" it is optional with the patron of the school whether he will read them or not; it was at first a very common practice to have a kind of compromise, that the selection should be read instead of the Scriptures, because they came forward purporting to have the sanction of Dr. Troy; of late there has been a misunderstanding between the Roman Catholic clergy and the Kildare-place Society upon this subject, and in consequence some objection to the use of them has been made; the Roman Catholics say, that Dr. Troy recanted his approbation before he died.

Do you know the book printed by the Kildare-place Society, that contains extracts from the Psalms and Proverbs?—I do.

Did you ever hear any objection to that?—Never.

Is it in frequent use?—No, it appeared to me to form more a part of the lending library, than a school book.

Why do you think that?—Because I have seldom met with it in the schools; I scarcely ever recollect above four or five instances, in which I found it used as a school book.

What other evasions have you found of the Kildare-place Society's rules besides those you have mentioned?—Latterly there has been a custom prevailing of opening the school with prayer, and that has, by a recent decision of the committee, been declared an evasion of their rules; it has become more general lately than it was before.

In about how many instances have you met with that?—In seven or eight instances, or perhaps more.

Can you specify one or two?—The school at Shannon Vale.

Do you know at whose desire the custom of opening the school with prayer was introduced?—The patron, I believe; the master could not do it of his own authority.

Was it the subject of inquiry?—Yes; inasmuch as the first query asked by the inspector is, "In what respect have there been deviations from the rules of the Society?" and as this has been determined to be a violation, I always ask the question, whether the school is opened or concluded by prayer.

What prayer was used in the school?—In general, the prayer is perfectly unexceptionable, such as could give offence to no Roman Catholic, or indeed any sect; sometimes it has been the Lord's Prayer.

With the doxology, or without?—Sometimes with it, but generally without it; in general it has been calling down the blessing of God upon the labours of the children, and I myself never saw the least objection to the words, or import of it, in the whole course of my experience.

Do you believe this practice has been discontinued wherever you found it?—Yes, because I have invariably reported it; and I have reason to believe, that whenever I have reported a deviation, the committee have taken some steps to put an end to it.

Have you ever had reason to believe that the steps taken failed?—I cannot say that, because

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because I have never gone round the same tour a second time; as soon as I have inspected the school, I generally lose sight of it altogether.

Is it the practice of the Society to specify, when the inspector is about to go on his tour, what deviations have been found in the schools by the preceding inspector, to ascertain whether they have been altered?—Yes; because in our travelling book is inserted what suggestions the former inspector left in the school, and he generally notices the deviations.

Have you, in either of your tours, observed that a deviation still continued that had been pointed out and objected to on the previous tour?—I have not, as far as I can now recollect; the masters have great power of deceiving us; we have for instance no check over them at all as to reading the Scriptures, save and except that kind of cross examination which is attended with some degree of inconvenience, as it sometimes exposes the inspector to personal disrespect. I have latterly been inclined not to adopt it, finding it exposed me to personal disrespect.

Would not that be an offence which the Society would notice?—Yes, certainly.

Perhaps the master is not aware at the time you speak of, that you are an inspector?—Yes, he is; an instance of this kind occurred at a school in the town of New Ross,—that is an establishment in a great measure under the management of two Roman Catholic clergymen, at the same time the Protestant clergyman takes a part. Seeing a full attendance at the school, I suspected the Scriptures were not read; I pursued this course of examination as to the children; the master asked me, “Pray do you doubt my word?” “Upon my word, my good man,” said I, “I do not doubt it; but I am to report, not upon your assertion, but upon my own knowledge;” and I persisted in this course; he then told me in effect, it was not the conduct of a gentleman, and added, he would dismiss the children, if I persisted. I have not reported it to the Society, because I conceived I was at liberty to pass it over in silence, as it was personal disrespect to me only.

Did you ascertain how the fact stood?—I ascertained, beyond all doubt, that the Scriptures were read there.

Did you understand in what manner they were read?—Yes, in a very peculiar manner; which was, I believe, that they used to select not only from the Scriptures, but also from the chapters; that I could not ascertain exactly, although I have a suspicion it was done so.

Did you ascertain that the mode was to read those verses which had been explained in the chapel on Sunday, and to continue reading those verses alone the whole of the week?—No, I believe this was not the case; at least the master denied it to me, and I had no power of proof, except to ask the children, the master and the patron; and if they say what is not the case, I cannot detect the deception.

Would that course be inconsistent with the rules of the Kildare-place Association?—I have my doubts upon it; they allow a selection, and do not say whether from the book or from a chapter; but I conceive it would be a deviation from the spirit, although within the letter of the law; and whenever I happened to ascertain it, I set my face against it.

Do you not conceive that, in selecting particular parts of chapters, the object may not be to select those parts that constitute the Gospel of the preceding or following Sunday?—I think, as a matter of opinion, it may be so sometimes; I have a suspicion that they do not even do so much, but that they select three or four verses of a chapter, and read them over and over again, so as to say that they do read the Scriptures; but I have no proof of this whatever, it is a mere suspicion.

Do not Roman Catholics who can read, and who are provided with Roman Catholic missals in English, always read the epistle and gospel for the Sunday and for holidays?—They do.

Then it would be not only not inconsistent with the practice, but strictly conformable to the uniform practice of the Roman Catholic church, that the laity, who can read, should read the epistles and gospels of the Sunday in English?—Certainly.

Is not the epistle and the gospel of the Sunday generally explained at the Roman Catholic chapels after mass?—It is frequently explained; I know it is the duty of the clergyman to do so.

In selecting those parts that constitute the gospel or the epistle, do you think they may be influenced by a wish that they should receive the comments upon, and an explanation of, the parts they read?—I have no doubt of it.

Which comment or explanation they would hear through the comments or explanation of or upon the epistle or gospel on the Sunday or holiday?—Yes, that is the way I have generally reconciled it to the Roman Catholic clergy. I have said, we do not object to the patron's selections from the Scriptures, or to the priest giving notes and comments out of school hours.

If similar comments were to be given upon the remaining part of the chapter, providing it did not contain any difficult or disputed doctrine, do you think any objection would be made to the children reading the other parts?—Upon principle, I conceive not, providing it did not contain any thing controversial, or beyond the capacity of the child; but that is a matter of opinion only. I cannot conceive upon principle they could.

Are you a Roman Catholic?—I am.

Have you had an opportunity of talking to priests in the country upon the subject of their opinion of the schools?—Yes, upon my first tour, where I was in some degree known, and I may say, respected, I made it my business to have communication with them; but in the southern part of the country I became very unpopular, and finding I should do no good, I declined it; but in the western part I had unlimited communication with them.

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Did you find their objection was to permitting the Scripture to be read at all, or to the circumstances under which it was read?—The majority of the Roman Catholic clergy do not object to the reading of the Scriptures under proper restrictions and regulations; what they object to is, the indiscriminate use of them without note or comment, and the right of private interpretation. I found, in the different conversations I have had with the Roman Catholic clergymen, that one misconception prevailed among the most of them, which was, that the Testament was made a school book, and that we insisted upon the promiscuous reading of it from beginning to end; but when I explained that a power of selecting from the Scriptures was given to the patron, they said they were very much in error; and upon that explanation they often became converts to our principles. I could produce a very strong instance of that in Doctor M'Nichols, the Bishop of Achonry. I went on purpose to meet him at Mr. Strickland's; he had previously written against the Kildare-place Society, and our conversation ended in his saying, he had been in error; and he applied, I believe, for a considerable grant. Mr. Strickland answered the queries, Dr. M'Nichols sitting by his elbow; and when he came to the query, "Shall the Scriptures be read?" he turned to Dr. M'Nichols, and he worded the answer to that query in such a manner, that I believe assistance was granted.

Who is Doctor M'Nichols?—He is the Roman Catholic Bishop of Achonry; I have also a copy of a letter from Doctor Kelly, the Roman Catholic Archbishop of Tuam, upon an occasion in which there was a negotiation between Lord Sligo and the Roman Catholics of Westport, instead of having two schools to have one general establishment for all denominations of Christians. Doctor Kelly was consulted, and he writes as follows; "The school shall be established upon the following terms;" and the first is, "that the Scriptures shall be read according to the *late regulations* of the Kildare-place Society;" laying a stress upon the word *late*, as if we had deviated from or softened down our regulations; he then lays down a number of rules amounting to five, for the regulation of this intended school.

Will you state what he meant by "the late regulations"?—An idea had gone abroad that our Society were very unbending, and very uncompromising at first; but that in order to meet the wishes of the Roman Catholics, they had lately softened down their original regulations.

Did they conceive that the regulations originally required that the whole of the Testament should be read indiscriminately?—Yes; I always found in discussing the subject with the Roman Catholic clergy, that they ran upon that misconception, that they always thought the Scriptures were read as a horn book; and it was upon a false supposition that Doctor M'Nichols did formerly write against the Society.

Which is it has changed, the Kildare-place Society their rules, or the Roman Catholic clergy their opinion?—I think the opinion of the Roman Catholic clergy has been set right, by understanding the true principles of the Kildare-place Society.

Did you understand by "the late regulations of the Kildare-place Society," Doctor Kelly meant regulations which were in truth original, but which he did not himself understand correctly?—No; I conceive he meant new regulations.

When he was speaking of late regulations, did he mean regulations which in point of fact were not late regulations, but which he conceived to be late regulations?—I conceive he meant regulations which were in point of fact late regulations.

Were those regulations which he considered to be late regulations, and to which he referred in the conversation you have mentioned, new regulations, or that part of the regulation of the Kildare-place Society that makes it necessary that the Scriptures shall be read?—I conceive the regulations termed by Doctor Kelly *late regulations*, were not new regulations in fact.

In point of fact, the regulation that admits of parts of the Testament being selected by the patron of the school for reading, was an original regulation of the Kildare-place Society; was it not?—Not an original regulation, *es nomine*, but a deduction from an original regulation; the original regulation was, that the Scriptures should be read, without saying the whole Scriptures; and the committee have, in their construction of that law, allowed a power of selecting to the patrons of the schools.

Was there ever a period at which the Kildare-place Society insisted on a contrary practice?—No; but it was in misconception conceived so.

Have the objections to the Scriptures being read in the schools by the elder children always arisen with the priests, or have they ever been urged by the parents of the children?—Never; if they were not to be influenced by the Roman Catholic clergy, the poor people would never object to it.

Do you think the poor people desire it?—I do not think they desire it or object to it; they do not know the value of it.

Do you find throughout the country a prevailing ignorance of both versions of the Scriptures?—Yes, the most lamentable instances in our own Kildare-place schools. I have had the precaution to ask some of the boys what the Testament was, after they had been reading it for some time, and they could not tell me; but I must add, that has been of rare occurrence.

Do you conceive that to be the result of no explanation being given?—I cannot say that positively; although I conceive it probable.

Do they not know it is the word of God?—No, they could not tell that, even when I put the answer in their mouths; and if the children of our schools are so ignorant with such advantages, I conclude their parents must be more so.

Do you think the peasantry could in most instances distinguish between a Testament and any other book of the same size, upon a religious subject, put into their hands?—Upon my word, I think they could scarcely do it, except where the exertions of the Bible Society have succeeded; but in many parts of Connaught, the peasant does not know what a Bible or a Testament is.

Speaking of the average of the parents of the Roman Catholic children who frequent the schools of the Kildare-place Society, do you think if the Evangelical Life of Christ, which is in appearance and size nearly the same as an ordinary New Testament, was put into their hands, along with the the New Testament, they would be able to say which were the Scriptures?—I can hardly form an opinion about that; but the ignorance is excessively great in some parts of the country.

Have you ever in the schools found the names of the Bible and Testament familiarly applied to books that were neither Bibles nor Testaments; for instance, to Gahan's Abridgement of the Bible, and Reeves's History of the Bible?—Never.

You never heard a book called the Christian Doctrine, called the Testament?—Never; but I have spoken to peasants as I have been riding along the road, and asked them if they had any objection to reading the Scriptures, and they have said not. I have then asked them if they knew what a Testament was, and they have said not; but even among our boys I have asked them the difference between the Bible and the New Testament, and they could not tell; there was almost always a confusion upon that point.

Do they generally understand that the Bible contains the word of God, the history of our Saviour, the history of the creation, and the redemption of the world?—I think we may say in general, they do not; they have some general notion of it; but it is a very vague idea. In some few instances you will meet with an utter ignorance of it altogether.

Have you not found in some places that they consider the Bible a Protestant and not a Roman Catholic book?—Indeed, latterly they have.

Is that an impression spreading throughout the country in consequence of the present contest?—Perhaps that impression which would be conveyed by the late discussions has been counteracted by the declarations and arguments on the other side; but the knowledge of the name of the Bible has become much more familiar with the common people than it was formerly, on account of these discussions, and on account of the Bible Society; they have now a more perfect knowledge of it.

But owing to the discussions, they have received it with a hostile feeling?—No doubt of it.

Do you think their curiosity to look into it has been excited by the discussions?—I believe it has.

Have you heard in the provincial towns whether the sales of Bibles at the depositaries have been increased in the last few months?—I have heard so; I have understood it in consequence of having attended meetings of the Bible Society.

Are you acquainted with the rules of the London Hibernian Society?—I am acquainted with them as far as a minute attention and consideration of their rules enables me to form an opinion.

Do the rules under which the Scriptures are read in the London Hibernian schools differ from the practice pursued under the Kildare-place Society's rules?—Not essentially, except that they require the Scriptures shall be committed to memory, and we leave that optional with the patron. They make it a school-book, we do not. We also differ in this, that our inspectors are more particular what children read the Bible than they are; my practice has been never to allow a child to read the Scriptures that cannot read with fluency. In the London Hibernian Society's schools, I have heard children read it who were utterly unfit for it.

In those schools is not the Testament the reading book of the school?—Yes, it is.

Is there any other reading book?—Yes; the London Hibernian Society's Spelling-book is used for that purpose.

If a Kildare-place school is in connexion with the London Hibernian Society, do the Hibernian Society's rules prevail to such a degree, that all books are excluded except their spelling-books and the Testament?—No, I do not conceive that to be the case; they do not exclude them. If the Kildare-place Society send down the Dublin Spelling and Reading-book, the London Hibernian Society have no objection to their being used; they are used in the southern parts of the country.

According to the rules of the London Hibernian Society, does not the inspector examine into, and is not the master paid according to the proficiency of the scholars in the several classes?—They are.

Is not the division of the classes into spelling-book reader's classes, and Testament reader's classes?—They are so divided, I believe.

If that is the case, how would it be possible to admit the use of other books in those classes?—I do not conceive that others are prohibited; I have heard them reading in the Dublin Spelling-book.

Does the examination as to the reading take place in the Testament?—Yes.

And the premium of the master depends upon the manner in which they read the Testament?—Yes, in a great measure it does.

Do you not infer from that, that to the Testament he will for his own sake generally confine their reading?—Certainly.

Is there any other version of the Testament admitted into the schools of the London Hibernian Society, than the authorized version?—Yes, the Douay version; if a comparison

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were made, it would be found, perhaps, that the Douay version of the Testament is more frequently to be met with than those of the authorized version. I speak of Munster entirely now.

Did you not find in the school at Lismore, that the Douay was the only version?—Yes, it was.

Have you had reason to believe that the schools of the London Hibernian Society, are more strongly objected to by the Roman Catholics than the schools of the Kildare-place Society?—Yes, and as a proof, I would refer to my reports of Clashmore and Cappoquin schools; I have not the slightest doubt in the world that the connection of the London Hibernian Society with the Kildare-place Society, has operated most strongly against the progress of the latter in Ireland; I have found in my discussions with Roman Catholics, that they visited upon the Kildare-place Society whatever was objectionable in the other society.

Do they in point of fact distinguish between the one and the other?—No, very few, except those that have had the benefit of a discussion with some persons connected with our Society.

What is there in the regulations of the London Hibernian Society which the Roman Catholics principally object to?—In the first place, they object to committing the Scriptures to memory, and to its being made a school book; in the second place, they object to their being constantly in the school, and to their being brought home to the cottages, so that the children can constantly read what parts they choose, by which practice the object for which so much care has been exercised by our Society to allow the patron a power of selection, is totally done away with; because a child can, from idle curiosity, read what he likes, and that is one practice to which I most decidedly object; but there is also another which I am not certain whether the Roman Catholic clergy are aware of, that is the system adopted by the London Hibernian Society, of employing what are called readers, whose office it is to travel round the country, to go into the cabins of the peasants, and assembling the family, to read what parts of the Scriptures they please, and give such notes and comments upon it as they think fit, and I have been informed that some of those persons at least have been converts from catholicity to the Protestant faith, and most of them illiterate and uninformed men.

Do the readers interfere at all with the schools?—They do not as far as I could see.

Are the readers also school inspectors?—No, they are not.

Are they occasional inspectors?—I believe they are cursory but not regular inspectors, but upon this subject I speak from hearsay. I have also been informed that the readers form no part of the school system of the London Hibernian Society; but the impression on my mind was and is, that it is a consequence of, and so blended with their system, that it formed an inseparable part of it; they justify themselves by saying we do not interfere with the schools during school hours. I have stated that this objection was never urged to me by the Roman Catholics, it has not been much known.

Have you seen the lending libraries of the Kildare-place Society, in schools connected with the London Hibernian Society?—I have; I speak of the Cork Hibernian Society here.

Do they encourage the children to study the books of those libraries?—No, I conceive they do not; their great object is scriptural education; the book they send home to the cottagers is the Testament, and the children are occupied during the whole night in committing to memory the tasks by which the master is to be paid when the inspector comes round, so that they have not time to read any thing else.

Are the different branches of education attended to in the London Hibernian schools, or do you find that the principal object is to teach the children the Scriptures?—That is their principal object.

Are the children in the London Hibernian schools taught writing and arithmetic?—Nominally they are taught both those branches, but I think they are uncommonly deficient in both.

If it was left to the taste and choice of the population of the southern parts of Ireland, would not arithmetic be a very great object with them?—Very great indeed, and they have a peculiar taste for it, not only for common arithmetic, but for mathematics, both of which are almost totally neglected by the London Hibernian Society, who also appear totally indifferent to what is so essential to a well ordered system of education; viz. the order and discipline of their schools.

Have you seen enough of the London Hibernian schools, to be able to judge of the general effect produced by them?—I conceive it is deficient in two very essential points; first, the non-attainment of proficiency in literary education; and secondly, I consider their great object is proselytism.

Does that observation apply to the Munster Hibernian Society?—No, it does not, because they only adopt a part of the system of the parent Society; they adopt their mode of inspection, and the practice of committing the Scriptures to memory, but they do not adopt that to which I most particularly object, viz. the office of readers. I consider the members of the Munster Hibernian committee, as upright and as perfectly fair in the management of their schools as men can be. I inspected all their schools in the county of Cork.

Are there any London Hibernian schools as contradistinguished from Munster Hibernian schools, in the province of Munster?—Not that I ever met with.

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Are not all the schools connected with the Munster Hibernian Society connected also with the Kildare-place Society?—Yes, I believe they are; but I am not certain.

Do you mean to except the Munster Hibernian schools from the suspicion of endeavouring to make proselytes?—I cannot charge my memory with a single deviation among the schools of the Munster Hibernian Society, that tended to proselytism.

To what class of schools do you apply the observation?—The London Hibernian Society; but the Munster Hibernian Society is only a branch of it, adopting part of the system of the parent society.

Then the schools under the parent society, as contradistinguished from those under the Munster Hibernian Society, are not in Munster?—They are not, I believe, but I am not certain; those in Munster are called the Society's schools.

We are to understand, that the Cork Society's schools are the same as the Munster Hibernian schools, but are not the same as the London Hibernian schools?—Yes, exactly; they were formerly called the Cork Hibernian Society.

Has not the opposition of the Roman Catholic clergy been at least as great to the Munster Hibernian schools as to the London Hibernian schools?—It has been fully.

To what do you attribute that?—Before I went down to the southern part, nothing could be more flourishing than the Cork Hibernian schools; and I attribute the great opposition that exists in the south to a system of policy adopted by the Roman Catholic clergymen in that district of country, to prove to the commissioners that our system was imperfect; and secondly, to that kind of personal and political agitation that exists in that county in a peculiar degree.

Are not all the Munster Hibernian schools connected individually with the Kildare-place Society?—I believe they are all; but am not certain.

Is it your impression that there are many of the London Hibernian schools connected with the Kildare-place Society?—There is no doubt of it.

On what grounds do you entertain the opinion, that it is the object of the managers of the London Hibernian schools to make proselytes?—In the first place, I think in the formation and constitution of the Society, there is sufficient to alarm the suspicions of a Roman Catholic; the person at the head of that Society in Ireland, is extremely zealous indeed, and entertains opinions very hostile to the religion of Roman Catholics; I mean Mr. Blest, of Sligo; but I am well aware that this circumstance would not by itself warrant the assertion, that their object was that of proselytism; but the suspicion created by this fact is most strongly corroborated by the acts as well as the words of those connected with that society. In support of the latter, I would refer to the speeches of Capt. Gordon and Mr. Noel; in support of the former, to an instance that happened in Sligo. When in that town I inspected a school, and I was duped (as I frequently am); I reported to the Society that there was no deviation. I was afterwards told by a gentleman that notes and comments were given on the Scriptures in that school; in fact, that proselytism was going on. I returned to the school immediately, and found the fact to be such. I remonstrated, and a lady in the school said, that as long as the word of God was read, she would give notes and comments. I said, "Madam, surely you will not do so; as it is in violation of the rules of the Kildare-place Society;" she said, she certainly would. I then went to Mr. Blest, knowing that the regulations of his Society with regard to notes and comments went *pari passu* with ours. I called upon him, and begged for his aid and assistance to support the mutual rules of the two societies, and on that occasion I did not meet with any thing like a cordial co-operation from him; and as I found he would not act up to his own rules, I did form a bad opinion of the society. I further object to the class of persons employed as their inspectors; I should have confidence in them if I thought they did their duty, but my impression is, that they do not. And I form my opinion upon this ground; that in one of the schools I have examined recently, the Scriptures were not read. I brought the case before the Cork Society, and it was then proved that one of the London Hibernian inspectors said it would be quite sufficient if they read the extracts from the Scriptures in the spelling book, instead of the Testament itself. From that I draw this inference, that there is not that rigid adherence to their rules to warrant public confidence, especially as the inspectors are in that rank of life that I do not think they would be sufficiently independent to remonstrate with the patron upon any deviation that might take place, especially if they see the head of the establishment conniving at such deviations.

Are any of the inspectors converts from the Roman Catholic religion?—I cannot say that.

Have you met with any schoolmasters who were converts?—I have.

Are there any other instances than those in Sligo, where deviations have taken place?—Yes; I met another instance in a school near Whitehall, in the county of Cork, in which the inspector did not shew that obedience to their own rules, which a society that was sincere would do. I asked the master if he gave notes and comments on the Scriptures. At first he hesitated; he then said, he did not; but adding at the same time, that an inspector (Mr. Clarke) told him to give what notes and comments on the Scriptures he chose. I do not know whether my grounds are satisfactory or not, but I have a very strong conviction upon my mind that their object is proselytism, and that they cannot be depended upon.

Suppose the London Hibernian Society sought the services of gentlemen of your station in life as inspectors, would you act as inspector under that Society?—I would not act with them for any consideration; and I conceive it right to mention, that it has occurred to me as a conscientious difficulty, whether on account of that connection I could continue my service to the Kildare-place Society, of whose conduct I warmly approve.

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What do you mean by the connection between the Kildare-place Society and the London Hibernian Society?—I mean the two societies concurring to assist the same schools.

Do you think there is any connection between the two societies?—No, not at all; as to the inspectors, I wish to except a gentleman of the name of Pringle, of whom I have the highest opinion, and feel pleasure in bearing testimony to the very manly manner in which he has acted on an occasion where I had an opportunity of judging of his principles, and very praiseworthy firmness.

You have stated that you would not act under the London Hibernian Society, if they sought the assistance of gentlemen of your character and station in life?—I would not.

Then you would not act under the Kildare-place Society, if you were not convinced they had the intention only of giving education without proselytising?—Yes, that is my opinion, and as far as I have known, they have endeavoured to protect the Roman Catholics in every possible way consistent with their laws.

If any such object as proselytism was aimed at, could it escape your knowledge?—No, I think it could not in those schools I have inspected lately, but I have not only used my own personal observation, but I have been in the habit of applying to the Roman Catholic clergy for information on this subject, and I have never met with any thing like a proof of such an assertion; my mode of arguing with them has been this, “if a person has become a Protestant from a Roman Catholic, it is capable of proof like any thing else; I am the person before whom you ought now to institute the investigation, and I promise you the Kildare-place Society will put a stop to it;” and I have never heard an instance of it; I have heard since I have been here, of attempts at proselytism, but I do not regard them; with respect to the Kildare-place Society, when I say they do not want to proselytise, I speak of their acts, not their principles; it may be a question whether the introduction of the Scriptures may not have been adopted for the purpose of making the children throw off the subjection which they owe to their clergy, by making each person think for himself; but on this subject I wish to be understood as offering no decided opinion; all I assert is this, that the Kildare-street Society do nothing clandestine for the purposes of proselytism. And as a proof that they do not wish to interfere with the religion of the Roman Catholics, I beg leave to adduce one instance in which I met a very warm co-operation from the Kildare-place Society. Before I became an inspector they could not know that the custom of opening the school with a prayer was against the Roman Catholic doctrines, and the very instant I reported it as a custom existing in some schools, it was put a stop to.

Your uncle Lord Fingal, is a vice-president of the Kildare-place Society?—Yes, he is.

Do you conceive that he would continue in that office if he thought that the Kildare-place Society, directly or indirectly, aimed at proselytism?—Certainly not, and if he conceived that such was their object he would never permit me to hold the office I do, and many other of my relations would not consent to it upon any consideration.

Before you accepted of the office of inspector under the Kildare-place Society, had you any communication with any of the dignitaries of the Roman Catholic church?—I had a communication with Dr. Troy; my uncle, Mr. Bellew, had a similar conversation with him. I had a communication also with Dr. Curtis, as well as another uncle of mine, in the county of Louth, and Dr. Curtis gave a most unqualified approbation to my acceptance of the office.

Have you not reason to believe that the appointment was proposed to you for the specific purpose of giving a pledge to the Roman Catholics of the sincerity of the motives of the Kildare-place Society?—I have no doubt of it.

You have said that you conceived there were more objections entertained against the system of getting the New Testament by heart, than merely reading it?—Yes.

Upon what grounds do you conceive those objections rest?—I conceive personally there can be no just ground for it, but I know the objection is urged, and I have always remonstrated against it whenever I have heard of it.

Are you aware of what the grounds are, whether well or ill founded, upon which they entertain those objections?—No, I am not aware of the precise grounds.

You have said that the children may through idle curiosity look indiscriminately through the New Testament; is it your opinion they feel much curiosity upon the subject?—No, not any peculiar curiosity upon the subject, but they might take up the book with no particular object, and hit upon a portion that might be very controversial, and persist in reading it, and that is what the Roman Catholic clergy dread, from having the Testament used promiscuously as a school book.

What is the danger you apprehend from the children happening to read any passage in the New Testament?—I do not entertain any particular objection to it personally, except that there may be some passages so full of mystery, and so difficult to be understood, that the children could not understand them.

If a child is not likely to understand such difficult passages, do you think it could do the child any harm?—Yes, they might misconstrue it; and I think we are bound to guard against possible danger as well as actual danger; what a person reads, may pass by unheeded; but what is committed to memory may come again to the mind.

In any of those schools you have been speaking of, have you known the Old Testament read?—Yes, I have; but very few.

Generally speaking, it is the New Testament you mean when you speak of the Scriptures?—Yes.

Is it a regulation of the Kildare-place Society that the whole Bible shall be in the school?—No.

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Is it contrary to the regulations of the Kildare-place Society that the copies of the Scriptures read in the school should be carried home?—No, it is optional with the patron.

Have you known of any ascertained instances of children in the schools of the London Hibernian Society having changed their religion?—I know of an instance, not in the London Hibernian Society, if you speak of it as the parent society, but one which happened in a school in connection with the Cork Society. It took place in the Cove free-school, under the patronage of Mr. French, who begged of me to investigate the matter, which I did; and it is the result of my opinion, that there was no interference whatsoever with the religion of the girl. The facts were as follows: one of the children of the school, (a grown up girl), rather of a peculiar turn of mind, and very obstinate, went to the chapel on some Sunday, and the parish priest spoke of her, personally, before the congregation; she felt very much hurt at it, and on returning home she told her mother or some friends, that as long as she lived she never would go into the chapel again. The girl persisted in her determination, and ultimately became a Protestant.

What was her age?—I think fourteen. Mr. French begged of me to investigate the matter; I examined her in the closest manner possible, whether there was any undue influence used with her; whether her religion was tampered with, and she declared in the most solemn manner possible, it was in consequence of the language of the priest. I said, "have you since that time been convinced you are right. Supposing now you were on your death bed, would you still persevere in the faith you now profess," she said, "I would;" then, I said, "my good girl, has your conversion been really sincere;" and I again asked her, "are you sure that Mr. French or his wife, or any other person have never tampered with your religion," and she said, "certainly not."

Is that solitary instance you have known in the London Hibernian Society, or the Munster Hibernian schools?—This happened in a school in connection with the Munster Hibernian Society.

Did you ever hear of any other specific instances?—I have heard of others, but I cannot exactly recollect the names of the persons.

Were they in the Munster Hibernian schools, or in the London Hibernian schools?—The Munster Hibernian Society. Mr. French also produced, I think, two more instances of girls that had become Protestants; but it appeared to me to be from a conviction in their minds, and not from any undue influence exercised over them; those instances I now state, were in the same school at Cove.

Do you conceive that the reading the Scriptures without note or comment, is calculated in any degree to unsettle the minds of the Roman Catholic children with respect to their religion?—Personally I do not, especially under the regulations of the Kildare-place Society, which allow the patron the power of selecting what parts are to be read. The only danger, I think, of the Scriptures tending to that, is reading the controversial and obscure parts.

Suppose the selection should be of the controversial parts and made by a Protestant, what would the effect be then?—It might have a tendency to confuse the mind of a child that had not a very matured power of reflection.

Where the power of selection is left general, without any direction as to the manner in which it shall be exercised, may it not be as well exercised so as to introduce the objectionable passages, as to exclude objectionable passages?—Certainly; but this power of selection is given on behalf of the Roman Catholics and used by them, because the Protestant gentlemen do not object to any part of the Scriptures.

Is an opportunity of selection given in schools under Protestant patrons to Roman Catholic clergymen?—If the parish priest became a joint patron with the rector (of which the Kildare-street Society is particularly anxious) he would then have this power of selection, and I have never known an instance in which the Protestant rector has refused the co-operation of the parish priest.

Supposing a school is founded by a Protestant layman who chooses to say that the Scriptures shall there be read, would the Roman Catholic priest be entitled to your aid or assistance in saying, that only parts shall be read?—I should think not, unless he were a joint patron with that layman.

Have you known of any instance in which exertions have been made on behalf of the Roman Catholic priesthood to prevent any schoolmaster under the Kildare-place Society, being a Roman Catholic, continuing in his situation?—Yes; I have known them go to lengths that every enlightened Roman Catholic must deplore. I have met with a considerable number of instances which I could specify, if I had my travelling book; but I can mention one in the neighbourhood of a place called Ovans, under the patronage of Mr. Hawks, which now occurs to me; in that school the priest went so far as not only to speak against the master from the altar in the harshest terms possible, but also to curse any person who would give the master lodgings, and Mr. Hawks was obliged to domiciliate the master in his own house, and I conceived it my duty to write to the gentlemen of the Hibernian Society, expressing my high disapprobation of such conduct on the part of the priest.

How did the facts come to your knowledge?—As inspector of the society, and from the report of Mr. Hawks.

Had you any communication with the priest upon the subject?—No, I thought from the manner in which he had treated others, it would be imprudent in me to expose myself to the danger of something unpleasant.

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From whom did you hear it?—From Mr. Hawks, the patron, with whom the inspector always communicated.

Except from hearsay, have you any knowledge of the fact?—No, but he is a most respectable gentleman, and one whose veracity I could not doubt.

Are you aware that for such an act as that, the priest would be liable to an action?—Yes, I thought so, and there have been instances in which they have refused absolution to the master, and if he were married, refused to church the woman. I have also heard, that they have sometimes refused to baptize the children, which makes their power very great indeed.

Do you conceive that a Roman Catholic priest could refuse baptism to a child presented to him?—I think he could not do it with propriety, it is an exercise of power that does not belong to him.

Do you not conceive it would be an ecclesiastical offence in a Roman Catholic clergyman, to refuse baptism to an infant presented to him?—Not if he had the sanction of his bishop, it would then be his act not that of the priest.

Do you think a Roman Catholic priest would refuse baptism to a child because the father of it was a schoolmaster?—If the bishop gave directions on the subject, I think he might perhaps do it.

Could you believe the bishop would give such directions?—No, I do not; but I believe Doctor Murphy, of Cork, did give directions to his clergy to use every proper exertion in their power to prevent the dissemination of the principles of the Kildare-place and Cork Hibernian Societies.

Do you think such a direction would warrant any such proceedings on the part of the clergy?—I conceive it would not.

Does the master at the Ovan's school, still continue to teach there?—When I left Cork he did.

Have you known any instance in which a schoolmaster has discontinued teaching in consequence of the exertions of the priest?—I have known a considerable number of instances, amounting perhaps to ten.

Have you ever heard any instance in which a schoolmaster has objected to the mode of instruction himself, in consequence of Scripture education being necessary?—I have not.

Have you known of any instance in which a schoolmaster has been induced, by the use of violent means, to abandon a school, and transfer his services to any other school?—I have, especially for an additional salary.

Have you known any instances of that kind?—I have.

Have you known any instances in the vicinity of Cork, of a master being induced to transfer his services from a Kildare-place school, to a Roman Catholic school set up by a neighbouring Roman Catholic clergyman?—I have.

For a superior salary?—I believe for an inferior salary, to gain the approbation of the Roman Catholic clergy. I have now an instance in my mind of that kind at Mannan Bridge.

Have you known of any particular measures resorted to by the Roman Catholic clergy, with respect to the parents of children at your schools, in order to induce the parents to withdraw them?—Yes, they generally refuse to church the women, and refuse to give them absolution, and refuse to administer the dying consolations of our religion at the point of death.

Does that refusal extend only to the mother?—To the father and mother both.

When a person is said to be cursed from the altar, does it mean an announcement of the intention of refusing those rites?—A curse is something beyond that; what the poor people conceive of the curse of the priest is, that it will bring down the vengeance of heaven in every respect; the vulgar expression is, that they will have neither luck nor grace; cursing is an ulterior thing; if they refuse absolution to the parent, and the child of that parent still continues at the school, then they have recourse to the last resource, that of cursing.

Have you ever known of any case where it has proceeded so far?—Yes, I have, I was not in the chapel, but I have every reason to believe such a thing was done.

Do you mean by cursing, excommunication?—It does not amount to an excommunication. I now recollect that I was once present when the priest had recourse to cursing.

What was the offence?—A person living in a state of immoral connection and persisting in it. This practice of cursing gives a great power to the clergyman over the minds of the people.

Have you heard of the sacrament of the Lord's Supper being withheld, in consequence of their children being at those schools?—I have.

Did not such parents consider the sacrament of the Lord's Supper essential to their salvation?—No doubt of it.

According to the rites of the Roman Catholic church, could a person be admitted to the communion of the sacrament of the Lord's Supper, without having previously confessed, and been absolved?—Yes, if he did feel his conscience burthened with the guilt of a grievous sin, or if he was in what is termed extremes.

Have you understood that, where absolution has been refused to persons, it has been upon the ground of declining to promise to take their children from those schools?—Yes, a great number of them; it is a common thing.

Have you any reason to know or believe, whether a query is particularly put in confession, whether they have children at any of the scriptural schools?—I could not tell that.

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Have you known of any instances in which exertions have been made, or influence used, by Protestant landlords, to compel parents to send their children to the Kildare-place schools?—In the southern part of the country it has not been done, but in the western it has been done in some instances.

State what came to your knowledge upon that subject?—I cannot specify the particular names of the schools, or what was precisely done; but I know that landlords have made use of bribes, and given ribbons and caps and gowns to children for the purpose of making them attend, and that they have gone even beyond that, using coercion to compel a tenant to do it, by driving the land, and rendering the payment of the rent as hard as possible to those who would refuse to comply with their wishes on this subject.

Were those facts communicated to you in such a way as to leave any doubt upon your mind?—No doubt of it; they have been done in some instances.

Have you known any instances in which the Roman Catholic clergy have taken Testaments out of the possession of the children, and their parents?—I have.

Have you ever known of any instances of Testaments, after they have been so taken, being burnt, or thrown into the river, or in any other way destroyed?—I have heard of it in a very vague way indeed.

Did you hear of it in such a manner as to induce you to believe it took place?—I have great doubt of it; but I know the priest has gone so far as to come into one of our schools, in the neighbourhood of Kinsale, and take the Testaments, the spelling and reading books out of it.

Did you visit many of the Kildare-place schools, which were in connexion also with the Baptist society?—Not above two or three; three would be the most.

Can you describe the character of the proceedings of that society?—That society, I think is free from the arguments I would use against the London Hibernian Society; the only thing that would create a suspicion on my mind is, that the inspectors of that society are themselves Baptist ministers, and it has come to my ears that, on inspection, they do give notes and comments, but I cannot speak decidedly upon it; I have no other reason for this opinion than hearsay.

Do you know whether any of their inspectors or schoolmasters are converts?—I cannot say I do.

Have you ever read any of their reports?—No.

Can you state whether the objections to the Baptist Society's schools, on the part of the Roman Catholic priesthood, are as strong as against the London Hibernian Society's schools?—They have not come so much into notoriety, but I should think upon principle the same objections would apply; they commit the Scriptures to memory, and insist upon the reading of them from beginning to end; I, however, never saw any deviation from their printed rules, or any attempt at proselytism.

Did you meet with many schools in connexion with the Association for discountenancing Vice, being also in connexion with the Kildare-place Society?—A great many indeed; there are many schools connected with both.

Will you describe the operation of those schools?—I think the only objection to the connexion is, that the master must be a Protestant by the rules of the Association, and by our rules all denominations of christians are eligible, without exception; I do not see any ill effect from the connexion.

Is it not a necessary condition of the establishment of the schools under the Association, that the catechism shall be taught?—Yes; but they do away with that difficulty by saying, they teach it out of school hours; I have always been of opinion, they could not be true to the principles of both societies, and when I have told them so, they have said, well, if we are not true to the Capel-street Association, we are true to you.

Are the schools of the Association particularly objected to by the Roman Catholic priests?—I do not think they are.

Less than the Hibernian schools?—Yes, generally so.

Do you think they are less objected to than the Kildare-place schools?—No, I think not.

What advantage results from the connexion with the Kildare-place and the Capel-street Association?—There is only one advantage, and, I think, that results from the defect in the system of the Kildare-place Society, viz. the smallness of the gratuity that they give to their masters; in order therefore to obviate this defect, and to pay the salary of the master, the person establishing a school is perhaps driven to apply to the Capel-street Association, who allow 15*l.* a year to the master, and thereby enable the patron to provide a fit and competent person for the situation.

Amongst the deviations from the rules of the Kildare-place Society, have you frequently found that of the catechisms being taught in the schools?—No, very seldom indeed; but our inspection in that respect is most imperfect. All the masters have to do, is to say that the catechism is taught out of school hours, and we cannot judge whether in our absence this be the case or not.

Do they not regulate the school hours according to their own will and pleasure?—Yes; the master or the patron always regulates the school hours. The Kildare-street Society never interferes with the external regulations of the school.

Do you not think that objection applies as much to the schools where the patrons are Roman Catholics, as where they are Protestants?—Certainly.

Is it much desired by the Roman Catholics that the catechism should be taught in the school?—Very much indeed; that has been a great objection to our schools, viz. the non-introduction of the catechism.

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Does the same desire exist on the part of the Protestants?—No; in the Cork Society they forbid that the school shall be appropriated to that purpose, even after school hours; we do not go so far as that.

To what do you attribute the objection to catechetical instruction on the part of the Cork Hibernian Society?—I do not know the grounds of their objections; but they appeared to me to conceive that the only authentic source of religion is the Bible. As I thought it would be the means of conciliating the Roman Catholics, I made a proposition that the catechism should be taught after school hours, and Mr. Logan the secretary, told me it had been the subject of discussion, and it had met with considerable opposition, and he thought it better not to press it.

Have you many of your schools in connection with Erasmus Smith's fund?—A good number throughout Ireland; and it appears an extraordinary coalition, because by the rules of that institution also the master must be a Protestant.

Are there any other rules in that society that appear inconsistent with the rules of the Kildare-place Society?—Not in practice.

In practice, do they appear to have any rules at all?—No, as far as I could judge.

Do they do any thing but pay the master's salary?—That is all; they have no system of inspection.

Have you formed any opinion, from the observations you have made upon education in Ireland, as to what effect would be produced, if it was found necessary to have recourse to a system of divided education for the Roman Catholics and the Protestants, to provide separate education for each class?—It must fail of one great end, which is the promotion of the interchange of good feeling between Protestant and Roman Catholic children, a feeling that would make them forget those jealousies which unfortunately exist in the country, and tend so much to retard its prosperity; but by the separation alluded to, that desirable object must be frustrated.

Would there not be great danger of the jealousy that now exists being increased?—It would widen the separation; but that system would be perhaps more practicable than any other.

Have you reason to believe that the system of conjoint education does practically tend to soften the asperity that unfortunately exists?—It was calculated to do so; but although in theory it was so well calculated to attain this most desirable object, still in practice it has totally failed; and I conceive the attempt, instead of being productive of mutual good feeling between conflicting parties, has only added to party spirit. I have no doubt in the south it has had this effect.

Upon the occasion of those tours, did you visit many schools not connected with the Kildare-place Society?—No, very few indeed; and on my last tour, I thought the Roman Catholic clergy would look upon me with a degree of suspicion, and therefore I declined visiting their schools.

Did you visit many of the parish schools connected with the establishment?—I visited a number of parochial schools in connexion with the Kildare-place Society, which has been another strange coalition.

You have stated that the attendance in the schools is very much less than it had been; are you acquainted with the number given in the Appendix to the Report of the Kildare-place Society, which shews the number of scholars supposed to attend each school?—I know there is such a thing.

Can you inform us how much the present attendance falls short of the attendance there stated?—I should think, comparing the number I found with what was in the south on the former inspection, there is a diminution of one half.

Is not that observation confined to Munster alone?—Yes, it is.

Is it not probable, when the exertions of the present moment have abated, many that of the children will return?—Upon that subject I entertain a peculiar feeling; the leaning of my own mind is, that our system will be impracticable. I conceive that the opposition of the Roman Catholic clergy is of a permanent nature; and the reasons why I conceive it to be so are these, that there is something of a conscientious feeling in their objection to the reading of the Scriptures; that there is something of personal irritation, and that they have committed themselves in their opposition in so pointed a manner, that nothing but great length of time will soften it down. They have, moreover, something like real danger to apprehend from the over zeal of certain individuals connected with our Society; I do not mean any one of the committee of Kildare-place, I speak of the patrons of schools in the country, that make a bad use of our principles, and pervert them to an object that was never intended by our Society. Some persons think, if the opposition be permanent, the peasantry of the country will act in disobedience of that power; I have no doubt as a Roman Catholic myself, from the information we have to act upon, that the peasantry will never be induced to break the bond which unites them to their clergy.

Are you aware that their opposition has not been successful in Ulster?—I am.

In what manner would you account for the Roman Catholic peasantry in Ulster not being led by those motives; does it not exhibit a practical proof, that it is possible the peasantry may take their own view of the matter?—In order to estimate the justness of the parallel now put to me, it will be necessary to know to what lengths the Roman Catholic clergy in Ulster have gone in their opposition to our system. They may be, for instance, more moderate, more liberal, or perhaps more inactive, than those in the south; but I am decidedly of opinion, that if the clergy in Ulster will have recourse to those powers with which their office invests them, the peasantry will never be induced to break the bond which

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unites them to their pastors. The power of the Roman Catholic priesthood is, I may say, twofold, resulting both from that wholesome controul which a pastor should have over his flock, and also arising from a kind of blind obedience which the peasantry pay to the person of the priest. Armed with this twofold authority, he will always have a commanding influence over his flock.

Do you think the priests dislike that blind obedience?—I conceive some few individuals may be anxious to preserve it.

Do you think they are of opinion that the dissemination of education would diminish it?—I think such must be their opinion; but I also conceive that the majority are quite indifferent on the subject; for they must feel convinced, that while education tends to do away with the superstitious part of the people's obedience, it will only strengthen that which is wholesome and beneficial.

Do you not think it likely that the clergy are of opinion, as well as you, that that blind obedience would be lessened by a diffusion of education?—I should think so; it must have the effect of expanding and enlightening their minds, and superstition is quite inconsistent with enlightened knowledge.

Do you think that such portion of the Roman Catholic clergy who entertain that opinion are favourable to the diffusion of such education as would lessen that blind obedience?—No, I think not; but I have thought on this subject very maturely, and am convinced, that there is no body of men more anxious for education than they are, and I have been sorry to see the contrary charge made against them in public.

Do you conceive that the objections they make are objections rather to the particular system of education than to education in the abstract?—Clearly so; it is an objection to the mode, but not to education at large.

Is it your opinion that they are willing for such a system of education as would strengthen that blind obedience, but inimical to any that would produce a contrary result?—I do not think that has entered into their contemplation at all; they are always so sure of possessing sufficient controul over their own flock; they do not think about it. My opinion is, that that power will never be done away with, and I have seen the experiment tried in the county Cork, I have seen all the persuasion, all the influence of the landlord come in open collision with the parish priest, and my experience has been, that the power of the parish priest has been generally paramount.

Is it your impression that the Roman Catholic clergy in Ulster have exerted less influence over their flocks than the Roman Catholic clergy have done in Munster?—Yes, I have reason to believe so, and that might originate in this, that the Roman Catholic primate is friendly to the Society, and that may have had a considerable influence in the surrounding counties.

Appendix, N° 209.

Further Examination of *Matthew Donelan, Esq.*; Monday, 2d May 1825.

HAVE you been on a tour of inspection since you were last before the Commissioners?—I had not completed my tour of inspection when I was before the Commissioners on a former occasion.

In what part of the country?—Principally in the county of Wicklow.

Did you discover many deviations from the rules in the schools you inspected after you had been last before the Commissioners?—No, I did not discover many deviations, but I discovered one which was I think of a peculiar, and I will add, of a very dangerous nature in the school at Tinahely. After having inspected the school I had occasion to go back to it, to solicit the assistance of the master to procure for me a horse to proceed on my journey. On returning to the school, I found the master with all the children around him, teaching the church of England catechism, it being before the hour for breaking up. When I inspected the school, I asked him, whether he taught catechism, and he told me he taught it after the school hours; this was perfectly in accordance with our rules; but it appeared, that the moment I turned my back, he violated our laws; for when I remonstrated with him, he said he considered it was three o'clock; I then said, have you not got a watch, and upon his answering in the affirmative, I said, then take it out, and see what time it is; he took it out, and it was only half past two.

Was he teaching the catechism to any but church of England children?—He told me they were all of the church of England persuasion; I asked the various children what their religion was, all of them assured me that they were Protestants, but I do suspect (perhaps on very slight grounds indeed) that one or two, from the embarrassed manner in which they answered me, were not of that religion, and were ordered to say so, in order to save the master from the reprimand which they thought his conduct would bring down upon him.

Did you conceive they were Roman Catholics?—I did suspect it, from the embarrassed manner in which they answered me; but this is a mere suspicion, unsupported by any thing like proof.

Is the master at liberty, under the direction of the patron, to change the hours of school?—He is.

If the patron had directed that the school on that day should break up at two o'clock, would it have been a breach of rule, if the master should have broken up the school at that hour?—Certainly not.

Are not the rules then a dead letter?—I always so feel; and it has always been my habit

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to ask, as soon as I enter a school, at what hour does your school begin, and at what hour does it end, so as (as far as I can) to prevent an evasion of this kind.

Did you report this to the Society?—I did, and laid a very particular stress upon it, as I always do in cases of this kind.

By whom was the master of this school recommended?—I cannot say.

What gratuity had he received on any preceding year?—I think 5*l.*

Was he considered a good master?—I approved of him as a teacher; he was possessed of considerable talents and information.

Have the committee the power of superseding him?—No, they have not the absolute power of superseding him, but they have the power of withdrawing the gratuity from him, and all assistance from the school in case of his being continued as master contrary to their wishes.

What has been done?—He has received the same gratuity he had the last year; the only step they have taken, I believe, has been writing a letter to the patron, disapproving of the master's conduct.

Is not the 5*l.* a low class of gratuity?—It is; but it is the same he had the last year.

By whom have the gratuities been awarded?—They have been hitherto awarded by a committee, but latterly, I understand, it has been done by the office, and not by a committee.

What do you call the office?—I mean the persons under the immediate controul of Mr. Topham, the assistant secretary.

Are the Commissioners to understand, that the awarding the gratuities has not been at all under the consideration and controul of the committee?—I believe it is nominally under the controul of the committee, but that latterly they have been so overpowered by the multiplicity of business, that they have not been able to attend to it; I feel assured that if they had bestowed any serious consideration upon the subject, they would never have awarded some of the gratuities, as now appear in the list I hold in my hand, to some masters; this was furnished to me at my own request, previous to my leaving Dublin, conceiving there had been an injudicious awarding of the gratuities.

How many masters appear by that report, to have received gratuities against whom you reported, that they permitted deviations from the rules in the schools which they taught?—In the school at Villa, in the county of Tipperary, I reported that there was a deviation from the laws of the Society, inasmuch as I discovered books of a religious nature in it, but not containing, as far as I now recollect, any controversial matter, and there has been a gratuity of five pounds awarded to the master of that school.

State what the tracts are which did not contain controversy, but did contain religion?—I cannot state that without reference to my reports; they were not of a controversial nature, as far as I can speak with certainty upon a transaction that has happened many months.

Describe what they were; why do you call them tracts?—I cannot state at this length of time the precise names of them.

How did it appear that it was against the rules of the Kildare-place Society, that those books being not of a controversial but of a religious nature, should be in that school?—Because it is against the rules of the Kildare-street Society, that books of a controversial or religious nature should be in the school; we admit books merely moral but not religious.

Is your recollection sufficiently precise, to enable you to say these were not merely moral tracts but religious?—My recollection is distinctly, that they were religious; I have entered in my travelling book here (but I think that is incorrect) “no gratuity to master on account of deviations, in having controversial books in the school;” but I think they were not controversial, they were of a religious nature.

Were they of the same description as Methodist tracts?—I think of that nature.

What do you mean by the description of Methodist tracts?—If I can speak from a very vague recollection, they were some books edited or composed by Mrs. Hannah More; but I speak on a very vague recollection.

Were they different copies of the same tracts, or were there different tracts?—My recollection is, that they were different books, but not different copies of them.

Do you entertain any doubt that it was contrary to the rules of the Society to admit those books into that school?—I have no doubt it was a deviation, I have returned it as such.

Did the master know that that was a deviation?—I conceive it was his duty to know it, but I apprehend that the master was not aware that it was such.

Did you recommend to the committee not to grant a gratuity?—No, I never offer any recommendation on this subject, but I report the circumstances, and leave it to the judgment of the committee to determine whether that is a ground of objection or not.

Is not the 5*l.* a low scale of gratuity?—Yes, it is.

Is it not a proof that there is something the committee disapprove?—No, I do not think it is necessarily so.

Where the committee fully approve of a school, have you ever known them give so little?—Certainly, I have.

Was the qualification of the master such that he was entitled to more, if you had not found this deviation?—I think 5*l.* was a proper gratuity, even if there had existed no deviation from the laws of the Society.

Had he received a gratuity before?—No, he had never received any gratuity, as it appears by the book I hold in my hand, and it is very usual to begin with 3*l.* and to ascend gradually.

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Do you think the lowness of the gratuity has no reference to a deviation from the rule?—Not the least reference whatever.

Is it the custom of the inspectors to recommend any deduction on account of a deviation, or to state the circumstance, and leave the inference to be drawn by the committee?—To leave the inference to be drawn by the committee, and I do not think that I ever recommended to the committee any particular gratuity save and except in the school at Lismore. Previous to my visit to that school, it had been the custom to give a greater gratuity to the masters than to mistresses; this I thought was highly prejudicial, as I conceived it had the effect of creating an idea abroad, that the education of females was altogether of minor importance in the eyes of the committee.

From whom did the tracts come?—It appeared to me that they came from the patron of the school, a lady.

It appears that there were eight schools in connection with the Wesleyan Methodist Missionary Society, is this school one of them?—No, I never met with one of them.

Do you mean to state that the gratuities were awarded without the knowledge and approbation of the committee?—Certainly, I can say that the gratuities were awarded in a manner different from what they were the preceding year—then the inspectors were consulted in this case, I was not; but whether or not the reports made by their officers were laid before the committee, and the committee nominally gave their approbation of the gratuities, I cannot say.

May there not have been a real nomination by the committee, and a numerical drawing out by the office?—Yes, but I must give the committee credit for too much intelligence and knowledge, to suppose they made those awards uninfluenced by the opinion of others.

You conceive those awards to be such as no man of honour could have made?—I do not mean to say a man of honour could not have made those awards, but I think that men of intelligence, upon due consideration, might have made some of them, but not all.

Do you think they are such as the committee would have made, being aware of your reports?—Certainly not, if they bore in their recollection the nature of my report.

Were you not, in point of fact, out of town at the time the committee or any body else made those awards?—I was out of town at the time those awards were made.

Do not you think that circumstance a natural mode of accounting for your not having been consulted upon this?—Yes, and I have been told, and do believe, that this is the reason why it has devolved upon the office; for formerly they used to wait for the inspector's return, and the consequence then was, that it became a scene of hurry and confusion throughout the whole of the office, and to avoid this hurry, they began transmitting the gratuities on this occasion previous to our arrival in town.

Have you been always consulted on the subject of gratuities since you have been an inspector?—I have only gone two tours; and on the former tour I was consulted on the subject.

Do you know whether the other inspectors were consulted?—I know they were.

Before you go upon a tour of inspection, are you furnished with the lists of the schools in connection with the Society in the district you are going to?—Yes, I am.

Do you find those lists accurate?—I do not find them accurate in some respects.

In what respects?—Only as to names.

Do you find that they include all the schools in connection with the Society in the district?—Yes; as far as I can form an opinion, I conceive they are very accurate.

Did you ever find any schools in connection with the Society, in the districts you have gone to, that have been omitted in the lists?—No, I do not think I have.

Have you ever found any included in the lists, that were not in connection with the Society?—Yes; I have found that some schools which had declined connection were still included.

Has that happened on many occasions?—I should think on very few occasions indeed.

Have you been able to discover in that case how that must have happened?—No; but I do believe it was accidental.

In the report of the Society, dated the 21st of January 1825, it is stated, that the number of schools connected with the Society may fairly be stated at 1,490, in which there are situated in Ulster, about 640; in Leinster, about 320; in Connaught, about 230; and in Munster, about 300. Do you think that that statement of numbers is precisely accurate?—I should think, as far as it relates to that district of the country in which I have travelled, it is correct.

How do you then account for the number in each province being a decimal number, without any fraction; and that in Munster there is the precise number of 300?—I cannot account for that. I should conceive it is accidental; that it is a fortuitous coincidence of circumstances.

Do you know how the accounts are made up, and why a certain number is not stated?—Because they cannot trace exactly in their books the very precise and exact number of the schools.

Do the masters in all the schools in that list receive aid from the Society?—No, they do not, because we do not give a fixed salary to the master; we only grant a gratuity in proportion to the merit of the master: and many persons are disqualified from want of due proficiency in the children, or want of attention on their own parts.

Are any schools included in the list, in which it is known that the masters are wholly maintained by other funds than those which may be derived from the Kildare-place Society?—There are many instances of that kind.

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In that case, what aid do the schools derive from the Kildare-place Society?—They may derive aid towards building, or in the shape of school requisites.

Do you believe that there are many schools in this list of 1,490, which derive only school requisites?—I am sure there are many.

Can you form an estimate as to the proportion?—I cannot.

Does it amount to a hundred?—I should think considerably more than a hundred.

Is not the grant of school requisites to the amount of ten or eleven pounds?—It may be 10*l.* or it may be a great deal less. I have seen requisites to the amount of five or six or seven pounds. It is generally remarked to us, by letters in the book I hold in my hand, there are requisites to the amount of 3*l.* 9*s.* 4*d.* 6*l.* 9*s.* 5*d.* and so on.

In those schools that receive only the small sums for school requisites, do you find that the authority of the Society is as great as where they maintain the school in a greater degree; and that the persons feel themselves equally bound to comply with the rules of the Society?—Certainly not.

In point of fact, do you find the deviations from the rules more frequent in those schools that receive a small proportion of aid, than where they receive greater assistance?—I never made that observation.

Is it not a fact, that the schools that receive aid, whether in school requisites or any other form, undertake to conform to the rules of the Kildare-place Society?—They must undertake to conform to our rules; and most of our inspectors take as much trouble with them as if they received 1,000*l.* of pecuniary aid.

Has not the master of every such school an equal chance of obtaining a gratuity, if he deserves it?—Yes, and may receive the highest gratuity.

Do you believe there are any schools included in this list, to which the grants of school requisites have not been gratuitous, but in which the value of the school requisites has been wholly or in part paid?—I should think not; I believe if the committee knew of that, it would not be permitted.

Do the schools receive the grants of school requisites annually?—They do, if they require them. One of the questions put to the inspectors is, what funds are there in the school, and what requisites will they require till the next inspector comes round. We report what is wanting; then if the committee approve of our report, they are delivered to a carrier, and transmitted to the school.

Have you any means of knowing whether the list of schools is greater or less than the real number in connection with the Society?—I believe the number of the schools is perfectly correct; but speaking from my own individual experience of what I have seen in the south of Ireland, I should conceive the return of the number of children has not been strictly accurate.

In what way are the lists made out which are returned to the Society as containing the number of children in attendance on the schools?—I understand the returns of the number of children educated last year in our schools, have been made up upon the state of the schools previous to the opposition. Seeing that the Kildare-place Society had returned a hundred thousand children as educated in their schools (which is a return of twenty-one thousand beyond the number educated last year), I conceived that there must be some mistake; for I had come to a conclusion, that in the south of Ireland there had been a diminution of one half. I also understood from Mr. Daly, my brother inspector, that he had returned from a very minute calculation, a diminution of one third. I had also communication with the other inspectors, and they never mentioned to me any thing like an increase. I was, therefore, at a loss to account for the increase of twenty-one thousand children returned in our last report. I waited upon Mr. Jackson, and told him that I conceived there was some mistake, and that I was quite aware it was perfectly unintentional on the part of the committee; but that I conceived the calculation was made upon a fallacious principle; and accordingly I found, on speaking to Mr. Jackson and Mr. Scott, that the calculation was made up from the number of children inrolled and existing in the schools previous to the opposition.

Do you mean that they took the number which were in the schools at the commencement of the year, and added to that number any children who joined the schools during the year, without deducting any who had withdrawn?—The way in which I believe it was done, is this; the inspectors are asked three distinct questions; how many children are on the books; how many in attendance, at the time of the inspection; and the average attendance. I conceive the Kildare-place Society have returned the numbers on the books; these may have been formed previously to the opposition; and although afterwards (in May perhaps), the children were withdrawn, they have still returned the number existing antecedent to that opposition.

How would that account for the increase?—Because they took the numbers as they appeared when the opposition did not exist, and did not allow for the number withdrawn by virtue of that opposition. In the south of Ireland, things were going on without the slightest interruption in the beginning of last year, therefore there may appear on the books of those schools an increased number attending the schools at that antecedent and tranquil period.

Suppose a school in January last, contained one hundred children, and into that school, between that and May, there came an additional number of twenty; and that there were withdrawn, owing to the opposition, ninety, would it appear that there had been an increase of twenty?—I conceive it would; and I can produce an instance which directly goes to support my opinion. In the school at Carrignavar which I inspected, there were one hundred and eighty-two on the books when I inspected it. I think there were fourteen present, and I returned an average attendance of forty. I inspected the school in June last.

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Since that, I have recently seen Mr. M'Carthy, the patron, and I asked him whether the children had returned, they having been withdrawn in May last, and he told me they had not returned from the time I saw the school up to that period. Now the number returned by the Kildare-place Society was not fourteen, the absolute number present, nor the average attendance; but they have returned one hundred and eighty-two as educated in that school. I do acquit them of any thing like intentional deceit; they are quite incapable of any such thing; but I conceive it has directly the effect of misleading the public.

Where is Carrignavar?—It is close to Cork.

Did Mr. M'Carthy state that the children had returned generally in the county of Cork?—He stated, that he believed they had not returned generally; on my having mentioned to Mr. Jackson that such was my opinion, both he and Mr. Scott informed me also, that the children were returning generally; and as a proof of this, Mr. Jackson produced to me a document, a return from the Cork Hibernian Society, in which I think on twelve schools there was an increase of 126 children.

Is the Kildare-place Society at all in the habit of relying on the report of the Cork Hibernian Society?—They are sometimes in the habit of so doing; they look to their reports as a further and additional source of information to others they may already possess.

Do you mean that 126 have returned of children who had been withdrawn?—Yes; and Mr. Scott, whom I had a long conversation with, also told me that at a school I had inspected, called Hawlboline, they had a communication from the master and the patron of the school, in which they stated, that the children were generally returning.

Is Mr. M'Carthy a gentleman resident in Cork?—He is resident in the county of Cork.

Have you any document by which you would be enabled to state whether there is any and what difference between the number returned as belonging to the school, and the average number in attendance for any number of months prior to your inspection?—I have not; but if I am right in supposing that the number of children at the beginning of this year was the same as it was at the conclusion of the last year, I could make a calculation. I find in one school there were 166 on the books at the close of the last year, and when I inspected it, there were not 21 present, and not an average attendance of 30. I cannot tell, unless I saw the report, what is the number returned by the Kildare-place Society; but if they have returned 166, I think that is not a proper return; in the same manner, in Brickfield school, there were 103 last year on the books, and when I inspected it, there were not, I think, 25, with an average attendance of 30; and I suspect here, that on looking at the reports of the Kildare-place Society, it will appear, that there were 100 at least receiving the benefits of education in this last mentioned school.

Are any of those schools in connection with the Hibernian Society?—They are all in connection with the Cork Society.

Why do you suspect that the Kildare-place Society returned larger numbers than they ought?—Because I found they had returned on that erroneous principle at Carrignavar, and I should think that the same principle which guided them at Carrignavar, namely taking the number on the books, would guide them on this occasion also.

Are there quarterly returns made to the Societies of the number of children on the lists?—There are no quarterly returns made, as far as I can learn, to the Kildare-place Society; I believe they formerly used to get returns from the masters, and from the patrons, but I believe that lately they have been discontinued.

If a child attend at the school in the month of January and ceases to attend in February, and suppose another child attends in the month of May and for the month of May only, so that those two children had never attended that same school together, would their names appear in the list, and would they both be counted in the numeration of the schools?—That would depend upon the time at which the inspector visited the school; if it was previous to the inspector's report, they would be returned; but any child who comes into the school subsequent to the visit of the inspector would not be returned till the next year.

It may happen, that there are many children in attendance who are not returned at all?—Yes; there might be some come in after I visited the school; all prior to my visit were returned by me in one shape or another.

Is there any return made of the number in the schools, but by the inspectors?—I believe not, except on answering the queries previous to any person obtaining pecuniary aid; we return the numbers on the books, the number in attendance, and the average attendance.

The Society take credit for having 1,490 schools, in which they say there are about 100,000 scholars, that would give an average of 68 to each school; have you any grounds for forming an opinion, whether upon the whole of Ireland 68 is a greater average than is consistent with the fact?—I should conceive 68 is a very high average. When I travelled in the western part of Ireland, things were going on smoothly, the Roman Catholic clergymen did not oppose the system, and even under those circumstances 68 was a high average, but still more high for the south of Ireland, where the opposition was raging so violently; I should conceive, in the south of Ireland, and Cork especially, they did not average 35 when I was in that country.

Have you been in many schools where there were more than one hundred in attendance?—I think I was in five or six; I was present at a very large school at Craig, under a Roman Catholic clergyman, and another at Lismore.

How many were there at Lismore?—I cannot say, but they were very numerous.

Did you, on your late tour, visit any schools in the county of Tipperary, in connection with

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with Dr. Armstrong, as the partron?—No, I do not see any return of a school under his patronage.

Did you visit any school in the county of Tipperary, in which there were upwards of one hundred children?—Certainly not; the highest school I see in my book is Clonmel; there were one hundred and seventy-eight on the books, and ninety-eight present, when inspected by my predecessor.

Have you any opportunity of knowing whether the children have returned to the schools in any other part of Ireland than those you have alluded to?—No; I have had communication with the other inspectors, and I never heard from them of their having met with an increase; but I must add, that I never put the question precisely to any of them, except Mr. Malachy Daly, who told me he found a decrease in part of the north.

Have you any reason to believe the opposition to the schools is at all relaxed on the part of the Roman Catholic clergy?—I conceive decidedly not; on the contrary, I have reason to suppose the reverse, for I have these facts to support my assertion; that when I travelled into the diocese of Kildare, Dr. Doyle, and his clergy, did approve, or at least tolerate the principle of the Kildare-place Society, and they have since withdrawn their approbation of it; and in the neighbourhood of Waterford, or rather near Dungarvan, I inspected a school of Mr. Humbles, and in looking over the visitor's book, I saw the approbation, and the very warm approbation, of two Roman Catholic clergymen, and I also discovered that the Roman Catholic Bishop of Waterford was a subscriber to that school, and that, too, knowing it to be a school in connection with the Kildare-place Society; but when I went to Waterford, immediately subsequent to the meeting which took place under Captain Gordon and Mr. Noel, Dr. Kelly was very much opposed to the principles of the Kildare-place Society.

It appears that there are ninety-five schools in connection with the Munster Hibernian School Society, and also with the Kildare-place Society; if the patrons and managers of those schools were called upon to decide to which of those two Societies they would continue to belong, on the supposition that they could not continue in connection with both, to what decision do you think they would come?—I think they would come to the determination of continuing to belong to the Kildare-place Society.

Although that led to their forfeiting their connection with the Munster Hibernian Society?—Yes.

Do you think the Cork Society would prefer being affiliated to the Kildare-place Society, or to the London Hibernian Society, on the supposition of its not being permitted to them to continue in connection with both?—I think that would be a subject of the very greatest controversy amongst the members of the committee of the Cork Society; there are many members that would prefer the Kildare-place Society; but I know there are many of them that would prefer being connected with the London Hibernian Society.

Which way do you think it would be carried?—I cannot say; when I was in Cork, I mentioned to the members of that committee, that the name of the Munster Hibernian Society was much objected to by the Roman Catholic clergymen, inasmuch as they conceive them to be a branch of the London Hibernian Society; I proposed that they should drop the name of the Hibernian, and call themselves the Munster Society simply; I was present at the discussion, and one of the most influential men in the county of Cork declared, if they even dropped the name, he would cease to belong to the society; I could not form an opinion to which side the majority inclined.

There are 245 schools in connection with the London Hibernian Society, and the Kildare-place Society; if the patrons of those schools were called upon to decide to which of the two they would continue to belong, on the principle that they could not continue connected with both, what decision do you think they would come to?—I think, upon reflection, they would cling to the Kildare-place Society.

Do you mean in all cases?—In the majority of cases.

Do you speak of all parts of Ireland?—No.

From what parts of Ireland do you make this deduction?—I speak of Connaught and Munster; I think, if the connection is to be struck off between the Kildare-place Society and the London Hibernian Society, the latter must fall to the ground, either for want of funds, or children to attend their schools; and I think that the patrons of the various schools would adhere to that system that is most likely to be efficient and permanent from having the grant from Parliament.

You conceive it is a mere matter of money?—Yes, I conceive it is so in a great measure, and that there will be in a short time a complete merging of the London Hibernian Society in that of the Kildare-place Society; the latter will always be paramount, from having at its command such ample funds.

There are 30 schools in connection with the Baptist Society and also the Kildare-place Society; which do you think the patrons of those schools would prefer belonging to?—I cannot speak of that; for I met with only four Baptist schools in the course of my progress.

Do you know any of the schools which are in connection with the Wesleyan Society?—I never met with any.

There is one school in connection with the Kildare-place Society and also with the Moravians, do you know where that is situated?—I do not.

If the Kildare-place Society were called upon to return a list of the average attendance of the children in different schools, could they make such a return?—They could, because every inspector

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inspector returns the average number in his reports, and by looking to these reports, such a return could easily be made out.

Could they also return the number of children found in the schools by the respective visitors?—Yes, they could; but with reference to the returns of the average number in each school, we sometimes are at a very great loss to make accurate returns, owing to the want of system on the part of the masters; they frequently do not keep regular accounts, which obliges us to depend on their mere unsupported assertion, upon a point where it is their interest to exaggerate, in order to convey an idea to us and the committee, that they have a school flourishing, at least in number; the numbers present never can admit of any doubt, for we can count them ourselves.

Are there many schools connected with the Society, that support a master and an usher, or two masters?—I should think not many.

What number of children in attendance, would require the attendance of a master and an usher?—I conceive, to do justice to all the children, the number of eighty certainly requires two, but a great deal would depend upon the turn of mind of the master; if he was a man of system, and of method, he might do a great deal more, particularly if he introduced the improved system of teaching as recommended by our Society.

Is it found in the county of Cork, that monitors can be used with advantage?—With the greatest possible advantage, if they are well regulated and well managed, but the great difficulty and the great abuse to which that system of monitors is liable is, that very frequently there are persons appointed monitors who are not competent to the task of instruction.

Do not the country people object to the system of monitors?—Yes, most strongly, on this ground; first, because they conceive that one child is incompetent to teach another; and secondly, that the person who teaches another, can derive no instruction himself; they think his time is occupied exclusively with teaching.

Would a school that is not taught by monitors, that amounted to one hundred children, require the assistance of a master and usher, or two masters?—Certainly.

How many do you think is the utmost that one master could successfully teach without the assistance of monitors?—I do not think a person can do justice to more than fifty.

With the assistance of monitors, would one master be able to manage five hundred children?—I doubt that; because there are some branches to which monitors would be incompetent, for instance arithmetic; it would therefore require the instruction of a master for that branch of learning.

Supposing a school attended by boys in sufficient numbers to require the superintendence of more than one master, in what way would it be best to arrange the matter, should they have co-ordinate authority, or be in the situation of master and usher?—I should conceive as master and usher.

Describe in what manner you think their duties would be most efficiently executed?—I conceive the most effectual way would be by a division of labour; that the master should devote his attention to the higher branches of education, such as arithmetic, writing, and instruction of persons destined to be monitors, and that the usher should teach the lower classes of children in reading and spelling, and perhaps the elementary parts of arithmetic.

Do you think that persons in this situation, to act under strict rules and sufficient superintendence, could go on harmoniously together, though they might differ in religion?—I myself should entertain an opinion that such an arrangement might perhaps create collision.

In what way would that collision arise?—In occasional ebullitions of party spirit, perhaps sometimes of a religious dislike to each other.

Do you think that would arise if the children were not taught the doctrines of their several religions in the schools of general instruction?—I think there might still be danger of it.

Do you think if any description of schools were established that received the cordial support of the Roman Catholic body, they would, in most parts of Ireland, be very fully attended?—I am sure numerously; I hardly could have conceived the desire for education to be so great in every quarter, as it has shewn itself latterly.

If, for instance, in each parish one school was erected in whatever appeared to be the most convenient spot for attendance, do you think that in almost all cases the attendance would exceed one hundred?—I have no doubt that in many cases the attendance would exceed hundreds. I am sure there would be three hundred in some parts of Connaught.

Are there many parishes in which, if the most favourable situation were chosen, the attendance would be less than one hundred?—I think that in any parish where a school was established in perfect accordance with the principles of every religious sect, the attendance would be greater than one hundred.

Do you know a book called "The Impartial History of Ireland?"—I never saw it.

You went the western tour in the year 1823?—I did.

Did you find the schools in connection with the Kildare-place Society, much opposed by the Roman Catholic clergy?—They were almost uniformly opposed previous to my having gone to the west of Ireland; but I think as soon as the Roman Catholic clergy understood fairly the principles of the Kildare-place Society, the opposition was much diminished, and my success in explaining the laws of the Kildare-place Society, exceeded my most sanguine expectations.

What was the error under which the priests laboured with respect to the rules of the Kildare-place

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Kildare-place Society?—It appeared to me, that the error under which they laboured was principally this, that they considered the Scriptures were made a school book, and that the Society insisted on the indiscriminate reading of it from the beginning to the end; but when I explained to them that it was not to be made a school book from which children were to be taught to read or to spell, but was only to be read by those children who had attained a suitable proficiency in reading, and to be read with proper respect and solemnity, and that we allowed the patron to select what portions he conceived suited to the capacities of the children, they have on many occasions desisted from their opposition.

Were the occasions on which they desisted from their opposition, those on which the Roman Catholic clergy were themselves the patrons of the schools?—I should think not; for if the patrons of those schools were Roman Catholic clergymen, they could not, of course, have disapproved of our principles.

Were they cases in which the masters were Roman Catholics?—I cannot say that, for I never ask any question of the kind; but I conceive that Roman Catholic clergymen would object, and have on many occasions decidedly objected, to intrusting the reading of the Scriptures to a Protestant master.

Do you conceive that any cases with respect to which their opposition was relaxed, were cases in which Roman Catholics were the masters?—I would, arguing from probabilities, say that some of them must have been Roman Catholics, though I do not know it from my own knowledge.

Would the explanation tend to satisfy them, unless the masters were Roman Catholics?—I think in general they would not consent to it.

Was there as much violence and opposition at that time in the west of Ireland, as you found last year in the south?—No, although the opposition was extremely violent, it did not rage to the excess of that which prevailed in the south.

Did you complain of the opposition in the west, or speak of it as having been extremely violent?—I did.

That was in the year 1823?—Yes, but each day as I was advancing on my tour, I conceived that that violence was abating by the Roman Catholic clergy understanding the true principles of the Kildare-place Society.

Do you mean by allowing the patron to point out the particular parts of the Testament to be read, and not allowing the Testament to be read as a school book?—Yes, and seeing (which gave them great confidence) a Roman Catholic coming down to inspect for the Society.

Have not the Society issued some instructions to their inspectors since that period, with respect to the use of the Testament as a school book, and on other points?—They have.

According to those instructions, is it not allowable to use the Testament as a common school book, out of which children may be taught to read or spell?—According to that, it is not only allowable, but it remains optional with the patron of the school whether he will use it as such or not; the committee of the Kildare-place Society adding, that they do not recommend it should be used for this purpose.

Did not one of the inspectors report the practice in some particular school?—He did; it was Mr. Malachy Daly.

Was he not reprimanded for so doing?—I do not know that he was, exactly, reprimanded, but the committee expressed their disapprobation at his having interfered with the internal regulations of the school.

Then the principles of the Kildare-place Society, with respect to the use of the Testament, may be so applied, as to render the school incompatible with the feelings or discipline of the Roman Catholic church?—Yes, I conceive they may be so applied as to interfere with the discipline of the Roman Catholic church; but it does not follow, *ex necessitate*, that such should be the case. The Roman Catholic clergy consider it highly unadvisable that the Testament should be used as a school-book.

The instructions rather recommend than disapprove of the practice of committing the Testament to memory, do they not?—The Kildare-place Society disapprove of the practice of making it a school-book, but do not disapprove of committing it to memory.

The words of the instructions are these: "Some think the only or best proof of the Scriptures having been read, or effectually read in schools, is to be obtained by obliging the students to commit certain portions of them to memory; this, however, the Society does not require, although many of its members approve of the practice?"—With regard to committing the Scriptures to memory, I know they do rather approve of it, as being the surest evidence of their having been read; but I think it remains to be considered whether the committing the Scriptures to memory, does by itself constitute it a school book or not.

The committee in its instructions state, "that the children shall be made acquainted with the principles of the Christian religion by the reading of the Holy Scriptures;" do you consider it consistent with the doctrine or discipline of the Roman Catholic church to hold, that children are to be made acquainted with the principles of the Christian religion through the Testament, independent of instructions derived from their pastors?—I conceive it is incompatible with the discipline of the Roman Catholic church to maintain that the Scriptures by themselves, independent of note or comment, unaccompanied by the instructions of their pastors or articles of faith, are a guide to salvation.

Do you know whether those instructions have called forth any particular observations from the Roman Catholic hierarchy?—I cannot speak from knowledge that they have.

Do you conceive that the efforts of the London Hibernian Society, place the Roman Catholic

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Catholic religion in any real danger in Ireland?—No; if I understand by the question the religion at large, I certainly do conceive that it stands on too solid a basis to be shaken, much less overthrown, by efforts of that kind; but if it refers to the endangering the religion of individuals, I am very sure it has had that effect.

To what extent do you understand it has gone?—I was told by a Protestant clergyman lately, that in his parish there were 100 converts made by that Society; but this I state merely from report.

Do you believe that report or not?—I believe it; I have no reason to doubt it; he is a man of veracity.

What is the parish?—It is in the north of Ireland.

Did you understand those instances of conversion to be of children or of adults?—Of adults, I understood; but I did not ask the question.

Do you not think that a system, which might by possibility effect the conversion of a hundred in one parish might become extremely dangerous to the Roman Catholic religion through the country?—No, because I conceive that very often those alleged transitions are not sincere conversions of the heart; I may perhaps be wrong, but I have known instances where a person has said that he had become a convert to the Protestant faith, under the London Hibernian Society, who has afterwards returned again to the Roman Catholic church.

Have you known many instances of conversion from the Roman Catholic to the Protestant faith?—I have known very few instances of the kind; one however I now recollect. After I had inspected a school in the county of Westmeath, the master followed me out, I was obliged to ask him what religion he was, he said, "Sir, I was a Roman Catholic, but I am now become a Protestant from reading the Scriptures." Another took place in our model school in Dublin; an assistant in a school in the Queen's County had come up to town for the purpose of being trained, when he returned to his own county he professed himself a Protestant, but I am sure there was no interference directly or indirectly with him while at the model school.

To what do you attribute his change of sentiment?—I have no reason to doubt its being a sincere conversion in that instance, nor in the instance I have before stated.

Do you conceive that in those instances, it is the reading of the Scriptures which is the proximate cause of the change of opinion?—It is generally the alleged cause in those cases.

Are you acquainted in a general way with the county of Galway?—Very generally.

Do you know of any conversions there?—No.

Are you acquainted with Mayo?—Yes.

Do you know of any conversions there?—No.

Are you acquainted with Sligo?—Yes, but I do not know Sligo very well; I was never there but once in my life.

In the last report of the Kildare-place Society it is stated, "your committee are happy to learn from the reports of your inspectors and other correspondence, that in several instances in which the opposition to the schools was at first successful in withdrawing the children from attendance at your schools, they have already very generally returned to them, or are doing so every day where the schools have been kept perseveringly open;" do your reports contain any thing which leads to that conclusion?—Quite the reverse; if I were to speak from my own personal knowledge, I should say, that directly the reverse of that was the fact.

Have you had any conversation with any of your brother inspectors, so as to know what is the result of the information they have acquired on this subject?—I had an intimate communication with Mr. Malachy Daly, and he is of the same opinion with me; viz. that the opposition of the Roman Catholic clergy will be ultimately triumphant.

Was not the opposition principally in the south?—I believe it was tolerably general; but it prevailed most in the south.

During the last months of the last year?—Yes.

You went on the southern tour?—I did.

Are you acquainted much with the general state of education amongst the poor in Connaught?—Not very particularly; I know something of it.

Do you think there is at present a deficiency of schools in that part of Ireland?—No; I think the number may perhaps be sufficient; but I am equally confident that they do not carry into effect the beneficial results to be derived from education, because they want convenient school-houses, proper school requisites, and I think also competent masters; I think every parish perhaps has one or two occasional, or as they are called, hedge schools.

Are not those in general pay schools?—I believe they are almost entirely.

Do you conceive that any considerable number of the youth of the Roman Catholic persuasion of the lower orders in Connaught are now destitute of education?—Not of education altogether; I think more or less they partake of some degree of education; but in a very bad and imperfect degree, so much so perhaps as to render it a nullity, owing to the want of a well regulated system of education in many of the schools, and the want of funds to support them in a proper manner.

Do you think any number of Protestants are destitute of education?—I conceive every Protestant in the south of Ireland has very adequate means of receiving a very good and a well regulated education.

What is your opinion generally as to the disposition of the Roman Catholic clergy with respect to education?—I do conscientiously believe that almost every Roman Catholic clergyman

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clergyman is sincerely an advocate for education in the abstract; and that what they object to, is to the terms and conditions on which that education is to be conveyed to the people at large. They conceive that at present, education is conducted in a manner hostile to their religion.

Do you conceive they would be desirous to afford general religious instruction to the people?—I am sure they would be most anxious for it, because it is a duty which they owe both to man and to God. To God they owe this duty, as the guides and spiritual directors of those committed to their charge, and they owe it to men inasmuch as it must tend to promote the welfare and general morality of their country.

What degree of religious instruction would they afford to the children, if it were left under their own controul?—I think they would give religious instruction as generally as was consistent with the faith and discipline of their church; and I know there was a proposition made by the Roman Catholics to substitute the Evangelical Life of our Saviour, for the Testament itself; this was very properly rejected by the Kildare-place Society, as there are passages in the notes which are exceptionable to Protestants.

Was it not their proposal that it should be used without any notes?—Yes, it was, upon recollection, as is now stated.

Have you known any Roman Catholic schools entirely under the superintendence of Catholics, in which the Scriptures have been introduced?—I have; and when I was at Donoughmore near Cork, three Roman Catholic clergymen waited upon me, and one of them used this expression, that he wished a Testament was to be found in the cabin of every peasant.

Is not that gentleman very singular in his opinions?—Yes, he certainly is.

Is it not perfectly known that they disapprove the general use of the Testament in schools?—Yes, without notes or comment; and as a school book they disapprove of it.

You stated when you were here on a former day, that the lower orders of the people were generally ignorant that the Bible existed?—Some of them.

Do you conceive any objection is made on the part of the Roman Catholic clergy to persons of information reading the Testament?—Decidedly not, but on the contrary; with regard to the well informed part of their community, they recommend it very strongly under certain restrictions.

You mentioned on a former day, that the Roman Catholic clergy had recourse to very violent acts in opposing the schools in connexion with the Kildare-place Society; such as cursing people, refusing to church women after child-birth, and refusing the rites of the church; have many instances of that conduct come to your own knowledge?—No; I must say, that no instance of the kind has come to my own personal knowledge; and I never, to my recollection, stated any such fact to the Commissioners. I stated that I had been told of it; sometimes by the patrons, sometimes by the masters, and sometimes jointly by both; but I again repeat, that I did not know instances of this kind myself.

Have many such instances been mentioned to you?—No; few instances have been mentioned to me that were well authenticated even by the report of others. If I am to believe the vague and perhaps unthinking reports of the world, I should be inclined perhaps to think it were general.

Can you remember how many instances you have heard?—I should conceive I did not hear of such facts, that I could say were very well authenticated in more than six or seven instances; and I beg leave to say, that in every church and in every persuasion there will be found persons who are indiscreet; persons who will be enthusiasts.

Would you attribute it to the Roman Catholic clergy as a general practice?—Certainly not.

If the children refused to withdraw themselves from the schools on a first warning, what measures would they have recourse to?—I conceive that the respectable part of them would have only recourse to persuasion and exhortation; pointing out to the people, as their pastors, the danger to which they exposed themselves in continuing at those schools.

You yourself attend Roman Catholic places of worship?—I do.

Have you ever heard Roman Catholic priests curse parents for sending their children to the schools?—Never.

Have you ever witnessed the practice of any acts of violence against persons for sending their children to the schools?—Never, except in the way of exhortation; but that certainly done in the strongest manner they can possibly do. I stated one instance on a former occasion, I believe, in which a Roman Catholic prelate had spoken of me personally while in the chapel; but that was merely disapproving of my holding the office I do at present.

Appendix, N° 210.

Examination of William Vicars Griffith, Esquire, on Oath;
Thursday, 20th January 1825.

W. V. Griffith,
Esq.
20 Jan. 1825.

YOU are one of the inspectors engaged in the service of the Society for the Education of the Poor of Ireland?—I am.

How long have you held that situation?—I do not recollect the precise period, but it must be about three years, as I have made three inspections.

Through

Through what parts of Ireland did those inspections lie?—First through the south, a very extended tour; next through the north-west, and lastly through the south-west.

When did you complete the last tour of inspection?—On the 16th of this month.

How long were you engaged in it?—From the 1st of June till the 16th of January.

Mention the counties you passed through in the course of that inspection?—Kildare, King's County, part of Tipperary, Clare, Galway, Limerick, Kerry, part of Kilkenny, Queen's County, a very small part of Cork, a small part of Kilkenny and Galway.

You mean that the other parts of those counties fell to the lot of other inspectors?—I do.

What number of schools did you visit altogether in the course of your last tour?—I cannot say the precise number; there are some houses including male and female schools, and I was obliged to report of those in duplicate, but on my list there were 231 schools in connection with the Society; and besides those I should think I visited about 50 not in connection, making altogether about 280.

Had you ever visited any of those schools connected with the Society before?—I had.

How many of the 231 had you ever visited before?—I cannot form a correct opinion.

Had you visited 50 or 100 of them before?—I should think at least 100.

Did it strike you that such of them as you had visited before were in a more or less flourishing condition upon the occasion of this second visit than on the preceding visit?—Certainly less flourishing in point of number.

In point of discipline and appearance were they more or less flourishing?—They were improved; and if there had been a larger number in attendance, this would have been more striking. The school-room, and the appearance of order, were in most instances greater than I observed before.

Have you any memoranda that enable you to say what number of children altogether were in the 231 schools you visited?—I have abstracts from my reports, which I could refer to very easily.

[The witness afterwards stated that the average attendance in each school was 39.]

Were there a greater number upon the rolls of the schools than you found in actual attendance?—Always a greater number; in some places there were no rolls, but still I made a point to inquire minutely as to the number that should be on the roll, if there was one, so that between the information I acquired in that way, and my reference to the actual rolls, there was always a greater number than in actual attendance, except in one or two cases where my visit was expected, and there was a crowd collected, but I think that only occurred in one or two instances, and I discouraged it.

You have made three tours of inspection, the first in 1822, the next in 1823, and the other in 1824?—Yes, extending a little beyond 1824.

Will you repeat again for our information, through what part of Ireland the tour of 1823 extended?—I went first to Kildare, Meath, Cavan; I believe Fermanagh, Donegal, Tyrone, Londonderry, Antrim, a small part of Armagh and Monaghan.

Describe your tour in the year 1822?—Kildare, Queen's County, King's County, Clare, Limerick, Kerry, Cork, Tipperary, Kilkenny, Wexford, Carlow and Wicklow, was part of my route, but I had not time to finish it.

In the course of your tour in the year 1822, had you occasion to observe any or much opposition to the principles of the Society?—There was some opposition.

Can you now recollect in what counties principally it existed?—On that tour, as the counties are arranged, I think the opposition commenced in Clare; I believe the first of any decided opposition was in that county.

That was in the year 1822?—Yes; it is impossible at this distance of time that I should recollect accurately.

Was the opposition in Clare considerable at that time?—Rather so.

Was it general, or confined to particular schools?—It was more confined to particular schools than general.

Were there any schools in Clare connected with the Society in 1822, in which there was no opposition given to the principle?—I should think there must have been; but if I had been aware of these questions, I should have brought memoranda which would have enabled me to answer them with precision.

We are only asking your general recollection upon these points?—In Clare, the opposition was greater to schools that were not in connection with our Society, but in connection with other Societies.

Do you mean the London Hibernian Society?—I mean more particularly the Baptist Society.

Were there many Baptist schools in Clare?—I could not say how many there were in that year, but they are considerable now.

What were there in the proceedings of that society that called forth that opposition?—It may be invidious in me to say so, but I think it was much owing to the conduct of their inspectors.

What was there in the conduct of those inspectors, that appeared to you to be calculated to give rise to that opposition?—I understood them to be persons of very decided religious opinions, opinions generally considered very much opposed to Roman Catholics; and in many cases I have been given to understand (although I have no actual knowledge of it myself), that they preached and endeavoured to make converts. Passing through the country of the people, I do not remember to have heard of any instances of their tampering with the children, but I have heard of their adopting a line of argument in their address to the people that might have that effect.

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Do you think that the Roman Catholic clergy drew a distinction between the Kildare-place Society's schools and the Baptist Society's schools?—Yes, they drew a strong line of distinction when the societies were not confounded.

The question was not, whether the distinction was not always known to them, but whether the Kildare-place Society may not have suffered from being connected with those societies?—I have been always of opinion that they have been injured by that circumstance.

Do you know whether any of the Baptist Society's schools are in connection with the Kildare-place Society?—Yes; they are in the county of Clare.

Do you think that has tended to bring the Kildare-place Society into bad repute?—Yes.

Would you wish to see those schools put to their option to belong to one or the other of those societies, but not both?—Anxiously; and it is my decided impression, it would be for the benefit of the country generally.

Which would the schools prefer?—The Kildare-place Society's schools, if the society were able to meet the wants of their schools, which I conceive they are not.

In what respect are they not able to meet the wants of their schools?—In respect of salary.

Is it your impression that the Baptist Society pay better than the Kildare-place Society?—It is.

What amount of income have you known the master of a Baptist school to be able to realize?—I believe I have seen 16*l.* a year, and perhaps more, as salary.

It is given according to the number of children he is able to produce that are able to pass examination?—The salary, I think, in the Baptist Society, is often given independently of that circumstance; the general rule is according to the number and proficiency.

Is not the general rule this, that the master should receive 1*s.* a quarter for each child present on each inspection?—I believe it is.

Can you inform us, whether the London Hibernian Society is as unpopular in the county of Clare at present as the Baptist Society?—Not so unpopular, but next to it in that respect.

Do you think the distinction is taken with sufficient accuracy between the two societies, or are they confounded together?—I conceive there is a distinction, but that it is not a clear one.

Can you inform us, whether the London Hibernian schools are more unpopular in Clare at present than they were in 1822?—I think they are; at the same time, in saying unpopular, I should like to explain myself; they are unpopular with the Roman Catholic clergy, but I have observed in going through the country the schools are not unpopular with the people, and I have made very extensive inquiries on the subject.

Do not the Roman Catholic clergy caution the people against those schools?—Unremittently.

Do not they inform them they were highly dangerous to their final salvation?—They do.

How do you account for the peasantry not considering those schools dangerous?—From their experience of them.

Is it your opinion, that neither the Baptist Society's schools nor the London Hibernian schools are liable to fair objections on the part of the people?—I think there have not been actual instances of proselytism in their schools, but still I think there may be a strong tendency to it amongst their officers, and that idea creates a greater feeling of alarm amongst the Roman Catholic clergy than any thing could do, short of the actual attempt to produce conversion.

Are you aware there is an institution of Scripture readers belonging to the London Hibernian society?—I am not quite sure it belongs to the Hibernian Society; I know there is a class of Scripture readers, and I think it must do infinite harm to the education of the country.

Do you know whether the same persons do not act as cursory inspectors to the schools?—I apprehend not usually.

The business of those Scripture readers, we have understood, is confined to the adults; is that your impression?—It is.

Do you think that, even at present, the schools of the London Hibernian Society are not unpopular with the peasantry?—I think they are not.

Is it your impression, that if the opposition of the Roman Catholic clergy were to be considerably relaxed, that the peasantry would send back their children to those schools?—At once.

Do they do it notwithstanding the opposition at present?—There are some instances of it, notwithstanding every opposition; but I do not think there are many just now.

In what manner can you account for the parents in those particular instances standing out against the disapprobation of their clergy; were there any particular inducing motives?—None that I know of.

Any prospect of reward, or threat of being distrained?—I have heard of such proceedings, but never knew an instance of them; I speak independently of all considerations of that sort, and wish my evidence to go to this point, that if the people were let alone by all persons whatever for and against the schools, they would most willingly and anxiously resort to them.

Are you acquainted with that class of Roman Catholic free schools in which the plan is to raise subscriptions by collections at the chapel and in other manners, and to take a school-house, to pay the master a fixed salary, and to administer education perfectly gratuitously to the children?—I have seen such schools.

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What is your opinion, supposing the schools to remain as they are and the peasantry were left to themselves, would the peasantry in Clare prefer sending their children to those schools, or to the London Hibernian schools?—To the London Hibernian schools.

In what way can you account for that?—From the better progress of the children.

Do you think the children are better taught in the schools of the Society than in those free schools?—I should think they are.

Are there many of those Roman Catholic free schools in the county of Clare at present?—I believe they are numerous; but I have not visited them as a matter of duty.

Can you state whether there were as many of them in 1822, when you first knew the county, as at present?—I believe they are increasing; and that they have increased within the last three or six months, I have no doubt.

Have you any doubt that the operations of the London Hibernian Society have had this effect, amongst others, giving rise to those free schools, on the principles of rivalry?—None.

It being a necessary step, in order to subtract the children from the London Hibernian Society's schools?—Yes.

Have you had any opportunity of observing whether the opposition of the Roman Catholic clergy is more effectual where they have the alternative of a Roman Catholic free school to offer to the children, or where they have no such option to afford?—I cannot speak very correctly upon that point.

What should you consider the average number of attendants of Roman Catholic children at present in the schools of the Kildare-place Society, in the county of Clare, in each school; ten, twenty or thirty, or what other number would you say, speaking from general impression?—The average may be 15.

Have you any impression upon your mind, as to what may be the average number of Roman Catholics at present in the schools of the London Hibernian Society, in the county of Clare, as contradistinguished from the schools of the Kildare-place Society?—I have not.

Is it generally greater or less in the schools of the London Hibernian Society than in the Kildare-place Society?—I consider it a great misfortune that the Kildare-place Society is so much mixed up with other societies.

Do you mean, that all the London Hibernian Society's schools in Clare, are also the Kildare-place Society's schools?—Almost in every instance.

You would wish to see a perfect distinction between the London Hibernian Society's schools and the Kildare-place Society's schools?—Entirely.

If that distinction were to take place, do you think the time is open to restore the Kildare-place schools to a greater share of popularity among the Roman Catholic clergy than they have hitherto enjoyed?—Yes, many of them have told me so; and expressed their willingness to come under the Kildare-place Society, if that Society was singly employed in the management of their schools.

Have such opinions occurred on your last tour?—There was one instance where I explained the principles of the Kildare-place Society to a Roman Catholic clergyman: my explanation excited so much astonishment, that he could scarcely believe it; and said, if the principles of the Society were really such as I had described them, that he should have no hesitation to apply to it, and to put all his schools under its protection.

Do you believe there is a very general mistake among the Roman Catholic clergy in the south of Ireland, of what the principles of the Kildare-place Society are?—I do.

How can you account for that, as the reports are circulated annually, in which its principles are expressed?—From the number of co-operating societies that exist, they are confounded.

Do you consider the opposition to the Kildare-place Society greater in Clare or in Kerry?—I think it is equally great in these counties.

Do you think it is as great as possible in both?—I think it is.

Does the same observation apply to Limerick and Cork?—Limerick appears to be more free from it. A greater number of Roman Catholic clergymen in Limerick give their decided sanction to the schools at this time than in the other places which have been adverted to.

What are their names?—The Rev. John Ryan, of the parish of Turagh. I visited his schools, and found them conducted upon the principles of the London Hibernian Society; they are in connection with our Society also. I found the principles of the London Hibernian Society exactly acted upon.

Did he support those schools?—No; the Hibernian Society, in consideration of his coming forward as he did, dispensed with the local contribution.

Did he approve of the schools when you saw him?—Highly so.

How many were in connection with them?—A male and female school, in one place; they were numerously attended. Those schools were in different rooms; but besides them, there were two distinct schools in the neighbourhood of a similar kind.

Do you think, in the county of Cork, the opposition is as great at present as in Kerry and Clare?—I cannot speak of that; I think there were only six schools of ours in Cork which I visited.

Did you visit the Count De Salis's school in the county of Limerick?—I did.

Can you recollect the date of your visit?—Not more than three weeks ago; I could very easily refer to it.

Can you account for there being no school open there?—It was the Christmas season; but independently of that, the school is opposed by both the priests. I called upon Mr. Dixon of Limerick, who told me the reading of the Testament had been given up.

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Do you conceive that the Roman Catholic children are actually in attendance at present upon the Count De Salis's school?—I should think they are.

Do you think they used their own Testament?—No; Mr. Dixon told me they did not.

Do you consider that school still in connection with the Kildare-place Society?—It may be considered in a state of suspension, until the committee come to a determination upon the case. There has been no decided step taken by the Society with regard to it as yet. I do not think I have reported on it.

Have you any impression on your mind, whether the opposition on the part of the Roman Catholic clergy in Clare and Kerry, and other parts of the south of Ireland you visited, is as strong and active as it was four months ago?—I think it is.

Quite?—Yes.

Do you think it is equally successful?—Generally speaking, it is successful; but I think there are exceptions to its success, and I have heard that the parents of Roman Catholic children attending the schools, begin to talk of sending back their children, notwithstanding the opposition.

Do you know whether they have begun to do it in any instances?—Yes; I visited a school near Kilmallock, a Palatine school, and the master assured me, when I asked him whether in any of the numerous assemblage present there were Roman Catholics, that a proportion of them were so; and on pursuing my inquiries upon the subject still further, he said many of them had never left the school, and could not be induced by any opposition to leave it; and that others who had left it, returned.

Do you know any other instances of returns to schools than those you have mentioned?—I have not a distinct recollection of any other school, but I have an impression, and a very lively one, that when the opposition is mitigated, the children flock in immediately.

The question is, whether in any instances where the opposition is continued, any children have gone back to the school who had been withdrawn from it?—I have mentioned one, and if I could recollect other instances, I could adduce them; there are such, I have no doubt.

Are we to collect that it is your impression that upon the whole, in the southern counties of which we have been speaking, there are at present, upon the average, ten or fifteen Roman Catholic children in the habit of attending, notwithstanding the opposition that is going forward?—That average would be a very low one; the instances are so few in which the children are not obliged to stay away by the Roman Catholic clergy, that I might go very far wide of the fact in attempting any average.

Is it your impression, there are several schools in which there are as many as twenty Roman Catholic children in attendance, notwithstanding that opposition?—I think there are.

Do you think there are yet a more considerable number in which there may be fifteen?—The more considerable number of schools are those where there are a lesser number of children of that sort.

Can you state to the Commissioners, either from your own knowledge, or having heard it in such a way that you have no doubt of the truth of it in your own mind, what are the particular measures resorted to by the Roman Catholic clergy?—All the measures I have heard of, are of extreme violence, denouncing the people, and stating from the altar that if they read the Bible, or took it into their houses, they should be damned, and that the devil was in the Bible. I do not speak of those cases from my own knowledge, but from a strong conviction on my mind, owing to the authority from which I had them.

From what kind of authority did you hear those statements; we do not ask for names?—From gentlemen of high respectability in the county, and sometimes the masters.

Were any of those gentlemen Roman Catholics?—No.

Did you ever hear from a Roman Catholic, that a Roman Catholic priest had said the devil was in the Bible?—No, not a Roman Catholic, but I have from a Protestant; and I could mention a case of the kind, very minutely.

Do so?—On one occasion, not very far from Limerick, a priest opposed the school a good deal, a gentleman anxious about it, asked him what his opposition was owing to? and he replied that it was owing to the introduction of the Bible; he then asked him "Do you know who wrote the Bible?" and as well as I remember, the expression was exactly what I am going to mention, or tantamount to it, that the devil wrote the Bible.

Do you mean that the devil wrote the Protestant Bible?—No; the Bible generally.

Do you believe yourself that any Roman Catholic priest ever said that the devil wrote the Bible?—I understood the expression to have been tantamount to this, that his opinion was, that the devil wrote the Bible, or that the Pope said the devil wrote it; I thought the circumstance so remarkable, especially as it had been mentioned by a gentleman of respectability in the immediate neighbourhood, that I asked his authority, which he gave me; and being in Limerick some time after, I went to the gentleman, and asked him if such a thing occurred, when he said it did; and nearly or altogether as I had been informed in the first instance.

The Pope has in a very recent bull termed the Protestant translation of the Bible, as being in effect the Gospel of the devil, and not the doctrines of our Saviour; could it be in reference to that bull that that particular expression may have been used?—It may have been; I think I heard it first about two months ago.

Are you aware that every Roman Catholic priest is obliged to read a portion of the Bible every day of his life?—No.

Are you aware that the Gospels form part of the mass for every day?—No.

Can you state the opinions of people in the county of Limerick, particularly with respect to the Bible?—I think the people are very anxious to read it.

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What do the people think of it, what kind of book do they suppose it to be, who do they think wrote it?—Except where they are permitted to read it, I have understood them to have a very indistinct idea of every thing concerning it.

Where they are not permitted to read it, do they know it is the word of God, or do they consider it a human production?—I could not answer that.

Had you ever any conversation with any of the peasantry about the Bible?—I have no distinct recollection of any such conversations; I have often asked them about the schools, going through the country, but as an officer of the Kildare-place Society, I have considered every thing like an allusion to religious subjects to be so dangerous a topic, I have never ventured upon it at all with the peasantry; I have shunned it sedulously, lest it might be supposed I had the object in prospect and at heart which is generally attributed to our Society.

Have you ever known or heard of any particular measures being adopted by the Roman Catholic clergy, such as denouncing the people from the altar to induce them to withdraw their children from the schools?—I have heard the people speak of it in many cases, that the priests had announced their determination not to visit them when they were dying, or administer the sacrament to them; and I have known instances when it has been put to the proof that they have actually refused the sacrament. One case occurred in the county of Limerick a short time since; a man of the name of O'Callaghan, a schoolmaster, who had proceeded with the school in opposition to the priests, fell into a very ill state, some say owing to the unpleasant circumstances in which he was placed by some procedure like excommunication, and that it hastened his death, and when he was dying, the priest refused him the communion.

Do you know whether he sent for the Protestant clergyman under those circumstances?—No, I do not think he did, it is so necessary to speak guardedly just now, I am very cautious in mentioning the circumstances.

Do you know whether he finally died without receiving the rites of the church?—I believe he was ultimately visited either by the priest of the next parish, or the clergyman who refused to go to him at first; and I rather think by the former. Of this I cannot speak positively, but that a refusal took place at one stage of the business, I have no doubt.

Are you aware, that according to the rules of the Roman Catholic church, a person even under excommunication, may receive the sacrament when in extremity?—I am not aware of that, but I most firmly believe it has been refused; a gentleman told me (in the county of Kerry) of a similar instance, where one of his tenants sent his children to a school of his, notwithstanding the opposition of the priest, and when the man found that he was in a dying state, he first sent himself to the priest, and then informed this gentleman that the priest would not come to him. He treated it as a thing that was impossible, and wrote to the priest expressing himself to the effect, that he supposed he must have been misinformed in that particular, but the priest wrote to him in reply, that he was not, and that he had not only refused, but would persevere in the refusal to visit, or go and see him in his capacity as a minister of religion.

Are you aware whether the present intense opposition to the schools of the Kildare-place Society, had its commencement at any particular time in the last year?—I think it had not its commencement exactly then, because there has been more or less of it for a long time, but I think the opposition augmented so as to become formidable, probably about the time of the appointment of this commission.

Upon the occasion of this last tour, did you find that the opposition in the Queen's County and Kildare, was as vivid as you have described it to be in Munster?—By no means, and I attribute that very much to the comparative absence of either of the societies I have mentioned; and I would here allude to a particular case in which I am very much interested, and which I mentioned to one of the Commissioners before, I mean the Montrath school. I was instrumental in establishing that school. The principles of the Education Society are strictly acted upon; the Protestant and Roman Catholic clergymen have always given it their warm support, and the people have come to it with the greatest confidence. Dr. Doyle, R. C. B. Kildare, came there and examined the children in the Douay Testament, and left an observation of the strongest kind on the books, approving of the manner in which the schools had been conducted, and some short time after the Protestant bishop of the diocese, Dr. Elrington, visited it, and left his approval of the conduct of the schools couched in as strong terms as it could be.

When you were engaged in your tour in the north-west of Ireland, did you find any considerable opposition to the principles of the Society?—No considerable opposition.

Did you find any, or was there some and not much?—I cannot say there was no opposition, but the character of it was so harmless, and there was so little of it in any shape, that I should say it scarcely deserved the name of an opposition at all.

Have you any strong impression on your own mind of what will be the final result of the present state of things continuing; supposing the Kildare-place Society to persevere in its present course, do you think the Roman Catholic clergy will give way or continue their opposition, and if they do continue their opposition, do you think the children will stay away or return, and if so, in what proportion?—I am of opinion, that if the Kildare-place Society was suffered to go on, and disengaged from every other society, that it would ultimately win over the full confidence of the priests, and I have a perfect persuasion, placing myself in the situation of a Roman Catholic, that it ought to have that effect. I am satisfied it would be very fortunate, if the schools of the Society were not only more disengaged from other societies, but also from the absolute controul of local managers, as

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it appears to me a great deal of the existing prejudice is owing to the indiscretion and over zeal of some of them.

Are those local managers to whom you advert principally laymen or clergymen?—I think principally laymen.

What kind of over zeal do you refer to?—Perhaps I should have rather said men whose characters would warrant the Roman Catholics in attributing to them over zeal.

Do you mean that the over zeal of the persons to whom you have referred, has actually led them, so far as you have heard or believe, to deviate from the rules of the Society?—Yes, in some instances.

Have you noted such for correction when they have occurred?—Always.

Can you speak generally to the fact of whether they have been corrected upon your pointing them out?—The Society has always endeavoured to correct them.

Have you ever known of an instance in which the Society did not use its best exertions to correct any deviation from its rules?—I recollect no such instance.

Have you ever known of any proceeding on the part of the Society that would lead you to suppose they are not perfectly sincere in their expressed determination and wish to abide by their rules?—Certainly not.

Have you ever known an instance of a child in any of the schools of the Kildare-place Society renouncing the Roman Catholic religion and becoming a Protestant?—I do recollect hearing of such an instance, I think, in the King's County; but it was the case of a gentleman who had had a natural child, and being afterwards married and settled in the neighbourhood, he became the manager of a school, sent this child to it, and wished it to be brought up according to his own persuasion.

Was the gentleman a Protestant?—Yes.

Do you not suppose it may have been the father and not the school that operated that change of religion?—I should think so. That such was the case may be inferred almost to demonstration from the circumstance of his not having interfered in this particular with any other child.

Is that the only instance?—Yes.

Have you found many schools of the Kildare-place Society connected with the Association for discountenancing Vice?—With some, but not many.

Do you object as much to that union as to the other?—Yes. Though I respect this society more when distinct from us and confined to its proper sphere of action.

Do you find that the Roman Catholics consider that union a circumstance of suspicion?—I should think they would; but not of so disagreeable a kind as the connection with the Hibernian or Baptist Societies.

Do they not know that the Association is conducted by members of the established church?—They do.

Do the people object to Erasmus Smith's schools?—Not in general.

Are you aware of any reason why they should object to them?—They are almost exclusively under the management of Protestants, and are Protestant institutions essentially.

And the master must be a Protestant?—Yes, the master must be a Protestant; there is this distinction to be made, however, that where money is given towards building, the manager of the school is pledged in perpetuity to the principles of Erasmus Smith's board; but where there is only a salary, the master need not be a Protestant in that school, any longer than he thinks proper, although it may follow that the salary would be withdrawn upon the appointment of a Roman Catholic.

Have you ever succeeded in discovering any other rules of Erasmus Smith's schools than that the master must be a Protestant?—I think it is a rule that the catechism should be taught; but I do not think that is insisted upon in the schools.

Should you advise the Kildare-street Society to reject the union with Erasmus Smith's schools as well as the others?—I would rather have the Kildare-place Society stand disconnected with every other; it would get on much better if such were the case; but it would be a material injury to the Association schools and Erasmus Smith's schools, should we be precluded from assisting them; they have no funds for furniture, or school requisites, in either of those societies.

Have you known of many instances of the Roman Catholic clergy having schools in connection with the Kildare-place Society; you have mentioned two or three, have you known of others?—Yes.

Was that a practice more frequent a year or two ago than at present?—Yes; I can mention a case in point, that came under my observation a few days ago in the county of Tipperary, close to Borrosoleigh. There was a Roman Catholic clergyman who had two schools in joint connection with the Hibernian Society and the Kildare-place Society, and he has, within these three months, given up both those schools; and the schools are now totally discontinued. I know of another instance that it may be important to mention; the Roman Catholic clergyman, who had been at Montrath, when I set about the establishment of the school there, and who sanctioned me in every proceeding, and was thereby a principal cause of its success, left the place and went to another parish; and he had no sooner settled himself there, than he applied to the Kildare-place Society for aid, and has now three or four schools conducted upon their principles. He did that from the experience of them in Montrath.

Did you visit the school of Ennistymond in the county of Clare?—I did.

Was that school connected by the Roman Catholic clergyman with the Kildare-place Society?—Yes.

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What was his name?—Dr. O'Loughlin.

Had he obtained money from the Society?—Yes; between money, books, and school requisites, he received about 80*l*.

Did you find the rules of the Kildare-place Society adhered to in that school?—Not at all.

Mention what deviations you observed?—The Scriptures, without note and comment, were not read; and books inculcating particular religious opinions were used.

What books were those?—The Evangelical Life of Christ with the notes, and other books; and at the desire of two of the Commissioners I reported it.

Can you recollect the names of any other schools?—No, I do not; but I could supply them.

Who was teaching in that school to which you have referred?—Two persons.

Who were they, or what was their character?—They were understood to be Jesuits; I was told they were so; but on inquiry from one of the Roman Catholic clergymen, he said they were not, but belonged to some religious order; and they wore the habit of the order when I saw them.

Did they wear the habit of the order in the school?—I presume they did.

Do you know what they were teaching?—They were conducting the common routine of the school.

Do you mean, they were accidentally teaching that day, or were they the regular school-masters?—They had the exclusive conduct of the school as masters.

Do you know whether the school had formally renounced its connection with the Kildare-place Society previously?—I believe it had.

Do you know whether they have taken any measures for the repayment of the money obtained from the Kildare-place Society?—No, I heard of no measure of that kind. The applicant, Mr. O'Loughlin, told me the furniture was there for the Society, and might be taken away; but that was a sort of thing they would not resort to, and he was aware that the Society would never dream of it.

Did he avow to you, he considered the connection at an end?—Yes, and objected at one time to answer the routine questions I put to him, as an officer of the Society; he said, he acknowledged no right in me to ask those questions; but as I had mentioned that the commissioners wished me to see the school, he would (considering me as their agent) answer the questions. I said, I did not come as their agent, nor did I pretend to palm myself upon him as acting under their authority at all; but I required information from him on the part of the Kildare-place Society. When going into the school, I asked him if the Testament was read, and the other rules of the Society adhered to; and he begged I would not allude to that subject before the people who might be in the school.

Did he express any reason for it?—No; but when I felt it my duty to proceed as usual in those inquiries, he expressed some impatience that I should have done so, notwithstanding the request he made to me.

Did his deportment convey to you any impression, as to what his motive was in making that singular request; did he fear it would irritate the people, or produce any other effect?—I should rather suppose it was, because he was ashamed of the transaction.

Do you think yourself, it would have irritated them, or excited any commotion among them, or induced any danger to yourself or any other person?—No, we have no sense of danger in the country; the people have always treated us with the utmost kindness.

Have the peasantry ever appeared to suspect your motives in coming among them?—Quite the contrary.

Do they know pretty generally the nature of your business?—Yes, and often come into the schools while I am employed in them.

Can you say whether the name of the Kildare-place Society is unpopular with those persons at present?—I have no reason to think it is.

In what light do the people view the conduct of their clergy, in forbidding them to send their children to those schools?—They view it as a great hardship.

To what reason do they attribute it?—I am very cautious in attending to every thing I hear from persons who are opposed to the Roman Catholic clergy.

We do not wish you to give any opinion, except what you have derived from the Roman Catholics themselves?—I have already said how anxiously I avoid every thing like tampering with the people upon the subject; I do not remember any instance of the sort, having always considered it highly inexpedient.

Is it your impression, that such schools as are patronised by the Roman Catholic clergy still in connection with the Kildare-place Society, do at present faithfully observe their rules or not?—I believe they do.

Have you found many instances of deviation from the rules of the Kildare-place Institution in schools in connection with the Hibernian Society, or the Baptist Society?—No.

Do you recollect visiting Ennis?—I do.

Do you recollect the schools at Ennis in connection with the Kildare-place Society, and also with the Hibernian Society?—Yes.

Do you recollect having been present when one of the commissioners visited those schools?—I do.

Do you recollect, that in every one of those schools the rules of the Kildare-place Society appeared to have been violated?—I do not recollect that; upon referring to my memoranda, I might find that they were.

Do you recollect, that in each of those schools it was stated that persons occasionally attended;

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attended; in one a gentleman or gentlemen, and in the other, ladies, who explained the Scriptures to them?—Yes; I remember also, that it was there distinctly stated that the comment only extended to the moral principles; and I have a recollection that the commissioner put that question in a very particular way, and pressed it upon the conductors of the schools, and that he ascertained according to my recollection, that it extended only to the moral principle.

Do you consider it consistent with the rules of the Kildare-place Society, that ladies or gentlemen should attend to give their explanation of what they conceive to be the moral principle?—I think no comment upon the Scriptures is allowed which at all trenches upon the religious opinions of any of the children.

Do you conceive that persons are allowed to give comments at all?—What I understood by the moral principle, was asking questions upon the Scriptures, such as the Kildare-place Society approve of, having a grammatical object, or as the Society explain it in some of their publications, questions calculated to bring the minds of the children from sound to sense.

Do you recollect, whether in the instances alluded to, the explanations were not of the grammatical sense, but in connection with the moral principle?—I understood it was such a comment as I have described.

Have you deemed it necessary to make any report upon those schools?—Yes, I have.

As a violation of your rules?—No; I did not consider it to be one.

Do you recollect any other schools in which you found persons had been in the habit of attending, and giving those explanations?—I have known instances of it, but do not at this moment recollect particular cases; I have always made a point to report of them whenever there was an impression resting upon my mind that there had been a comment made that involved a breach of our principles, and it was always rectified by our Society, or at least produced from them invariably the strongest remonstrance they could make, and the most strenuous endeavours to correct the evil.

Do you know of any instances of persons belonging to the Hibernian Society, or missionaries in connection with them, or belonging to them, or belonging to or in connection with the Baptist Society preaching in any of the schools?—Yes, I know an instance of that, and I believe I conveyed my knowledge of it to the commissioners; I am not sure whether it was after school hours; I wish also to mention, that I wrote in the books of that school my decided disapprobation of the occurrence.

Did you understand that the children were in the school at the time this preaching took place?—Yes, such an impression is on my mind at present, otherwise I should not have felt myself so decidedly called upon to condemn it.

Do you now allude to the school at Scarriffe?—I do.

Do you recollect a similar instance occurring in the county of Clare, in a school under the direction of Major Colpoys?—I do remember having left that school in the year 1822, with the impression that the Baptist inspector had either preached upon or explained the Scriptures, and it may be well to mention, that Major Colpoys was extremely annoyed about it, and expressed himself in a manner towards me as an individual for making that report, that I thought unbecoming, and which he afterwards apologized for in a very handsome manner.

Which do you mean to convey; the idea that Major Colpoys was annoyed at the fact having occurred, or at your having discovered and reported the fact?—I did think the immediate cause of the annoyance was the exclusion of the master from a gratuity, in consequence of my observation.

The master did not get the salary, in consequence of your having noticed the fact?—I believe he did not, as I am pretty sure the Society abided by my report.

Have you ever found any tracts in any of the schools?—I do not recollect any; I could swear positively to their absence from the hands of the children; I cannot say they may not have been in the school.

Do you not conceive by allowing persons to attend at a school to give, what they call an explanation of the moral principle inculcated in the passage upon which they comment, an opportunity is given to them of in fact insinuating at least opinions or doctrines inconsistent with those of the Roman Catholic church?—I think it is injudicious that such observations should be made, as a rigid and exact distinction between the two kinds of comment cannot always be expected. It would be better that every occasion of excess should be removed.

Have those comments when made, been generally made by Protestants?—When made, it has been generally by Protestants.

Have they, so far as you have heard of the character of the persons, been made by Protestants rather distinguished by zeal in the way of conversion?—I shall not go so far as to say they were distinguished by zeal for conversion; but they were of that class of religionists that are generally supposed to be so.

Have you found that the Roman Catholic clergy where they could themselves establish schools, and where there were masters in whom they placed confidence, were willing to receive aid from the Kildare-place Institution?—I think they have been very often so.

Do you not conceive that in general, the objection of the Roman Catholic clergy has been to the local management of the school, or to a suspicion that the local management may not be right, rather than to the operations of the general principles of the Kildare-place Society?—I am decidedly of that opinion, and I think it would be one of the most fortunate circumstances for the progress of education in this country that could be devised, if the management and controul of the schools were thrown more upon public officers, and if they were more the schools of the state than at present.

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Do the Roman Catholic clergy object to having particular parts of the Testament, to be chosen by themselves, read by the children, where the persons to whom they are read are Roman Catholics, and in whom they place confidence?—I have known instances of their not objecting; but I would say these were rather the exceptions; they generally do object to the Scriptures altogether, and I attribute that very much at this moment to the hostile feeling that has been industriously and successfully excited, and which prevents the present being a time at which they can be expected to lay aside their prejudices and act upon the calm and impartial dictates of their better judgment. I wish to lay an emphasis upon judgment.

Do you think that a feeling has been excited by the recent discussions?—I think there has; I should wish to observe, however, that I do not attribute the feeling merely to these discussions, but to the general collision of two violent and extreme parties upon both civil and religious subjects.

Have you heard of a Society formed for extending the principles of the reformation?—I only heard of it in the course of my last tour, and not more than twice or three times.

Do you not conceive that the existence of such a society is likely to produce resistance on the part of the Roman Catholic clergy at this moment?—Yes; all ultra societies may be fairly expected to have that effect.

That it is calculated to excite suspicion of the objects of the schools under the direction of Protestants in general?—Yes.

You have mentioned that you found schools in connection with the London Hibernian Society, frequently very much approved of by the Roman Catholics, and attended by their children?—Yes, I have.

Do you speak of the schools of the Hibernian Society not in connection with any other society, or the schools of the Hibernian Society in connection with the Kildare-place Society?—I should say both.

What has been the general character and description of the Hibernian Society's schools not in connection with the Kildare-place Society?—In general they have had much of the character of hedge schools; and perhaps the only great distinction (which was certainly a very material one) was, that there was a good assortment of books and Testaments used; but with the exception of those two things, they have been very little removed from hedge schools, and I am quite certain that managers would not resort to the Hibernian Society so eagerly as they do, if we gave any thing like a commensurate salary; but it is quite absurd to suppose that our gratuity of three, five, or ten pounds, can support a family.

Have you found cases in which the Roman Catholic clergy originally entered warmly into the support of particular schools, and afterwards opposed those schools in consequence of the conduct of the Hibernian Society's teachers or missionaries?—I have; they met me very cordially when I went to them as an officer of the Kildare-place Society; they accompanied me to some of the schools; but I found afterwards, that the suspicions created by the connection with other societies had obliged them to take a very decided part indeed, against the schools; a Roman Catholic clergyman (Dean O'Shaughnessy), told me that he would not let an Hibernian inspector into his school, while he would be most happy to meet me and pay me every attention as an officer of the Society; but he would do every thing to oppose the Hibernian and Baptist Societies in the diocese of his uncle, over which he had a great controul, and of which he was dean; but that it still remained to see whether he might not recommend to the clergy that they should meet the the Kildare-place Society.

You have mentioned the case of Dean O'Shaughnessy, do you remember a similar case occurring at Scariffe?—I do; and adverted before to a similar case in the course of this examination; it was that of Mr. Roughan, who lives between Ennis and Kilrush, and is a very intelligent man—the clergy of the different persuasions had been engaged in a very warm and I might say, according to my idea of it, an unbecoming controversy; printed papers relating to the schools were mutually circulated through the country, when I met Mr. Roughan, and explained the principles of the Society to him; he said he had no idea they were such, and that if they were, he should have no objection to place a number of his schools under the protection of the Society.

Have you not found, that where other societies or associations became connected with schools in connection with your Society, that they very much took the management of the schools into their hands, adhering to your rules and principles, though adding others consistent with yours, but yet more likely to excite opposition in the minds of the Roman Catholics?—Yes, inasmuch as they went beyond them.

Your rules are satisfied so far as Scriptural reading is concerned, if select passages of the Scriptures are read from the volume itself?—Yes; so I have always understood.

It would be a compliance with that rule if the portions of Scripture which constitute the Epistle and Gospel for the Roman Catholic mass of the day were read?—I should think it would; but I do not know whether it would be consistent with the spirit of the Society that a reference should be had to the public service of any particular church; they wish to steer clear of all sects and parties, and go upon the common ground which they esteem the Testament to be, but without that reference, the reading of those passages would be a compliance.

Do you recollect the Roman Catholic clergyman of Gort having proposed that those passages should be read, and the Protestant clergyman saying he could not consent to it, because he must act under the directions of his bishop?—I am not sure that he proposed it, but I believe he assented to such a plan, and the Protestant clergyman disagreed; I have a recollection also at that time, of acting upon the same feelings I have for a long time entertained upon this subject, that it would be desirable to have a suitable medium, which

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I think the state, or a board, or a committee would be, if they had a sufficient number of public officers to act in the country. I recommended that neither the Protestant clergyman nor the Roman Catholic clergyman should have the management of the school, but that Lord Gort, as the landlord, should interpose as the medium between both, and from being the most likely person to bring them together.

The Protestant clergyman there was the patron of the school?—Yes.

And he declared he could only act under the orders of his bishop?—He did.

And with that declaration cut short all attempts at arrangement?—For a time.

It was in consequence of that that you suggested that Lord Gort should be the patron?—Yes, as being more likely to bring the parties together.

You have mentioned that it would satisfy the rule of the Kildare-place Society, on the point of reading the Scriptures, if select passages were read in the school; is it not the principle of the Society to leave the selection of those, and the extent to which the Scriptures shall be read or not, to the local superintendent or schoolmaster?—It is; at the same time they do not consider it a compliance with their rule, unless it is read three times a week at least by the upper class; and so far from wishing it to be the primer, which is generally imputed to them, they consider it an injudicious thing to commit it into the hands of any but good readers, and I have always remonstrated with any schoolmaster or superintendent who gave it to any but the advanced class.

The question referred particularly to the quantum, the amount of passages of Scripture that should be read, rather than to the times?—That is left to the discretion of the local manager; and I have sometimes suggested to the Roman Catholic clergy, when they have objected that there was no note or comment, that they might, if the schools were under their own direction, appoint certain passages in the beginning of the week to be read in the course of it; and that they might take an opportunity at the end of the week, or on any day after school hours, to give their note and comment on those particular passages.

You have mentioned that you found cases where the superintendent expressed a jealousy of the Baptist or Hibernian Society having controul over schools which were also connected with the Kildare-place Society; did you understand that to be a general objection to the principles and rules of those Societies, or either of them, or that there were particular instances in which their rules had been violated by the schoolmaster?—I think the objection was more to what they understood the spirit of these societies to be.

Rather than to any infraction of the rules?—Yes; I really cannot bring to my mind any actual attempt at proselytism in those schools, but I allude to the feeling that is very common among the Roman Catholics, that there is a strong disposition of that kind among those societies.

You have stated that the opposition of the Roman Catholic clergy to certain schools has at least been considerably increased, or has been in some degree owing more or less to the discussions that have taken place of late in different parts of the country at public meetings?—Yes, that is more comprehensive; I should rather have answered the former question in the way now proposed, whereby the meetings of the Roman Catholics and of the parties opposed to them, would be comprised.

Have you not at periods of your inspection, previous to those meetings to which you now refer, found that the plan of the schools connected with the Kildare-place Society was objected to in various degrees at different times, in so far, among other reasons, as the Scriptures were read in those schools?—Yes.

You do not mean to give an opinion that that opposition has been raised by those means?—No, but augmented.

From what period would you date that augmented opposition to the schools, during the time of your last tour?—I cannot exactly say the month; I should date it from the concurrent appointment of the Commissioners and the institution of the Roman Catholic Association.

Are you aware that several of the public meetings at which questions concerning the reading of the Scriptures have been discussed were periodical or annual meetings of the Societies, which have been held for several years past, particularly meetings of the Bible Societies?—I should say that that was more the case as it applies to Bible Societies; but I should have considered the other meetings to have been occasional rather than periodical, and perhaps to have involved some degree of novelty.

To which societies do you at present refer?—I refer to the progress of Captain Gordon and Mr. Noel, belonging to the Hibernian Society; those meetings may have taken place, and the circumstance of not having been heretofore so much opposed may have left me without any knowledge of their occurrence, but I should suppose they were not in the habit of holding meetings before on the same scale, or of equal publicity.

Did you find very considerable opposition to schools taking place previous to the month of August last?—I should think it was subsequent to the month of August that I got into Clare; but of that I have not a distinct recollection.

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Examination of Mr. Lewis Mills, on Oath; Thursday, 25th of November 1824.

ARE you in the employ of the Society for the education of the poor, commonly called the Kildare-street Society?—I am.

In what capacity?—As inspector of their schools.

How many inspectors do the Society employ?—Six at present.

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How long have you been employed in their service?—I was appointed in 1819, and commenced my duties in the following May.

In what way are you remunerated for your services?—I have an allowance of 15s. a day paid me when out on actual inspection, and a salary of 60*l.* a year, together with an allowance of 10*l.* for the wear and tear of the vehicle I travel in.

Have you any other travelling expenses than the ten pounds?—There is an allowance for livery; while I remain in Dublin off duty, the allowance of 15s. a day ceases when I come to Dublin, and an allowance of a guinea a week for livery then commences.

Are the inspectors all paid alike?—They are.

What portion of the year are you out on inspection?—Upon the average, nine months in the year. I have been ten, approaching to eleven, I think I have entered on my eleventh month in one year.

Have you any duty to perform during the time you are in Dublin?—Since my appointment, I have regularly had either to visit the schools of the city, or assist in visiting them.

Describe your duties when you are on inspection?—I am generally in the school at eleven o'clock, if it is a large school, and ready to leave it at about two, provided there are a great number of children in it; I examine into the proficiency of all the classes in spelling, and reading, writing and arithmetic, and into the school accounts, and the conduct of the teacher. I have also to see if the school-house be in good repair or otherwise; and if the patron of the school lives near it, I generally contrive to call upon him for the purpose of receiving his report of the conduct of the master, and any other thing that relates to the management of the school he thinks proper to communicate. If any defect is apparent, I leave memorandums with the teachers to pay attention to that subject, and have it rectified.

In what way is the country divided between the different inspectors?—There is a tour allotted to each, which it is supposed will occupy him from the time of his setting out till it is supposed he will have to return at the close of the year.

Are the boundaries of this tour exactly defined, so as to prevent one inspector interfering with another?—They are; but the Society have never deemed it advisable for an inspector to keep himself strictly to his tour, because circumstances may occur where it is advisable for him to act otherwise; an inspector may meet with gentlemen in the country who are anxious that he should inspect schools not exactly in his tour, and then it is discretionary with the officers.

Does each inspector belong to a district, or are they changed?—They are changed annually.

In what district have you been lately employed?—The western tour, the province of Connaught.

Did the district allotted to you, comprehend the country that lies between the province of Connaught and Dublin?—It did.

What number of schools had you to visit?—I cannot exactly answer the question at this moment; I should suppose at least 176; but I visited and reported upon at least 230.

Are your reports in the form of answers to printed queries, or do you draw your reports according to your own will and pleasure?—They are replies to queries.

Is there any general head that would include general observations, if other matters struck you than those included in the queries?—Yes, the last query is of that kind.

One hundred and seventy were decidedly your own schools?—Yes, but there were many others that were assisted while I was on my tour, and many that were not on the list and were afterwards connected with the Society.

Of what description are the school accounts that it is your duty to inspect?—They are called class lists, daily report, register and library accounts. I should observe, that all these accounts are not in every school, they are only used in general in such as are conducted on the improved system of teaching.

Are your visits unexpected?—They are.

In what way are you able to prevent the masters acquiring a knowledge of the probability of your visit, in a few days?—They are very often aware of it, particularly if there are many schools situated in the neighbourhood of the town I am in; it is impossible to prevent it, but as far as I can I do.

Do you believe the schoolmasters are in the habit of communicating with one another that the inspector is arrived, and is likely to proceed in such a direction?—I have no doubt there are many instances of that nature; but it has not occurred so often to my knowledge, as to induce me to say it is a general practice.

Are you able to counteract the preparation they are likely to make to deceive you in the appearance of the school and attendance of the children?—Yes, in a great degree.

Are you in the habit of examining the children themselves, to ascertain what the attendance is?—I have not frequently put such questions, because I was unwilling to ask such before the teacher of the school; but in some cases I have done it, where I had every reason to believe the conduct of the teacher was improper; but in answer to the question as to the means I should take to prevent it if I had any doubt of the master's honesty, I should make myself acquainted from the resident manager of the school as to his conduct, and should be guided by his report.

Has every school a resident manager, who takes such pains with it as to inform himself fully of the attendance of the master and the pupils?—Almost every one has; there is not one in a hundred where there is not a resident manager.

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Is the improved system pursued in the great majority of the schools?—It is in those assisted by the Society.

Is there not in the country a prevailing prejudice against the employment of the boys as monitors?—I have heard it frequently urged, but I would not take upon me to say it is general; in every new school there are very strong objections to the practice.

Is it a prejudice that wears away?—Indeed it is; the parents in a very short time find that the circumstance of making monitors teach classes, tends to improve them more than any thing else.

Does your tour of inspection afford you opportunities of becoming acquainted with the management of schools that are not in connection with the Kildare-street Society?—It does; wherever I can visit a school that is going on in the country I do, provided my time will not be much infringed upon, but I consider it my first duty to visit the schools of the Society.

Have you visited lately the schools of the Society for discountenancing Vice, the schools of Erasmus Smith's foundation, or the schools of the London Hibernian Society, or the Baptist Society?—I visited some of the Association, one of the board of Erasmus Smith, a good many of the Hibernian Society, and but five of the Baptist Society.

Is there a feeling of jealousy between those different classes of schools, which gives rise to any objection to your visiting, or is it a thing sought for on their part?—I should think it would not be taken ill my visiting any school; there was never an objection taken.

Are you in the habit of visiting the schools established by the Roman Catholics?—I am; I visit them regularly, when I can do so.

Do they entertain any jealousy of your inspection?—Not the slightest to my going in and visiting the school; I have never taken upon me to examine into the books, or into the proficiency of the children in any of the monk's schools to my knowledge, except one in Cork, one in Carrick on Suir, and one at Mount Bellew.

Are the school-houses for the most part erected partly at the expense of the Society?—They are.

In whom is the property of the house vested?—It is generally vested in trustees; it is made over to trustees.

Do you know the condition of the trust?—To be conducted on the principles of the Society.

It is made over in fee?—I am not aware.

Are there any instances of schools being established and carried on in rooms that are not the property of the Society?—Many; in such cases we make grants for school furniture.

Is there any rule as to the arrangement of the room, do you make it necessary they should put the benches across the room?—We recommend them to fit it up so as that the improved system can be carried on with convenience, but in some cases they get the furniture made before we have an opportunity of communicating with them, the consequence is, that they sometimes make them double desks, which is attended with inconvenience, for the teacher never has a full view of the scholars.

Are the masters appointed by the Society, or by the patron of the school?—By the patron.

What payment is made to the master by the Society?—A gratuity.

Is it always of the same amount?—It is not; it depends upon the state of the school at the time of the visit, and the proficiency of the children.

What is the largest amount given?—Ten pounds.

What is the lowest?—We have given so low as three, and sometimes so low as two pounds, but I cannot speak decidedly upon that point as to the amount.

If the Society give so small a share of the necessary salary to the master as 10*l.* can they feel they have much jurisdiction over the school?—The only jurisdiction they assume is, having the principles of the Society adhered to. We do not for trifling inattention cut any man off entirely, but we think it right to give him a lower sum, and the official letter that conveys that gratuity, recommends him to additional exertion, and expresses a hope that at the next visit of the inspector, he will be found more deserving.

Will you describe the most prevalent arrangement for providing for a school with reference to its whole establishment, both school-house and payment to the master, the expenses of providing books and all other necessities for the use of the school?—The Society gives perhaps a grant towards building, and when the shell of the house is finished, another grant for fitting it up with desks and forms; they generally grant 30*l.* towards building, and 20*l.* towards fitting up, they have given more than that sometimes, but that is the general grant where there is a slated house.

What sort of sum would it cost to build such a house?—We have very frequently given 50*l.* where there has not been 50*l.* collected by subscription, and perhaps not 30*l.* or 20*l.* but then the committee were regulated in their decision by the local situation of the neighbourhood, and where the people came forward and gave labour and materials for the house; after the house was erected, if there were any gentry in the neighbourhood, they subscribe perhaps a pound or a guinea a year each family, and if there is a grant of land annexed to the house, and a room for the resident teacher, they find many willing enough to undertake the duty for the benefit of the house and land, the payment of the children, and the chance of a gratuity.

What grant of land is found sufficient for the use of the master?—I think an acre is generally given; the Society recommends the managers not to grant more than two, to avoid making the man a farmer.

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Do you find for the most part that the masters are equal to their situation?—Of late schoolmasters are a very improved class of people; several are still to be met with very incompetent to the duty.

Are they found useful in the neighbourhood, and able to assist the people in trifling things?—Several of them; many of them are; there are some very superior men, who are very useful in the country.

What is the customary salary of the schoolmasters?—In a respectable school, the salary is generally 30*l.* a year.

Is the whole of the remuneration to the master provided by the Society and subscriptions?—From those sources, with occasional payments of scholars, but they are very trifling, from the circumstance that when a public institution assists any of those schools, the people cannot be persuaded they are not free schools.

Is there any objection on the part of the people to send their children to free schools?—In some part of the country there is, but generally speaking, there is no objection made; it is so managed in the schools of the Society in general, that those who are able to pay, do pay; there are very few cases in which they are excluded from want of means.

What is the usual pay of a day scholar at one of those schools?—A penny a week.

In what way are the books provided?—By the Society.

Freely, or is there any purchase?—They are given free by the Society.

Is it so invariably?—Not invariably, there are some exceptions; the managers of the school sometimes purchase books, but the Society is always willing to supply schools in connection with them with books and slates; they do not grant paper upon every application, but always grant a supply in the first instance.

Do they in all cases supply exactly the same books?—Yes, they do of late; I believe the Scripture Lessons have not been added in some grants, as they were objected to.

Are the lending libraries common in the schools?—They are.

In what way are they provided?—The Society grants them free; there is a lending library sent to every school in the first grant; when the Society grant books and school requisites, they uniformly grant a lending library.

Are you able to trace accurately the progress of the improvement of the children?—My notions of that are regulated in the way I shall just state to you; if I find the classes in the school competent to read with fluency and propriety, and understand the stops, and can analyse and explain the meaning of easy sentences, and can read and write on paper well, I consider the scholar's proficiency good.

Are you able from time to time to ascertain the progress the children have made?—I have no means of knowing it, but my recollection of the state of the school, but I go a good deal upon the amount of the gratuity given to the master upon the preceding inspection, and I find in general, that I can form a tolerably accurate opinion of the state of the school from recollection of it. In any case of doubt, I can ascertain the scholar's attendance from the school accounts, and then judge what their proficiency should have been.

Do you find for the most part, the children are well taught, and that they are able to read and write and analyse the meaning of easy sentences?—I think in those respects, the schools of the Society have an advantage over any other schools in the country.

Are the children taken away from the schools very young?—From 10 to 15 or 16.

Do they remain long enough in the school for the instruction they receive to produce much influence upon their characters?—I think it would be a great advantage to children, were they to remain longer at the well regulated schools of the country. I confess I can scarcely form an accurate opinion as to their moral character afterwards; I should hope it is greatly improved even by their attendance for that time, but the circumstances of their parents render it absolutely necessary for them to leave the school as soon as they can work. I am, however, firmly persuaded, that a change for the better takes place in the children attending the Society's schools, even in the course of a month subsequent to their establishment.

Do the girls remain longer at the schools than the boys?—Pretty much about the same time.

Which do you think receive the most benefit from the instruction?—The girls, where there is a well-regulated female school.

Are the girls and boys taught together in many schools?—Yes.

Do they mix together in the same classes?—They do, in some instances.

Do they sit together upon the same benches?—We always recommend a separation of the sexes, as far as can be accomplished; even in schools without furniture, to keep the girls from the boys.

Are the girls taught to work in any of the schools?—They are, nearly in every well regulated school throughout the country, in some cases by the visiting ladies, and in other cases by the schoolmistress.

In your visits to the other schools, besides those belonging to the Society, are you in the habit of examining the children as to their proficiency?—Not generally; I have not examined them in the same kind of way that I have examined them in the schools belonging to the Society, because there I feel myself bound to examine each class, but in the other schools not immediately connected with the Society I do not do it, as my time would not admit of it. I generally look at the books and the writing of the children, and endeavour to form an opinion of the masters capability.

How do you form your opinion of the relative efficiency of the Society's schools, contrasted

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trusted with any other schools?—I think the improvement is attributable to the circumstance of having the master trained, and having the school regularly supplied with books and school requisites, and being regularly inspected by the gentry of the country.

Is not that the case with other societies?—There is no other society so exact upon these points as the Education Society.

Are not the Hibernian Society's schools well supplied with books?—They are not so well supplied as the schools of the Society.

What books do the London Hibernian Society supply to their schools?—Spelling books and Testaments, none others.

What examination do you make into the proficiency of the children in scriptural knowledge?—No further than hearing them read.

Are any questions whatever put to the children with a view to ascertain if they know the meaning of what they have read in the Scriptures?—As the Society allows of no comment upon the Scriptures in the schools, I have reason to think there are none made by any person.

Do you believe that the children are much impressed with the study of the Scriptures in the way in which they read them?—In every well regulated school I think they are.

Even though no explanation whatever is given?—I think so.

Do you think their minds are able to comprehend the meaning of what they read without the assistance of any explanation whatever?—I think so, because in every well regulated school there are no portions of Scriptures given them to read but such as they are likely to comprehend.

Do they read the Gospels through, without selection?—They do.

What other portions of the Scriptures do they read?—I think the Gospels are very generally read throughout the schools of the country, the Acts of the Apostles, and in many cases the Epistles.

Are the Revelations read in any cases?—I have no doubt they may be.

Do they ever read in the Old Testament as well as the New?—In some cases.

How many classes read in the Testament?—Perhaps the senior class read the Bible, the next class to that in point of merit, the Testament.

In all the schools are the Bibles and Testaments kept locked up, so that the children have not access to them until the reading hours commence?—No, I think not.

Is there any rule of the Society to that effect?—Not that I am aware of; there is in every large school a school press, and the school requisites are kept there; there are drawers with divisions in them to keep the spelling books and Testaments in.

On how many days in the week is the Testament read?—In some schools every day.

Is there any general rule upon that subject?—The Society would reckon it a deviation from their principles, if the Scriptures were not read on three days in the week at least.

Is the authorized version in use throughout the schools, or is the Douay version in use at all?—The authorized version is very generally used; because in many schools assisted by the Society there does not seem to be much anxiety about what versions of the Scriptures they read.

Is it known in the schools which children are Protestants and which are Roman Catholics?—Having regard to the schools of the Education Society, I think they are not distinguished from each other; I believe the schoolmasters are themselves unconscious of who are Protestants or Roman Catholics, except their knowledge of the neighbourhood may afford them that information.

Do the children know it of each other?—They cannot know it from any thing that occurs in the school.

Has the attendance of the Catholics in the schools of the Society been less frequent of late?—Since the institution of this commission they have.

To what is that difference owing?—I cannot take it upon me to say what is the cause of it in every respect; I can only state the fact.

Have the priests interfered to prevent the attendance of the children in the schools of the Kildare-street Society?—In very many cases they have.

When did you first know of any instance of the interference of the priests to prevent the Roman Catholic children attending the Kildare-street schools?—In the present year, in August last, at which period there was a more determined opposition than before.

Did you know of no instance of it before August last?—Repeated instances; but I have now in view the answer I gave respecting this commission, and also respecting the circumstance of more opposition having been made by the Catholic priests since its existence.

Without reference to this commission, state when you first knew an instance of the interference of a priest to prevent the attendance of Roman Catholic children at the schools of the Society?—I heard complaints made upon that subject in the first school I visited in 1820.

Has that interference continued from time to time ever since your appointment?—It has.

Are we to understand you to mean that its commencement was not connected with the appointment of this commission, but at that time became more operative?—Yes, it has.

Have they succeeded in their objects to a greater extent than formerly?—I think they have.

Have you reason to believe that the attendance of Roman Catholics in the schools has been less frequent since the appointment of this commission than it was before?—I have.

What reason have you for entertaining that opinion?—I think the Roman Catholic clergy throughout

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throughout the country imagine that when the proceedings of the Commissioners were operative, that they would have funds to establish schools for themselves, and to effect that, they were desirous of making it apparent, as far as they could, that the schools upon the principles of the Education Societies were not well attended.

Had they shown much opposition to the schools before the appointment of this commission?—The opposition to the schools in which the Scriptures were read, was very general throughout the country; but I think it was decreasing prior to that.

At what particular periods of the year did you find the thinning of your schools in former times, except Easter and Christmas?—I have often heard it assigned as a reason why the schools were not so well attended, that the children were obliged to attend to their clergymen, and perhaps learn catechism at those particular periods; there is one part of the year that confessions are held throughout the country, the children are prepared for those confessions, and they are absent themselves for some time before that; their attendance at the schools is further influenced by the harvest and other seasons of labour.

Are there any of the schools with which the priests have not interfered at all?—There are.

Have you been able to ascertain the reason in those particular cases why the interference has not taken place?—In many cases I apprehend it is owing to the popularity of the individual who establishes them, and in some cases it is owing to their being placed exclusively in the hands of a Roman Catholic; if the manager of the school happened to be upon good terms with the Roman Catholic clergyman, the matter may in all probability be accommodated.

In what way is that accommodation effected?—From the intimacy of the individuals, as in such cases the Roman Catholic clergyman is not afraid of the practice of the school.

If the reading of the Scriptures is continued to be enforced in that school, in what way are the priests induced to forego their objection to it?—In such cases, I apprehend the Roman Catholic clergyman is satisfied that the religious opinions of the children of his flock are not interfered with.

Do they hold the reading of the Scriptures without explanation, without note and comment, as in itself an interference with their religious principles?—In my intercourse with them that has been frequently said, but I found so many instances in which it has been practised, and is practised with their knowledge, that I am inclined to believe what I have also frequently heard asserted, that each parish priest possesses power to a certain extent in his parish of countenancing or opposing the school.

Have you had reason to believe that any objection exists on the part of the parents of the Roman Catholic children to their reading the Scriptures in the Kildare-place schools?—Generally speaking, certainly not.

Do you find that the objection of the priest is much less where the master is a Roman Catholic?—In general I think it is, though there are many instances in which Protestants are teachers and the schools are not opposed; but in general I incline to the opinion that where a Roman Catholic master is attached to the school it has the best chance of being popular.

Do you know of any instance of a school in which the Scriptures are read, according to the system of the Kildare-place Society, in which the priest avows he has no objection to the Roman Catholic children attending?—I know many cases in which the schools are exclusively under the controul of the Roman Catholic clergy, and where the Scriptures are read.

Are there any other instances than in those of the schools that are immediately under the management of the Roman Catholic clergy?—Very many, in which the priest does not object to the attendance of the children.

Can you specify any particular schools?—The school at Westport.

Under whose management is that school?—It is under the management of a committee, and it is conducted in conformity with the principles which Dr. Kelly, the Roman Catholic archbishop has laid down in his letter.

To what letter do you allude?—The letter addressed to the secretary of the school.

Are there any peculiar regulations which distinguish the management of that school from the other Kildare-place schools?—There are not; and in the same letter Dr. Kelly offered to give Lord Sligo the appointment of all the teachers in the schools he was about to establish on his own property.

Are the teachers Roman Catholics?—The teacher of Westport school is a Roman Catholic.

What number of children are there in that school?—One hundred and fifty boys, I dare say.

What proportion of them are Roman Catholics?—I fancy they are all Roman Catholics, for there is an Association school in the same town, a parish school, and the Protestants attend that.

Do you apprehend that the circumstance of there being no Protestants to attend makes any difference in this case?—Not the slightest; in that case Testaments of the authorized version would be provided for them.

What version of the Testament is read in that school?—The Rhemish.

Without note or comment?—Yes.

On what days?—On three days in a week.

Do they read from the Testament itself, or any book of selections?—From the Testament itself; it is read by all scholars who have obtained a suitable proficiency in reading.

What number does that comprehend in the whole?—I dare say thirty in that school.

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Do they read it aloud in the school in the hearing of the other children?—They do.
Is there any particular provision made for keeping the Testaments separate from the other school-books?—The Testaments, if I recollect right, are kept in the school press with the rest of the books.

Is there not also a girls school at Westport, under the same regulations?—Yes; and conducted in the same manner.

How many does it consist of?—I should think one hundred and fifty girls belong to that school.

Do you know by whom the children at this school are taught the Roman Catholic catechism?—By the teacher of the school.

What arrangement is made for the catechetical instruction of the children?—I think he teaches the catechism after school hours; the regular hour for dismissing the children is three o'clock, and I believe at a little after three he commences teaching the catechism; but it is understood by all the scholars that the ordinary business of the school is then completed.

Do all the children of the school learn the catechism, or are any too young to be taught?—I cannot take upon me to answer that, because I did not inquire particularly into the circumstance; many of them are too young to learn it off books.

Do you happen to know whether any person attends during the time of the catechetical instruction, to give explanation upon the parts of the Scriptures they have read in the week?—I have no reason to think there is.

Have you any reason to believe that the master himself explains after the school hours on Saturday to the children the Scriptures they have read in the week?—I have no reason to believe that he does.

Are there any other peculiarities in the management of the school at Westport that tend to render it satisfactory to the Roman Catholics that you can describe to us?—I do not know any other reason; the school is countenanced by all the Roman Catholic clergy, and visited regularly by them.

Do you know whether there is any objection on the part of the Protestants to send their children there?—I do not think there is any objection; but there is another well-conducted school in the town under the Association, conducted by a Protestant master, and the Protestant children go there, and I think one reason is because they are taught catechism after school hours.

If there was a Protestant master in this school, do you think the Roman Catholics would favour it as they now do?—I do not think that they would support it to the same extent as they now do.

How long has this school been in connection with Kildare-place, and the system observed?—The school has been in connection to my knowledge with the Society since the year 1820.

Have you visited it before?—I was sent down to visit it especially in that year.

And you have seen it at different times since?—Once since.

On your last tour?—Yes.

Was the school going on in 1820?—Yes.

Were the Scriptures being read then?—The Scripture lessons were being read instead of the Testament, and I was sent down to correct it.

Did you see Bishop Kelly?—No; at the time that visit was paid, I was instructed by the committee of the Society not to make inquiries of any one, but to report to them the state of the school as I found it.

Can you tell what parts of the Scriptures are read at this school at Westport?—There are no particular portions marked out.

Practically, do you know what portions are read?—I think it is entirely left to the master.

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Further Examination of Mr. Lewis Mills; Friday, November 26th, 1824.

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ARE you now prepared to give us information with respect to any other schools that had not been cleared or interfered with by the Roman Catholic priests on your last inspection?—I think I can; Granard school in the county of Longford.

What reason have you for believing or knowing that no attempt had been made to remove the Roman Catholic children from that school?—I think the Roman Catholic clergyman is satisfied that the religious opinions of his flock are not interfered with.

What reason have you for knowing that is the fact?—I had been speaking with the Roman Catholic clergyman previous to the opening of the school under the present teacher, and I explained to him the rules and regulations of the Society; it is under the management of a Protestant teacher assisted by a salary from Erasmus Smith's board; the Roman Catholic children attend, and there is no objection made to their doing so; I have not met with the priest since that period, and have had no conversation with him thereupon; but I have, to strengthen me in the opinion I first advanced, the circumstance of the children not having been withdrawn.

Is the attendance of the Roman Catholic children as large now as it was during any period of the school?—It is increased.

What number of Roman Catholic children attend the school?—I cannot say.

How

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How many attend it altogether?—About 100.

When did you see it?—I visited it in April last.

How had it been going on before your visit?—I do not know much of it under the former teacher, it has but lately adopted the Society's rules.

To what other schools can you refer?—To the two last I visited, Sidegate and Moate, both in the county of Westmeath.

What reason have you to believe there has been no interference, on the part of the priests, with the Roman Catholic children attending those schools?—Both of those schools are nearly as full as they can be, and I judge from the accounts of the school, and the testimony of the teacher.

Are the masters in those schools Roman Catholics or Protestants?—The master of Sidegate school I have reason to think is a Protestant, the other is a Roman Catholic.

Do you happen to know whether the children in either of the schools are taught the catechism after the school is dismissed, by any individual belonging to the establishment?—I have reason to believe the catechism is not taught in any shape.

Do you entertain any doubt that there are many Roman Catholic children in attendance?—I have not any doubt of it.

When did you visit them?—I visited both in the early part of last week.

Did the master tell you there had been any attempt to remove the Roman Catholic children?—In the case of Moate school, attempts were made, and very strong ones too.

Had they been in any degree successful?—Not to any very considerable extent.

Did the master tell you how many children had left him in consequence of the attempt?—I do not know that; I did not ask the question.

Could you tell by the inspection of the roll how many children had gone?—Not well, because the rolls only answered for that quarter.

How do you account for the priest not having emptied the school by his opposition; could any particular reason be assigned for it?—It occurs to me that the reason of it was, that the people of the country had perfect confidence in the managers of the school; there are a considerable number of respectable persons, Quakers and others, connected with it, and they pay it a great deal of attention, and I believe the people are satisfied that they would not interfere with the religious principles of the children.

Why did the priest interfere?—Before the establishment of the school, he used every means in his power to prevent it; he attended a meeting of the school committee, and remonstrated with them upon the inexpediency of putting the Scriptures into the hands of the children; the committee of the school thought differently from him, and went on with the establishment.

Were the committee Roman Catholics or Protestants?—There is a Roman Catholic on the committee.

Can you account for the priests having failed in their attempt to remove the children from this school, when they have succeeded in others?—I believe that this case is like many others in the country, that the people there could not be persuaded that the object was to interfere with their religion.

Have you not met with many cases in which the parents of the children have been perfectly satisfied there was no intention to interfere with the religion of the children; but nevertheless, at the mandate of the priests have removed their children from the school?—I have met with many such cases.

Are the rules of instruction of the Kildare-place Society strictly adhered to in every school to which they contribute?—I think they are not.

Have you met with many instances in which there have been deviations from them?—A good many.

Can you describe what they are?—Generally in not having the Scriptures read; in some cases they have been provided immediately after the inspection, the reason of their not being provided before, perhaps was the difficulty of getting them in the country, those that would prefer Rhemish Testaments, could only get them in Dublin, generally speaking.

Did you find any schools on your last inspection, in which the Scriptures were not read?—In a good many cases.

Could you state how many?—Not at present.

In those schools were any of the Scripture Lessons read?—In a great many they were read.

Was it the practice in any of the schools for the master to read the Scriptures to the children, although they did not read them themselves?—In some few instances that has been the case.

Did you find that the Roman Catholic children were permitted to attend the schools where nothing but the Scripture Lessons were read?—Not in general.

Is the objection as strong to the Scripture Lessons as the Testament?—Generally speaking, I think it is.

In what other respects have you found the rules of the Society not complied with?—In some schools I have found catechisms taught during school hours; but I think the deviations I have met with were chiefly on the score of either the Scriptures or the catechism; they are our two leading principles.

In the schools in which you have found the catechisms taught, have they been taught to all the children of all persuasions, or has it been only the church of England catechism?—I found the Protestant and Roman Catholic catechisms taught in many schools; but they were taught after school hours.

Do you find that practice is satisfactory to the parents of the children, or otherwise?—I think it is satisfactory.

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Mr.
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Has that practice been adopted in consequence of applications from the parents of the children where you found it to prevail?—I should think so, and the expostulations of the respective clergymen.

Did you find the attendance of the Roman Catholic children better in those schools where the catechism was taught, than in those where the rules of the Society were strictly complied with?—In every school connected with the Society almost, there is a provision of some kind made for teaching the catechism; if they are not taught after school hours there is a day set apart in the week for catechetical instruction; but the practice that prevails most is teaching it after school hours; and in the district I have just returned from, which is chiefly inhabited by a Roman Catholic population, the Roman Catholic catechism is generally taught.

Do you find where the Roman Catholic catechism is so taught, the people are prevented going by the Roman Catholic clergyman?—I have met with very many cases in which that provision was made for the teaching of the catechism, but because the Scriptures were read in the school, they would not be allowed to attend it.

In those cases where the catechism is taught after school, do the children go with the concurrence of the priests?—I should think they do in such case.

Do you know any cases in which the catechism is taught after school, where the children are prevented from attending by the Roman Catholic clergyman, and if so, mention them?—I do not recollect any case at this moment that I could adduce in point.

Have you visited the Castlebar schools?—I have.

Are there any schools at Castlebar under the patronage of any of the Roman Catholic clergy?—There are.

Are those schools well attended?—They are.

Are the rules of your Society observed in those schools?—They were not observed at the time I visited.

In what respect were they departed from?—The Scriptures were not read by all competent to read them properly, and the catechism was taught during school hours.

At what time did you visit Castlebar school?—I should think in August.

Was the Testament read by any class in the school?—I understood not at all.

Did they assign any reason to you at that time why the Testament had not been read; did they state they had not a Douay version of the Testament, but that they expected some copies of it?—They did not, because I understood from Mr. Gibbons, the Roman Catholic clergyman of the parish, that a dozen Testaments had been provided by his predecessor for the express purpose of complying with the regulation of the Society.

But none of them were produced?—Not at the time I was there.

Do you speak of both the schools?—Yes, both boys and girls schools.

Are you aware whether any correspondence has taken place between the Roman Catholic clergyman of Castlebar, and your Society, subsequently to your visit?—I am not.

Will you inquire whether there has?—I will. If the Commissioners will refer to another report of mine upon the Castlebar school, they will find from it, that the rules of the Society were complied with in the boys school subsequent to my first visit.

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Examination of *Robert Daly*, Esquire, on Oath;
Saturday, 11th December 1824.

Robert Daly,
Esq.
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ARE you one of the inspectors acting under the Society for the education of the poor of Ireland?—I am.

How long have you held that situation?—Since the 3d of May 1823; I was appointed on that day, and commenced the duty the succeeding July.

Are your salary and allowances the same as the other inspectors?—They are.

Are your duties the same?—They are.

How many tours have you been?—On two; the north-east and the due north tours.

When did your last inspection commence?—On the 5th of April.

When did you return from it?—On the 4th of December, but at that time I had not completed my tour.

How many schools did you visit?—I cannot exactly say, my papers being in the country; but I have transmitted reports to the Society of all I visited; I visited several schools not in connection with the Society, independently of those upon my original list.

Can you say how many are in connection with the Society?—There were at the commencement of my present tour, 208, but during my progress there were several added; the schools included in it were divided as follow: Meath, 19; Cavan, 2; Monaghan, 17; Tyrone, 44; Londonderry, 62; Antrim, 58; Donegal, 6; all of which I visited except 10; namely, 7 in the county of Monaghan, and 3 in Tyrone.

Did you carry with you any account of the schools, as they had appeared on the preceding inspection?—I did; my returns contained the number of scholars in attendance, and upon the books when visited in the preceding year, and whether deviations from the Society's principles had occurred or not; also, a copy of the instructions left with the teacher by the former inspector.

Did you find the existing state of each school nearly to correspond with the account of its state on its previous inspection?—Frequently on the northern tour I found that the schools had been very much improved, and proper attention paid to the memorandums left by the preceding

preceding inspector; the schools in some parts of the north are very generally held in houses of an inferior description, and this retards their improvement.

What is that owing to?—Owing to the difficulty of obtaining leases of such term as would induce the Society to contribute any part of their funds towards building.

How is it the Society have been induced to make grants in cases where there is no sufficient house?—They have made grants of school requisites and furniture which are removable, namely, benches or forms; in this way the Society gives a great deal of assistance in Antrim, indeed there would be very few schools in that part of the district, if assistance of this description were withheld.

Do the largest portion of the masters receive gratuities from the Society?—Yes, the greater number of them do.

Were there many that did not?—On my late tour very few, and on my present, not more than ten that will not be entitled to a gratuity of some kind.

On what account did they not receive it?—Deviations from the regulations of the Society.

Do I understand you to say, that although some schools had received nothing for building, that the whole 208 were so far under the jurisdiction of the Society as to entitle the masters to a gratuity, and also to enable the schools to receive the assistance of books and school requisites?—Certainly; it is not necessary that assistance should be given towards building to bring the school into connection with the Society; a compliance with its regulations entitles them to a grant of school requisites, and a gratuity to the masters, according to their merit.

Did you find the attendance at the schools as full as you had reason to expect?—I did, except in some parts of Antrim, where the schools were badly attended, but this I attribute to my inspection having taken place during the harvest.

Were the rules of the Society complied with in all instances except ten?—I cannot be positive as to the exact number, but I think they were; there might be some trifling deviations, which on reference to the managers were rectified, such as having the Scriptures read but once or twice in the week, or perhaps having them made a preparatory book for the junior classes.

Did you find any instances in which the Scriptures were not read at all?—No, I did not.

Did you find any instances in which the Scripture Lessons were substituted?—But very few, and it arose from misconception on the part of the managers, because the Society do not give Testaments, and the managers imagined they were not to use any book that the Society did not give.

Were many of the schools in connection with the Hibernian Society?—A good many near Dungiven in the county of Derry, and a few in the county of Antrim.

Are many in connection with the Association for discountenancing Vice?—I cannot mention the number that are in connection with that Society without a reference to my papers, which are at present in the country.

Can you recollect any particular schools, both in connection with the Kildare-place Society and the Society for discountenancing Vice?—The school at Tamlet, county Tyrone, under the Rev. Richard Stewart.

Can you recollect how they contrived to comply with the condition of the Association which makes it requisite that the catechism shall be taught, and also with the regulation of the Kildare-place Society, that it shall not be taught?—After school hours they teach it.

In the school-room?—Yes; the Society have no objection to proper persons of any religious persuasion giving religious instruction, if it be after school hours; the regular hours in the country schools are generally from nine to six in summer, and then after the school hours the master is permitted to catechise those children whose parents allow them to remain for that purpose.

Suppose the master received directions from the patron of the school to break up the school at three instead of continuing it at six, would it be possible for him to teach the catechism to the children?—Yes, to one particular sect of children, or to all; he may teach any catechism after school hours, the Society not exercising any control after that time.

Are the school hours regulated by the Society?—No, by the patron of the school; but I always recommended the breaking up of the school at any certain hour most convenient, and afterwards that the children of one sect should be instructed in catechisms, and that a similar arrangement should be made for the catechetical instruction of the other sect.

Is this a common practice?—I think it is; it is a plan I have generally suggested to the patrons of the school, for if the masters in the country do not teach catechisms, particularly in the Presbyterian districts, they would have no scholars.

Does that go into the master's salary, or does he get any thing extra for it?—He gets nothing extra from the Society for it, as they leave it optional with the patron of the school, either to give religious instruction or withhold it.

Are there schools in the district which you visited in which the catechism is not taught after school hours?—I believe in almost all of them it is taught after school hours on Saturdays.

Is the Roman Catholic catechism taught as well?—Yes, all catechisms are taught.

The master receiving no additional salary for such teaching?—No.

Does the master teach the different catechisms himself, or does he appoint any monitor to do it?—As far as I could learn, catechetical instruction is always given either by the patron or master, and never entrusted to a monitor.

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If the master is a Presbyterian, does he teach the Roman Catholic catechism?—Yes, generally speaking, he does.

Do you notice in your report the nature of the arrangements made in each case to give catechetical instruction?—I have in some instances noticed it.

Has any notice been taken of it by the board?—No, nothing more than a recommendation to adhere strictly to the rules; namely, not to teach it in the school hours.

Did you ever find that the clergymen of the different persuasions came to teach the catechism after school hours?—Very seldom; I should think their instruction in this way is communicated on Sundays.

Are any of the schools you visited in connection with the Baptist Society?—No, I cannot say that there are any; there are some that have a good number of Baptists concerned with them, but whether they are in connection with the Baptist Society I cannot say; the Mullingar school is principally Baptist.

After the discovery of the fact that a school received aid both from the Society for the Education of the Poor, and the Association for discountenancing Vice, was aid from the Kildare-place Society discontinued?—I cannot immediately call to memory any schools in which aid has been discontinued for being in connection with the Association; but I have reported any that I have found under that Society.

What has been done in consequence of that report?—I cannot exactly recollect; but as well as my memory serves, some of those on my last tour have been struck off, in consequence of not complying with the regulations of the Society.

Can you remember any particular school that was so struck off?—I think the Hill Hall school, in the county of Down, was struck off the list, as it received assistance from the funds of Erasmus Smith.

Do you consider Erasmus Smith's the same thing as the Association?—Yes, because the master must be a Protestant.

Did you find that there had been any attempt on the part of the Roman Catholic priests to prevent the children attending the school?—Dungiven was the only place where there was any open opposition; the Reverend Mr. Ross had a very well attended school, so much so that it was his intention to enlarge the school-house, but another school has been established, and the Roman Catholic children withdrawn from that in connection with the Society.

Do you consider that the schools you saw were fully attended?—They were, except in harvest time, as I before observed, when it cannot be expected to find them well attended.

Had no attempts been made to prevent the Roman Catholic children attending those schools that were in connection with the London Hibernian Society, as well as the Kildare-place Society?—Not that I could hear.

Are many of the masters Roman Catholics?—Yes, there are a good number, but I do not know how many; I never inquire into the religion of any of the masters.

Did you ever hear that any attempts had been made to prevent a master who was a Roman Catholic from holding the situation?—No; it being perfectly optional with the patron to appoint any person he pleases master.

Did you hear that any of the Roman Catholic priests had interfered?—No, I did not.

What judgment have you formed of the proficiency of the scholars?—Those children who regularly attended the school, were very considerably improved, both in appearance and manners, and the proficiency they had made in reading, writing, and arithmetic, was very satisfactory; and certainly the anxiety of the lower order of farmers in the north for education, is very great; they have been known to form themselves into local committees, and to visit the school, and when a new house is to be erected, such as are unable to contribute pecuniary aid towards the building, will give work.

Have you used your best exertions to compel the observance of the rules of the Society?—I have.

Have you observed any considerable deviations from those rules in the course of your tours?—No, not any considerable deviations.

Have you, in any instance, heard of complaints proceeding either from the parents or the Protestant clergyman or the Roman Catholic clergyman, or any other person, of undue attempts to interfere with the religion of the children?—No; I met with very few Roman Catholic clergymen, except such as were the correspondents of the schools.

Did it come to your ears that there did exist any complaint in the neighbourhood of any of the schools, of any such attempt at undue interference with the religion of any of the children?—No, I never heard it.

If you had heard any such, what would you have done?—After having visited the school, I should have called upon the patron, and represented it to have been a deviation, and that his school would be struck off the Society's books, if the practice were continued.

Would you have reported it to the Society?—Instantly.

Are we to understand that you never had occasion to make any such report?—Never.

Have you any doubt upon your mind of the course the Society would pursue in the event of any such interference?—I rather imagine they would first communicate with the patron on the deviation from their rules; and if from his answers, they were not satisfied that such deviations should not again occur, the school would cease to receive any further assistance. The only instance of opposition which I met on my last tour was at Drumcar, in the county of Louth; a difference having arisen between the patron Mr. M'Clintock and the Rev. Mr. Rogers, P. P. all the Roman Catholic children were withdrawn, and the latter gentleman inserted in the public prints the following paragraph:—"Mr. Daly, one of the Kildare-

" street

* street inspectors, will not deny having desired to see either Lady Elizabeth or Mr. M'Clin-
tock, on account of something he did not approve of in the school." I think it right to
say my reason for having called on Lady Elizabeth M'Clintock was merely to suggest an
alteration of the school furniture, but I had no reason whatever to conclude that the rules
of the Society were in the slightest degree infringed; on the contrary, my report entitled
the master to a considerable gratuity.

Were you aware, when you were in the school of Drumcar, there was any complaint
against the master, or any dissatisfaction expressed by the Roman Catholics from attempts
to proselytise?—No; I heard formerly that comments were given upon the Scriptures, but
latterly this practice was abandoned, when it was explained that the Society did not approve
of it.

Did you inquire into the fact whether such comment had been used in the school?—Yes,
and I found it had been formerly the case.

At what distance of time?—When it was first taken into connection with the Society.

How long was that previous to your visit?—About two years.

Are we to understand that for some time previous to your visit this comment had been
discontinued?—Yes.

Can you say for what length of time this comment had been discontinued?—I should
think since the visit of the preceding inspection, which was about a year previous to my
visit.

Had you opportunities of forming any opinion in the course of your two northern tours,
whether the system pursued by the Kildare-place Society is generally acceptable or other-
wise to the Presbyterians?—I think it is, except to one sect, who wish to have the catechism
taught; the Covenanters wish to have it made use of as a school book; but, in general, the
Presbyterians adhere very strictly to the rules.

Are the Covenanters a numerous portion of the peasantry in the north of Ireland?—Not
very numerous.

Do you not think it might satisfy their wishes upon the subject to have Saturday, or
some part of it, set apart for that purpose?—I should think it would, and I suggested this
arrangement to them; and it was very generally approved of, except by the lower orders.

Was it their clergyman that complained?—No, not their clergyman.

In the course of your tours, did you visit the schools of other societies not connected
with the Kildare-place Society, the Association schools, or Erasmus Smith's schools?
—I visited their schools when I had time, whether in connection with the Society or
not; those schools that could not receive general assistance from the Society, on account of
non-compliance with their rules, were entitled to a grant of small histories to form a lending
library.

Did you visit many of Erasmus Smith's schools not connected with the Society?—Yes.

Do you think, generally speaking, those schools are more or less efficient than the
schools of the Society?—Less efficient; the master is paid a salary, and is not made to
depend sufficiently on his own exertions.

Is there any system of inspection pursued with Erasmus Smith's schools?—Not to my
knowledge.

Did it occur to you to make any observation of the manner in which they were supplied
with school books and requisites; are there a sufficient quantity of those things in the
schools?—I do not think there are; the children bring whatever books they please.

Speaking of them, upon the average, do you think they are as numerously attended as
the schools of the Kildare-place Society?—No, I do not think they are.

Putting out of consideration the house and the buildings, do you think that in other
respects Erasmus Smith's schools are materially superior to the common ordinary schools of
the neighbourhood kept by private individuals?—They are much superior to the common
schools of the neighbourhood; one of the best schools of Erasmus Smith's I visited was
at Lisson, county Tyrone. Generally speaking, there is too much sacrificed for the
appearance of the place where those schools are held.

Putting out of consideration that school, do you think they are even as good as those
private schools, the success of which depends upon the exertion of the masters?—I think
they are as good.

Has it ever occurred to you to see an instance of Erasmus Smith's schools thinly attended
where gratuitous instruction was dispensed to those who would come, and in the immediate
vicinity of a hedge school, numerously attended, where children were obliged to pay for
their education?—I have not seen many of Erasmus Smith's schools; there were very few
on my tour.

Have you visited many schools of the Association for discountenancing Vice?—I have
been in a great many of them.

In about how many should you think you have been upon your two tours?—I should
think probably 30.

Speaking of them as a class, not dwelling upon any particular schools that may be
exceptions, either for good or evil, but the general average, do you consider them in general
as effective as the schools of the Kildare-place Society?—I do not.

Do you consider them more or less efficient than Erasmus Smith's schools?—I think
they are more so, being under the inspection of the clergyman of the parish, who can
remove the master for any misconduct.

We understand it is in theory, the duty of the clergyman to exercise a superintendence
over those schools; have you any grounds for forming any opinion, or have you any
impression

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impression upon your mind as to how the duty is performed?—I think the clergymen exert themselves more with the Association schools than Erasmus Smith's schools, and in consequence of that they are better.

Do you consider there is frequent and efficient inspection exerted generally over the schools of the Association by the clergyman, who, it is understood, ought to perform that duty?—If the school is near his residence, perhaps he does; some clergymen will exert themselves, and others not.

Have you any grounds for forming an opinion, as to whether the Roman Catholics, in the course of your tours, felt more or less objection to the schools of the Association, than they did to the schools of the Kildare-place Society?—I think it is latterly more against the Education Society, that they appear to object, on account of having the Scriptures introduced.

Are not the Scriptures read equally in the schools of the Association?—Yes; and the master must be of the established religion, and the catechism is taught, but still it is the Education Society they object to.

Can you account for that?—No, I cannot.

Do you think it may result from this, that they have reason to consider that the operations of the Kildare-place Society are more effectual, and more widely extended than the operations of the other Society, and is therefore likely to create a greater pressure?—I cannot account for it otherwise, except that they find that the schools are more effective.

Were you in many Sunday schools in the north of Ireland?—Yes, many.

Did they appear to be well and effectively administered?—Yes; in general the religious instruction of the children is reserved for the Sunday schools.

They are taught entirely by gratuitous teachers?—Yes.

What do you consider may be the number of gratuitous teachers attending a Sunday school in the north of Ireland?—About six teachers.

In what rank of life are they generally?—In general the better description of farmers, they are very anxious for education; the clergyman of the parish also visits them.

The system of Sunday school teaching is almost universal, is it not, in the county of Down?—Yes; they seem more anxious to establish Sunday schools than any other, and to get houses built for them; they consider them of the greatest service, for in places where the children used to assemble for amusement on Sunday, the Sunday schools have been the means of giving them better employment.

Have you ever seen any part of Ireland more civilized than the county of Down?—No.

Or where the laws are more respected?—No.

Do the Roman Catholic children attend, in any considerable numbers, those Sunday schools?—I cannot say; I never make inquiry as to the religion of the children.

Do you conceive that the same children who attend the Sunday schools, also attend the week-day schools?—I think in general they do not. I think the Sunday schools are confined to those children who are employed in herding cattle, who cannot attend the day schools. There is another description of schools that have been of great service, the adult night school.

Who instructs in those schools?—They generally have a master.

Is he generally one of the masters in the vicinity?—Yes, he receives payment for it; the masters under the Education Society instruct in the night schools.

Are those schools pay or gratuitous?—Pay.

Are we to understand that there is a sufficient desire on the part of the adult population, to induce them to pay for night education?—Yes, in the north.

How many adult schools can you speak of?—I only saw one in the county of Donegal, but almost at every school they have a night school; there is one school that has been very lately established at Fawn, and it is likely to be of the greatest service. Mrs. Hawkshaw has established it at the little village of Fawn, it has been attended by nearly 50 adults, who go there at seven o'clock, and the school breaks up at nine. I have heard previous to the establishment of this school, the peasantry were accustomed to assemble and to riot.

Is religious instruction given in those schools?—None at all.

Are they generally males or females?—Generally males.

Are there any evening schools for females only?—No.

Did you never hear of males and females indiscriminately attending a night school?—No, I never heard of any.

Have you been in many schools connected with the London Hibernian Society?—Yes.

Have you been in many of those schools which were at the same time connected with the Kildare-place Society, and the Hibernian Society?—In a few instances, but they were always held in miserable cabins.

Are we to understand, that the union of such schools with the Kildare-place Society, had a tendency to improve the school houses?—Considerably, because being in connection with the Kildare-place Society, they have better houses, and are brought under the superintendence of the Society.

Do you consider, that such a connection operates in any other respect as an improvement of the London Hibernian schools?—Paper and other requisites are given to the school; the Society does not provide them with Testaments, but in the Hibernian schools, previous to their connection with the Society, the Testament is made so much a class book, that every thing else is sacrificed to it.

Does the same effect continue to be produced after a connection with the Kildare-place Society?—I do not wish to say, that the system of the London Hibernian Society, if it were

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were strictly adhered to, would not be very good. The Society insist upon the children committing a certain number of chapters to memory, but they also insist upon due attention being paid to writing and arithmetic.

Did you find a pretty general spirit of resistance, on the part of the Roman Catholic clergy, to the London Hibernian Society?—A little about Dungiven.

When a London Hibernian school becomes connected with your Society, does it not receive from them a grant of miscellaneous books?—Yes.

Have you had occasion to observe, whether those miscellaneous books are used in the London Hibernian schools after they have received them?—In general, I would not recommend a grant of library books being given to them, on account of the miserable cabins in which the schools are in general held, they could not take care of them.

The question is, whether you have observed any dislike upon the part of the patrons or masters of the London Hibernian schools, to make use of those books after they had received them?—No, certainly not; they seemed anxious to get them.

Appendix, N° 214.

Examination of *Malachy Daly*, Esq. on Oath; Monday, 13th December 1824.

YOU are an inspector under the Society for the Education of the Poor in Kildare-place?—Yes.

How long have you held that situation?—I was appointed the 20th of December last.

Have you been on more than one tour of inspection?—No.

What direction did you travel in?—The north-west.

Can you state from recollection what number of schools you visited?—No, I cannot.

What part of Ireland did you visit?—I went from this to Trim; then Westmeath, and from thence into Cavan; the southern half of Tyrone; then into Donegal; the entire of Donegal, except the barony of Innishowen; then I came back through Fermanagh; then the southern half of Cavan; then Westmeath and Meath, and one school in the county of Kildare.

Were your visits confined to the schools that were supported in a greater or less degree by the Society for the Education of the Poor, or did you visit other schools?—I visited some by the direction of the Society, upon which I made a separate report, and I visited for my own amusement, without making any report upon them, some schools that came across me; Mr. Edgeworth's school, I believe, is the only one I so visited, and I visited some schools that I reported on, not in connection with the Society, which I was requested to visit by gentlemen in the country; I am not sure whether more than one or two.

Which of the Kildare-street inspectors had been through that district before you?—I think Mr. Griffith was the one that preceded me.

At what period did his visit take place?—It was last year.

Did you carry with you any memoranda from his reports?—Yes; there were given me upon my road book the particulars in which he found fault with the schools, in order that I should ascertain whether they were rectified.

From the situation in which you found them, had you reason to believe the schools had improved in the time that had elapsed between the visits?—Yes, I believe they had; there were not many of them that had observations attached to them; very few in proportion.

Did the observations apply merely to deviations from the rules of the Society?—Sometimes in that respect; sometimes deficiencies in practice, and a want of cleanliness in the children.

Had the deviations from the rules of the Society been corrected?—Yes, in most instances.

Are you sure there were some in which they had not been?—It is on my mind that there were, but I cannot point out an instance that I am certain of.

Did any instances or deviations occur?—Yes.

Have you noticed all those deviations in your report?—Yes, all of them.

Specifying the nature of the deviation?—Yes.

Had you any means of knowing what had been the attendance in the school at the time of Mr. Griffith's visit?—Yes, it was given me on my road book.

Did you find the attendance corresponding with the account given by him, or had any great change taken place?—I really cannot say that I have often compared them, for a great number of schools on my tour were new ones, that had not been visited by Mr. Griffith, and that did not occur to me in general; I do not know that it did occur to me to compare them at all; I never did it.

Was the attendance, speaking generally, greater or less than you expected?—In most instances less.

Was that owing to any particular circumstance?—Yes, chiefly to the opposition of the Roman Catholic clergy.

In what part of the country did you find that opposition prevail to the greatest extent?—More or less every where; in the county of Donegal most, to the best of my recollection, and as I came on towards Dublin, in the county of Westmeath.

Had you any opportunity of ascertaining when that opposition commenced?—I do not know that I had; I have asked what the cause of the small attendance was, and was told the opposition of the Roman Catholic clergy; I have asked, in some instances, is it long since

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since the opposition has been very great, and sometimes was answered, no; latterly it has become greater than formerly.

When the attendance of a school in which the Kildare-place system is carried on is small, does it not always impede the progress of the master?—In some instances the master has told me he would be obliged to give up the school.

Can you mention any instance in which the master expressed that opinion?—One at Kilcock, which I was directed to visit a few days ago.

Was that a school lately established?—I think it was in September.

Had they ever had a full attendance at that school?—It never had been inspected before; I am pretty sure it had not; the master told me it had not, but the patron had written to the Society, stating that the attendance of the school had been decreased from 90 to 35, and I was directed to visit the school, and I found the attendance had decreased to that number, and was still continuing to decrease as each quarter expired for which the parents had engaged.

Who was the patron?—The Reverend William Harding.

Did the children pay to the master any part of his salary?—Yes, he had no emolument except what he derived from the children; they paid from 3s. 3d. to 5s. 5d. per quarter.

Did he receive no pay from the Kildare-place Society?—No, it had been recently established.

Was it a parish school?—No, I do not think it was.

Was the master the parish clerk?—I do not think he was.

Was it in connection with any other Society?—I believe not.

Had they got their books from the Kildare-place Society?—They had received some books from that Society.

What cause was assigned by the priest for his interference?—The cause assigned by the patron in his letter to the Society was, that the priest did not wish the Scriptures to be taught by a Protestant master; that was the reason given to me.

Was the master a member of the church of England?—I should think he was; I did not ask; I sometimes do not ask.

Had any catechism been taught in the school?—After school hours on Saturday only.

What catechism?—The church of England catechism only; and I made my report that there was no deviation from the rules of the Society.

You consider that no deviation?—No, certainly not; it is out of school hours; I call to mind another school, at a place called Kilmore, in the county of Westmeath; I saw it on my way to Kilcock; in this school the Roman Catholic children did not read the Scriptures according to the rules of the Society; I noticed that to the master as a deviation; he replied that it was in obedience to the direction of the parish priest they were not read; when I told the master they must be read according to the rules of the Society, he replied, "If I insist upon it, the scholars will desert me."

Did the Protestant children continue to read the Testament in that school?—Yes.

Were any catechisms taught in it?—I cannot charge my memory; I do not think there were.

Have you had reason to observe that the same efforts are made to clear a school where the master is a Roman Catholic?—I cannot say I have; I have met one instance in which there has been a very great reduction of a school near a village called Ballinnaght, in the county of Cavan; there were 102 upon the books, and 88 were withdrawn; there the master was a Roman Catholic.

What proportion of the 14 who remained were Roman Catholics?—Not any; the impression on my mind is that the master said so.

Had there been any attempt made to remove the master himself?—I did not hear that there had; the school-house was not completely finished, and the patron told me that the parish priest wished to see the inspector; I accordingly called upon him; he accompanied me to the school, and we found only eleven in attendance; he told me he withdrew the children by the direction of his bishop; I asked him what his objection was, and he said, "the only objection is the use of the Scriptures in the school without note or comment."

Did he mean to convey to you, that if they had been used with note or comment the children would not have been withdrawn?—No, he did not convey that; his answer was extremely precise; as precise as I have repeated it.

Did he say any thing of catechisms?—No.

Have you had opportunities of conversing with many Roman Catholic priests?—Not many; very few; I do not wish to come in collision with them; I was directed by the Society not to seek for opportunities to argue with them, but to give information when called upon.

Have you any reason to know whether the objection is to reading the Testament at all, or whether it is to the reading it without note or comment?—I think the reading it without note or comment is the sole objection; it will amount to that; with any Roman Catholic clergyman I have spoken to upon the subject I have brought it to that.

You are a Roman Catholic yourself?—I am.

As such you must be competent to form an opinion upon the subject, do you believe that any arrangement could be made for the admission of notes or comments that would satisfy the Roman Catholic priesthood?—Yes, there might be to satisfy them; but in my opinion it would be inexpedient to introduce the Scriptures with notes and comments among children of different persuasions while assembled together; the inexpediency would appear particularly evident where I have travelled.

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Must the notes and comments be necessarily controversial?—I think in general they are.

Is it on that account you think they would be inexpedient?—Yes, on that account I think they would be inexpedient.

Has it ever occurred to you to consider whether any arrangement could be made that would be satisfactory to the persons of different religious persuasions?—I think the arrangement that would produce most satisfaction, perhaps not unanimity, would be selections from the Scriptures, from which doctrinal chapters or verses might be excluded.

If an arrangement of that sort is to be made, how would you propose to meet the difficulty of there being two versions?—My opinion is, that moral extracts from either version, might be considered useful by any body of christians, but I am confident that if taken from the authorized version they would not be recognized by the Roman Catholic church, as selections from the genuine version of the Scriptures, and I would take the liberty of suggesting the propriety of excluding every thing of a religious nature during school hours, while children of different persuasions are assembled together, but arrangements might be made so as to ensure that religious instruction shall be given to the children of each persuasion, according to their respective tenets, when separated for that purpose.

Do you know a work called "Scriptural Lessons," which was printed by the permission of Doctor Troy?—I have seen it.

Have you found that the objections to that work have been as strong as to the Testament itself?—I have very seldom met with it, but it occurs to me, that I have heard some objection made to it.

Have you never heard this work was objected to by the Roman Catholic priests?—I think I have heard it, but I do not remember the instance; I have met with it very seldom.

In the case in which you mentioned that the Roman Catholic children were not compelled to read the Scriptures, was any objection made to their being in the school when they were read by the Protestant children?—I did not hear it.

Was the Douay version in that school?—No, it was not; there was the authorized version only.

Have you any reason to know whether the Roman Catholic priests would prefer the education of the Roman Catholics and Protestants being entirely separated, or whether, if the religious part of the question could be settled, they would be satisfied with their being educated together?—I have had so little opportunity of conversing with the Roman Catholic priests since I have had any thing to do with the Kildare-place Society, that I cannot say, but I should think they would have no objection to their being educated together in mere literary education, but that is a mere conjecture, I have not had any reason to know it to a certainty.

Have you seen many schools in your tour of inspection that have been devoted entirely to the education of Roman Catholics?—I cannot say, because I never ask, I am not in the habit of asking; it is not the spirit of our institution to make the distinction.

Are there many schools belonging to the Kildare-place Society, in the county of Donegal?—Yes, there are some commencing and some in being.

Is not the county of Donegal inhabited mostly by Roman Catholics?—Yes, in the retired parts.

Are the schools there well attended?—No.

Are they nearly empty?—No, I found a middling attendance, rather less than I usually met with; I understood there was an opposition, and that many had been withdrawn, but that there were still some Roman Catholics remaining; and there is a circumstance it is necessary for me to mention here,—when I first went to Donegal, I was told that a few Roman Catholics were continuing in the school although there had been opposition; I left the town of Donegal, and on my return through it I went to hear mass at a neighbouring chapel, and while I was there I heard the priest in a solemn manner declare, that he understood that some of the Roman Catholic children still attended the Society's schools, and that he would refuse every spiritual rite in his power to any persons who would send their children to the schools.

Do you know to what schools he alluded?—I think he said in the Society's schools, where the Scriptures were read without note or comment, but I think most of the schools there are in connection with both the Hibernian and Kildare-place Societies; I think he said in the Society's schools, I will not be positive as to his saying any thing about where the Scriptures were read.

Do you know whether the Societies are equally alike objectionable to the Roman Catholic priests, or whether some of them are more so than others?—No, I think the London Hibernian Society is much more objectionable.

Do you know why?—They object to the committing the Scriptures to memory, and they object to it on account of the spirit that is shewn by the persons who support it.

Have you seen many of the London Hibernian Schools that are in connection with the Kildare-place Society or any other society?—I do not know, I was not much in the habit of visiting schools not in connection with the Kildare-place Society, but some of them might have been previously in connection with the London Hibernian Society.

Do the inspectors of the London Hibernian Schools visit those in connection with the Kildare-place?—Yes they do, when they are in connection with both societies.

Have the inspectors of that society equal authority with yourself in those schools?—I understand so, the reward to the master is apportioned by them, they give so much a head for each child.

Are the rules and regulations of that society pasted up in the school?—In general they are.

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Is the master paid according to the proficiency of the scholars, as ascertained by the inspector?—Yes, I understand so.

Are not the Scriptures read by much younger persons in those schools?—Yes, they are made to learn them by heart the moment they are able to put three words together; what I mean is, that the Scriptures are committed to memory by the children, while they read very badly.

Is not the Testament used in those Schools almost entirely to the exclusion of all other books?—In several instances I have found it so; let me go in at what hour I would, I have found the Testament in the hands of the children.

Do the children invariably carry the Testament home at night?—They generally do.

Do the children that are educated in the schools in connection with the London Hibernian Society, advance as rapidly in writing and arithmetic as in those schools in which the rules of the London Hibernian Society are not followed?—No, I think in general they do not, but I cannot call to my mind many instances; I remember one in which I expressed my surprise that there was not a greater proficiency in reading and spelling, and both the master and patron told me, that the children spent so much time in learning the Scriptures by heart, they could not attend to those particulars; in this instance the master said he had some idea of declining the patronage of the London Hibernian Society, on account of the serious impediment which the practice of committing the Scriptures to memory caused to the progress of the children.

Did they learn the Scriptures by heart during the school hours?—Yes.

Are you sure of that?—I am, from what the masters tell me.

Did you ever examine any children to ascertain whether they still retained in their memory chapters in the Testament they had learnt in the preceding quarter?—No, I did not.

Is any explanation whatever given of the meaning of the words to the children in those schools that are connected with the London Hibernian Society?—It is admissible, and I believe recommended by that Society,—I think Capt. Pringle told me so.

Do the rules of the Kildare-place Society and the London Hibernian Society agree upon that point?—The London Hibernian Society recommend that those questions shall be asked, and as far as I understand the Kildare-place Society's rules, they recommend that they shall not.

When the master is in connection with both, which does he obey?—It is not a *sine qua non* with the Kildare-place Society.

But that answer supposes that the question put as to the meaning of the words in the Scriptures shall be confined to their grammatical purport and not upon doctrinal points?—Yes.

Do you happen to know whether any individuals connected with the London Hibernian Society's Schools, which you have seen in connection with the Kildare-place Society, are in the habit of explaining the Scriptures to the children or talking to them upon religious subjects?—I cannot call to mind whether those schools in which I have found explanations were given were precisely under the London Hibernian Society, as well as the Kildare-place Society, or not; but there were many instances in which I found explanations were given.

In what class of schools?—The lower class of schools; I cannot say how many were under both societies, or under one; but in the schools I have visited, I have found explanations were given.

Have you frequently found that explanations were given in schools connected with the Kildare-place Society alone?—I think I have.

Have you always noted it?—Yes, I have; the frequency is mere conjecture. I am certain I noted every instance which I found.

By whom were such explanations given, the schoolmaster or patron?—By different persons; sometimes by the master and sometimes by the patron, and sometimes by the minister.

Do you mean controversial explanations?—Yes, as far as I understood the matter, they were controversial explanations upon doctrinal points.

Do you find that the parents of the children like the system of instruction given by the London Hibernian schools?—I cannot say; I have never asked them any thing about it. It occurs to me strongly that I have heard some peasants make an objection to learning the Scriptures by heart. I recollect a clergyman of the established church to have told me, that the farmers in his neighbourhood objected to their children committing the Scriptures to memory, on account of loss of time.

Have any of the schools, in conjunction with both societies, lending libraries?—They generally have.

Do you find that the children make as much use of the lending libraries in the schools in connection with the London Hibernian Society?—I have not drawn a comparison; but in general they did not make much use of them; and in many of the schools, I have generally found fault with them for not using them.

Do you confine that to the London Hibernian Society's schools, or extend it to all schools?—To all schools, for I cannot make the distinction.

Did you generally find the desk or cupboard full of the books?—Yes; sometimes I found them altogether, and sometimes tossed about the room; but I have examined the scholars in the histories, and found them deficient in their knowledge of them.

Did you hear of any instances of children having changed their religion, when they had been educated in the schools under both societies?—No, I do not think I did.

Did

Did you hear any instance of any child having become a Protestant, or being a Protestant, having become a Roman Catholic, in any of the schools of the Kildare-place Society?—Not on my tour, to the best of my recollection.

Did you hear of any case where it was established, that any effort had been made to tamper with any child?—No, I do not remember any on my tour.

Is it your opinion, that the members of the Kildare-place Society would sincerely disapprove of such an attempt?—Decidedly. I heard a Roman Catholic bishop say, that attempts had been made to proselytise some Roman Catholic children in his neighbourhood; but I cannot say whether they were at any school under the Society.

Did you examine into the facts?—No, I did not; I had not an opportunity. I am not certain of the facts, but I do not think it could have been under the Society; for there was not any school belonging to the Society in the neighbourhood of the place. In one instance I did discover a disposition on the part of the patron, to do as much as he could to make the Roman Catholic children Protestants.

How did that disposition shew itself?—A gentleman called upon me, and said, he had heard I intended to visit his school; I said, I did; and he asked me if the Kildare-place Society would not prefer a Protestant master to a Roman Catholic. I said they did not express any wish upon the subject. He then asked me, if they would not prefer a Protestant version being placed in the school; I answered to the same effect. "Well," he said, "I have done the best I could; I was told it was of no use to place any master there but a Roman Catholic, and I think he will become a Protestant; and I have placed the Protestant version there."

Do you know whether that scholmaster has become a Protestant?—I cannot say.

Did you see him?—Yes.

Did you see any thing about him to lead you to suppose he had become a Protestant?—No, quite the contrary; I found the Roman Catholic catechism in a desk, and I reported it.

Did you report the conversation between you and the patron?—No, I have not put it upon my report; I intended to have mentioned it to the committee.

Had that school been long in operation?—No, it was the first time I visited it.

Where was that school?—At Dysart, about nine miles from Donegal, in a very retired situation.

Why did you mention the one circumstance in your report, that relating to the catechism, and not the other?—It was too minute a thing, I did not think I could put it clearly upon paper; but I believe I have a note of it; and it struck me so forcibly, I have it in my mind.

What deviation from the rules of the Society did you find most frequent?—I think, explanation of the Scriptures.

Do you mean explanation of a verbal description?—Verbal explanations of a doctrinal nature, oral explanations.

You mean explanations that went beyond the giving the meaning of any single word?—Yes; as far as I understood the explanation of the master, when I have asked him whether the Scriptures were explained in the school, and he has told me that it was the case, I have said, how so; and he has taken up the book to shew me. He has read a verse, and has evidently given that sort of explanation which, if practised through the book, would lead to doctrinal points, though that was not a doctrinal passage.

Have you any means of knowing whether the children, by their mode of reading the Scriptures, were able really to comprehend the meaning of them?—I really do not think they were.

How were you able to form an opinion upon that subject?—They in general read so badly, and so quick, that they would make mistakes in words, and call one word for another. I speak in general; but I never ask any explanation.

Have you ever heard them interrogated at all as to the meaning of what they read?—No, not while reading the Scriptures.

Did you meet with any instances in which controversial tracts were dispersed in the schools?—Not on my tour; any that I have met, are in my reports. I remember the gaol school at Cavan; there I found tracts.

Is that in connexion with the Society?—Yes.

Is that an adult school?—Yes.

Were those merely religious tracts, or controversial tracts?—Words of a doctrinal nature were explained, and tracts of a controversial nature were used.

Do you recollect the names of any of the tracts?—No, I do not.

Did you ascertain that they were controversial as well as religious?—It is on my mind that I must have done so, for I would not have ventured to have returned it otherwise.

What other deviations did you find from the rules of the Kildare-place Society?—I had understood, until last September, that it was a *sine qua non* with the Society, that the Testament should not be made a school book, from which the children should learn to read and spell. I have frequently reported it as a deviation; and I was written to by the Society, that it was not so provided; there were no explanations given. I persevered in saying, I conceived the practice a deviation from their rules, and then I was called to town, and had a conversation with the committee upon the subject; and they explained to me that it was not a deviation, but a matter of recommendation to avoid the practice. I believe I have subsequently noticed it, once in the former respect, and in a few instances, in the latter.

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Did they give you any written instructions upon that subject?—They did.

[The witness was directed to produce them.]

Can you recollect any school in which the Roman Catholic catechism was taught after school hours?—I cannot call to mind any particular school; but it occurs to me there have been some on my tour.

Do you remember any school in which the Presbyterian short catechism was taught?—No, I cannot point out the schools; but I am pretty sure it is the case in a few instances.

You are speaking of the Kildare-place Schools?—Yes; I visited very few others.

Did you find many schools in connection with the Association for discountenancing Vice?—Yes, I met some, but I do not think many; but they were also in connection with the Kildare-place Society.

Was the catechism taught in those schools?—Yes, I remember one; and I remember I sent a request that it should be struck out of the books of the Society.

Was the catechism in that school taught during school hours?—So the master told me.

Was that the school where you recommended that the connection should be discontinued?—Yes.

Was it on account of the catechism being taught?—On account of the rules of the Society being violated in that respect and in others; but I cannot recollect them.

What school was that?—Drumloor. The catechism was taught almost regularly every second day during school hours; and the catechisms are kept in the school room in places of easy access.

Do you consider that practice to be a breach of the rules of your Society?—Yes.

If, when they began to teach the catechism, they had said school-hours were over, and turned the Roman Catholic children out of the school, would not that have been in conformity with the Kildare-place Society's regulations?—Yes.

Would not the only difference have been, that the Roman Catholic children would have been turned out of the school?—Yes.

Do you know what the Roman Catholic children were doing during the time the Protestant children were learning the catechism?—To the best of my recollection, they were learning their common lessons.

Do you know whether this practice was strongly objected to by the Roman Catholic priest?—I cannot say that it was in that instance; I do not find any mention made of it.

Were there both Roman Catholics and Protestants in the school?—Yes, I am sure there were.

Is that the only school you found in connection with the Association for discountenancing Vice?—No, I found more.

Can you state, from recollection, what arrangement was made for teaching the catechism?—Yes, out of school hours.

Was that the only school you recommended to be discontinued?—I think I recommended Cavan gaol school.

Do you happen to know whether the schools of the Association for discountenancing Vice are more or less objected to by the Roman Catholic priests than those of the London Hibernian Society?—I do not remember that they have objected to them in any particular instance, unless under the general term of any society's schools.

Do you know whether they are more or less objected to than the Kildare-place Society's schools?—They are very seldom met with in my tour.

Did you meet with any schools established by the Baptist Society?—No, but I met with one which had been established by a society called the Methodist Missionary Society.

Was that in connection with the Kildare-place Society?—No.

Where was that?—In a very retired part of the county of Donegal; I wanted to see how near it was to a school connected with our Society that had been broken up; it had been put forward after the other had been suppressed.

Was it lately erected?—Only a few months.

Was the school kept in a good school-room, or was it like a hedge school?—A little money might make it a good school-room, but it was not then; it was spacious, but had no windows or desks.

Was it built for the purpose?—I do not know.

Was it fully attended?—Yes, I believe by between about 30 and 40 children.

Were there many Roman Catholic children?—I do not remember whether I asked the question.

Do you remember the system of instruction?—I did not enquire into the system.

Did they read the Scriptures?—To the best of my recollection, I asked that question, and I think they did, but I will not be certain; I generally do.

Did you hear whether it had been denounced by the Roman Catholic priest?—No. I know the priest of the neighbouring parish was opposed to the Society's schools; whether that place was in the parish, I do not know.

Have you reason to know whether the Roman Catholics generally suppose all societies schools to be similar?—I do not remember having heard them speak particularly of schools under any society, except those under the Kildare-place and the London Hibernian Societies.

Which do you think are the most objectionable?—I think they reckon the Hibernian Society the most objectionable.

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Have you heard any thing of the Baptist Society?—No, I do not think I have met with any of its schools on my tour.

Are many of the schools that you visited in connection with Erasmus Smith's charity?—No; I have not visited any, except from curiosity; I have looked into them, not in many instances, but not one of them is in connection with the Kildare-place Society on my tour.

Did you see many schools that receive aid from Colonel Robertson's bequest?—Yes, there are several in the diocese of Raphoe.

How many schools did you find that were aided by his bequest?—I do not recollect the number.

Do you know in what way the charity is administered, according to what rules?—I believe it is a *sine qua non* that the master must be a Protestant.

Is there any condition with regard to reading the Scriptures?—I never heard of any.

Any condition as to the catechism?—I do not remember that I have heard of any.

Do the trustees of the charity appoint a schoolmaster, or is it given in aid of schools where the master is appointed by other persons?—I believe that depends upon respectable certificates, but I cannot say.

Are any of them in connection with the Kildare-place Society?—Yes.

Would your return shew which of them?—Yes.

What opinion were you able to form of the proficiency of the scholars; do you think their progress is as good as might reasonably be expected?—I cannot judge from comparison, not having seen the schools before, and I do not know of any other way in which I could judge.

Have there not been many applications made for aid for new schools from the Kildare-place Society?—Not many; I think they are chiefly grants already made.

Do you think the schools in general are on the increase in that district?—Yes, if I judge, comparing my own tour with the gentleman who preceded me.

How do you account for the great increase of the number of schools, accompanied with the great decrease in the number in attendance?—The clergymen of the established church are the chief patrons that apply for assistance for a school near them, according as they want it; and when the answers to the queries are satisfactory to the Society, they grant the money; they generally wait for the inspector to visit.

Do you think it likely that a gentleman of the established church would wish to have a school established, unless he thought there was likely to be a good attendance?—I cannot say as to that.

Do you think that the efforts that have been made to clear the schools are merely a temporary exertion, or do you think it will be permanently effectual in diminishing the attendance of Roman Catholics in the schools?—I have a strong opinion that the opposition will be permanent in preventing them attending the schools under the Kildare-place Society.

On what do you found that opinion?—On the disapprobation I find in general expressed by the Roman Catholic clergy.

Do you think that the people have either the will or the power to resist their authority?—They have the power, but I think the authority is equal to keep them away from attending.

Is the dread the people have of being denied the rites of the church, such as to induce them to forego the advantages of educating their children?—Decidedly.

Have they any alternative; when they have removed the children from the school, can they send them to other schools?—Sometimes they can; but I met one instance in which the priest established a school after having withdrawn the scholars from one of the Kildare-place Society's schools, and the children left the new school because the master charged them something; he could not teach them for nothing; so that it is to be supposed they are now destitute of education.

Did you meet with any instance in which the owners of the land exerted their personal influence with Roman Catholic parents to send their children to the schools?—Not on my tour.

Did you meet with any school in which there was a Roman Catholic master, and in which all the pupils were Roman Catholics?—Yes; that one I mentioned a while ago, the Dysart school, in the county of Donegal.

Is that in connection with your Society?—It is.

Was the Testament read in it?—Yes.

Regularly?—I believe so.

Appendix, N° 215.

Further Examination of *Malachy Daly*, Esquire, on Oath;
Wednesday, 15th December 1824.

CAN you state about how many Kildare-place Society's schools you visited in your last north-west tour?—I have since ascertained it to be 160 in connection.

About how many of those in the province of Ulster?—There are but very few that are not in that province.

Were there many Roman Catholic children in attendance in them?—It is not the practice of the Society to enquire, but I have sometimes enquired from the master outside the school-room, but I could not give the average.

Did you find the schools, generally speaking, attended in a manner you considered sufficient by the scholars?—No.

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Did you find them generally more empty than you expected?—Yes; wherever my visit happened to be anticipated there was a full attendance, but in general there was rather less than I would expect. But I did not compare the number given me on the book with the attendance; there were many of them that were lately established.

Can you say whether the schools, upon the occasion of your visit, were more or less numerously attended than upon the visit of the preceding inspector?—No.

Have you any opinion upon the subject?—No; I could ascertain it by comparing my reports with my road book.

Was not it a part of the ordinary course of executing your peculiar business, to compare the state of the school when you visited it with the state in which the preceding inspector had found it?—I did not consider it my duty to compare it, as to the number, but as to the improvement of the scholars.

Can you state, generally, the average number you found in the schools?—It must be a very vague answer I could give.

Did you often find 40, 50 or 60?—On the average, about 35 or 40.

What was the greatest number you recollect to have found any where?—In one house, in which there were two rooms, one appropriated to males, and the other to females, I found 99 in each; and in another I found 99 also.

What was the least number you found in any one school?—Four, five, six or seven; there were very few so small as that.

About how many schools were there in which you found less than 20?—I can scarcely give an answer to that; I think that I am under the number when I say five, or six or seven; perhaps ten or eleven.

You think from five-and-thirty to forty is the average?—Yes.

Be so good as to ascertain that point?—I will.*

What is your impression as to the proportion of the children in attendance in the schools of the north-west of Ireland that were of the Roman Catholic religion?—I think the Roman Catholics were in small numbers; but when there was a tolerably good attendance, about 40. I think I have sometimes found them, on enquiry of the master, about equal.

Where there were ninety-nine in attendance, which was the majority, Roman Catholics or Protestants?—I could not say; I did not ask.

Was it a fact that came under your observation, whether the Roman Catholic clergy had exerted themselves much to withdraw the Roman Catholic children from the Kildare-street schools, in the province of Ulster?—I heard a Roman Catholic priest from the altar object to the children going to any of the Society's schools, and that he would withhold the rites of their religion from the parents, if they sent them to those schools; and I have heard other priests object against them from the altar, though not so directly.

In what parish did you hear that particular denunciation?—It was very close to Donegal.

Were there any Roman Catholic children in attendance at the Kildare-street schools in that parish?—Yes; and I heard that that priest was priest of two parishes, in both of which there were Kildare-street schools, and Roman Catholics in them. I mentioned in my report that few of the children attended, in consequence of the opposition; and on my return through Donegal, I heard what I have stated.

Will you state any proceedings that you either knew to have been adopted by the Roman Catholic clergy, or that you heard had been adopted, so as to lead you to believe that they had kept the children from the schools?—I do not know that I have heard of any except preaching in the chapels, except in one instance; that was at Kilcock. The master and the patron both told me, I believe, or certainly one of them, that the priest not only spoke at the altar, but went round to the parents to desire them not to send their children to the schools.

Did you ever hear of the dying consolations of their religion being refused to persons in consequence of having sent their children to those schools?—No.

Or the churching of the women?—No.

Nor absolution?—No.

In what manner do you account for the Roman Catholic children attending the Society's schools in the north-west of Ireland, when the Roman Catholic clergy denounce the practice?—I suppose from desire for education; I cannot give any other reason, not having mixed with the people or enquired, and indeed not having any means of enquiring.

You have stated in the former part of your examination, that the practice of getting the Scriptures by heart was considered more objectionable by the Roman Catholic clergy than the mere reading of them?—Yes.

Will you explain what you conceive to be the grounds of that feeling?—I cannot say, I have had so little argument with them upon the subject; but they have told me they objected to that practice highly. I was asked, on my last examination, whether the committing the Scriptures to memory interfered with the progress of the children in any degree; I could not call them

to

* NORTH-WEST TOUR.

Sixty-four schools were visited on this tour by the inspector in the year 1823; the average attendance stated to be found by him in these schools at inspection, amounted to 47 $\frac{1}{2}$.

The same schools were visited by me in the year 1824; the average attendance found by me in the same schools, at inspection, amounted to 41 $\frac{1}{2}$. In one school, which I have not taken into account, the inspector found in 1823, 57 scholars in attendance. The reason I have not included it in the above calculation is, that the teacher had been deprived of his school room. There was not a school going forward.

The teacher told me that all the Roman Catholic children who had been in the habit of frequenting his school, were withdrawn by the parish priest, in consequence of the use of the Scriptures in the school under the regulations of the Society for promoting the Education of the Poor of Ireland. It was not under the London Hibernian Society, nor do I believe under any other.

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to my recollection at the time, but I have in my mind instances in which that practice was stated to interfere with the progress of the children.

Have you had much conversation with the Roman Catholic clergy, upon your tour, upon the subject of education?—Previous to my visit to Dublin, in September, I had some; but except then, I had not. Afterwards they knew who I was, and sought it, and I did not shrink from it.

In what light do they view you, as a Roman Catholic gentleman having accepted an office under the Kildare-place Society?—They did not appear to think me a conscientious man; but I remember a priest having expressed his astonishment that the Society had appointed a Catholic.

Did they often remonstrate with you?—They did not openly, except on one or two occasions.

Did you vindicate your proceeding?—Yes.

In what manner?—I told them I had the consent of Doctor Murray, and of my own bishop, which has subsequently been withdrawn.

Did you make any exposition upon those occasions of what you conceived to be the rules of the Society?—I have made expositions of the practices of their schools.

Did you state any thing as to your own opinion of the sincerity of their professions?—I am not certain whether I did or not; but if it came across me, I should have done so, decidedly.

Did you find that, in any instances, such conversations between you and the priests had the effect of abating their prejudices against the Kildare-place Society?—Yes, in one case, particularly; and I noted it on my mind, since my last examination, in order to mention it to the board; I think it of great consequence. The priest of the parish told me the master of a school in connection exclusively with the Kildare-place Society, had been refused the rites of the church for the two last years in consequence of being master under the Society, and that this refusal was by the directions of the bishop of the diocese. I had thought it my duty, when I understood this, to mention it to the Society, and also to endeavour to relieve the poor man from such a stigma upon his character as well as unpleasant feeling, and I endeavoured to explain the principles and rules of the Society to the priest, and he asked me afterwards to allow him to go to the school along with me. I told him I was delighted at his offer. I took him there; and on his return he said he would remonstrate with his bishop, and almost in spite of his bishop, he would administer the rites of the church to him. I said, "Will you admit him to the sacraments?" and I think he said positively he would.

In what manner do you account for the master submitting to the deprivation of the sacrament for two years?—I suppose he felt there was not that degree of impropriety in the circumstance which was imagined, and that the school was an object to him; he is looked upon as a well conducted man, and his school is a very good one.

What is your own opinion as to the popularity or unpopularity of these schools, among the people themselves, supposing their clergy not to interfere upon the point?—I have had every reason to induce me to think that the Roman Catholics in general will be guided by their clergy in that respect, and I have no acquaintance except with the higher classes that I call on officially, that could give me any means of forming an opinion.

Was it your practice to make a note of the number you found in the schools on all occasions when you visited them?—Yes, and I reported them.

Were you in the habit of examining the registers or rolls for the purpose of ascertaining the number in attendance at other times?—Yes, in order to ascertain the average, I am obliged to state the average for two or three months preceding.

Your average statement was made up from the actual examination of the rolls?—Not always, generally from the statement of the master, and looking at the roll where it was kept, and comparing the two together.

Do you recollect visiting a school at Strabane, called a female free school?—I do.

Do you happen to recollect whether you found the rules of the Society conformed to in that school, or whether you found any deviation?—I found a deviation; I found a Roman Catholic edition of the Scriptures with notes and comments to it—whether there were any others I cannot charge my memory.

Was the teacher in that case a Roman Catholic?—I believe not.

Do you recollect whether you gave any instruction on that occasion, that no explanation whatever should be given, not even verbal explanations of the Scriptures, or were you in the practice of giving any such directions?—Yes, when I suspected it was done, I always did.

Even verbal explanations, and the meaning of words?—My practice was this—if my opinion were asked upon the subject—that it was considered by the Society inexpedient, but that it was not prohibited to ask the meaning of words, except such as involved doctrinal points, such as baptism or repentance.

It is a recommendation, though not an absolute rule?—Yes, so I understand the laws of the Society.

Do you recollect visiting at Strabane, a school that was in connection with your Society, and also the Hibernian Society?—I do.

Do you recollect any thing particular occurring at the time of the examination of that school?—I think I remember giving the man directions not to make the Testament a school book.

Do you recollect your giving any instructions with respect to the number of children that should be permitted to read the Testament?—Not the number but the description of children, those who had attained a suitable proficiency.

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Do you happen to recollect, that a considerably greater number had been entered on those reading classes by the inspector of the Hibernian Society?—I believe I do; I cannot say for certain, without referring to my report.

You mentioned, on your former examination, that the progress of the children attending the Hibernian Society's schools was not in general equal to those who attended the Kildare-place Society's schools?—Yes.

Did that fact arise in a great measure from the circumstance of their being confined to the reading the Scriptures almost entirely?—Yes, and committing them to memory.

Do you not conceive it may also arise from the circumstance that those schools are in general less adequately provided with books, writing materials and other things, compared with the schools in connection with the Kildare-place Society?—Yes, that combined with the other reason may strengthen the effect, but I am decidedly of opinion that the practice checks the improvement in other respects, and since my former examination, I have recollected two instances; in one place the master received 11*l.* a year from the London Hibernian Society, and he told me he had some idea of declining the patronage of that Society, as he could not get the children on; I looked at my memorandum to ascertain what his annual receipt was under that Society; the other was a school in which there were 99 children in attendance, I found the proficiency of the scholars in reading and spelling very tolerable indeed, but I found a considerable deficiency in writing and arithmetic; on my observing this deficiency to the patron and master, they agreed that it could not be rectified, the master told me, on account of the practice of committing the Scriptures to memory; the patron told me aside, that he did not wish to deprive the master of the benefits of the Society, but he disapproved of it, and if he could, he would decline the patronage of that Society. The patron was a clergyman of the established church, and a zealous man.

Do you recollect in those Hibernian Society's schools, finding the children committing the Scriptures to memory?—In one or two instances I was told that they committed them to memory at home; I have ascertained the number of Hibernian schools to be 32, and I believe more, which are also in connection with our Society, and which I visited.

In what number of those did you find the children employed in committing the Scriptures to memory?—I did not ascertain that.

Is it a regulation of the Kildare-place Society, that the Scriptures shall not be carried home by the children or not?—I never heard any prohibition upon the subject.

Have you been in the practice of recommending that they should not be carried out of the school-room?—Yes, in this way; not that they should not carry them out of the school-room; but I understood previously to my being called back to Dublin, that all the Society required was, that the Scriptures should not be made a school book; I directed that the book should be taken from the scholars after they had read it, and be laid aside; I think I have been asked in some instances whether they were to be taken home or not; and I do not know whether I controlled them or not; the impression on my mind is, that I have not controlled them.

What would be your practice now, with the impression and understanding you have of the rules of the Society?—Decidedly to let them take them home, and not to check them at all; I have no controul in this respect.

You have stated that a number of schools derived aid from a fund left by Colonel Robertson?—Yes, in the diocese of Raphoe.

Is it not a condition, under the will of Colonel Robertson, that the teacher of the school should be a Protestant?—I understand so.

How is that reconciled with the regulation or principle of the Kildare-place Society, that persons are eligible of all religious persuasions?—I am often at a loss to know that; it depends upon the patron who applies for the school, what answer he gives to that query; I understand that it is not absolutely an affirmative or a negative that is required to that query; I understand this from my brother inspectors, that to the query, asking whether all persuasions are admissible, the answer might be, I have chosen a Catholic or a Protestant, as the case may be.

Have you known of instances in which answers of that kind have been given, and have been deemed satisfactory?—No, I have not; I only heard it the day before yesterday; I always understood it required an absolute affirmative or negative. The priest who was so well satisfied with the teacher's conduct that he would admit him to the sacrament upon my exposition of the rules of the Society to him, said, "I declare, I think I will apply for a school at my gate going into the chapel-yard;" I said, "As I have explained the rest of the rules of the Society, I must explain to you one point; can you answer as to the admissibility of any persuasion as teacher in your school?" "No," said he, "I would not admit a Protestant."

Was any application made by that person to the Society?—No.

Have any other deviations taken place that you can mention in the schools belonging to your Society, either by the schoolmaster, the visitor, or any other person in the school?—In the school at Enniskillen I found a deviation.

What was the nature of the deviation?—The master told me that the London Hibernian inspectors were the only persons in the habit of explaining the Scriptures.

Did he mention the occasions on which this had taken place, and the persons by whom; did he state that this was their usual practice; did he apply to all the inspectors, or one, or how many of them?—He applied it to two, and he named one whose name is O'Connor; he told me that in consequence of that circumstance, the Roman Catholic priest had withdrawn some children who had been a long time in attendance.

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What was the name of the schoolmaster at that school?—M'Guire, I think.

Did he mention the particulars of the explanation that had been given upon those occasions?—No; I asked him if the explanations were of a controversial nature, and to the best of my belief, he gave me to understand they were.

Did you make it distinct to him that it was not verbal explanations that you meant?—I am pretty sure I did, because I am very particular in that in general.

Have you, besides the case you have mentioned of the Roman Catholic Testament with notes, found any other instances where copies of the Scriptures were used with notes?—Yes, I have found Association Bibles; they are, I believe, considered controversial, as they have marginal notes in which the phrase is put in other words. I believe the admission of such Bibles in a school is considered a deviation. I have always reported so, except in one instance, where the book was covered with dust on a shelf in a corner of the room, and evidently not in use; and the impression on my mind was, from the patron's family and the master, that it was not in use, and I did not mention it.

Did you find any case where the schoolmaster was a Protestant, and where the superintendents were Protestants, in which the Scriptures were not used?—I met the other day with a school where the Scriptures were not in use, and the patroness was daughter to the Protestant rector, and I suppose a Protestant, and the mistress, I should think, was also a Protestant.

Have you met with a considerable number of instances where the Scriptures were not used?—No, very few; I have met some instances where there were Prayer books lying in the school-room, and some instances where a prayer was used at the commencement and end of the school, which are considered deviations.

Have you observed any remarkable instance of prejudice existing against the Society which you attribute to ignorance of the principles of the Society?—The priest who went with me to the school I have mentioned, told me, that his bishop observed to him, when he said he would ask my permission to go to the school, that I would not allow him.

Did he mention the reason that was given?—No, he did not; I understood it exactly as I have stated. The impression on my mind is, that he meant that I would not wish him to see the practices of the Kildare-street Society, that I would wish to conceal some practices in the Society from the priest.

Appendix N° 216.

Examination of *William Fitzgerald*, Esquire, on Oath; Wednesday,
29th December 1824.

ARE you an inspector of the Kildare-place Society?—I am.

How long have you held that office?—One year.

What tour have you been?—The north-east tour.

What counties did you visit?—I commenced my tour of inspection in the county of Dublin, and visited Meath, Louth, Down, Armagh and Antrim.

How many schools had you an opportunity of examining in the course of your inspection?—I should think better than 200.

What proportion of those may have been in connection with the Society?—As well as I recollect about 170.

What were the other 30 principally?—Schools not in connection with the Society.

What induced you to visit them?—I was directed by the Society to visit all other schools, not in connection, should time permit.

Was the attendance in the schools, connected with the Society, as great as you had reason to expect?—In general better in many cases; I was enabled to judge of that by the inspector's report of the former year.

Do you mean, that the number you found in those schools exceeded those numbers?—Yes, in many cases.

Can you say, whether, upon the aggregate of all the schools you inspected, there was a greater number in them at the time of your inspection, than there had been at the time of the former inspection?—I have reason to think it was the case.

Did you find many instances in which the rules of the Kildare-place Society had been deviated from?—Yes, and I reported accordingly.

Could you specify in how many of those 170 schools there were deviations?—As well as I can recollect, not more than 30 of those in connection with the Society.

Mention the general nature of those deviations?—They were schools not supplied with the Testament, and reading the selections in lieu of the Testament, and in other cases where catechisms were introduced.

Which of those deviations most frequently occurred?—The want of the Scriptures—unintentionally in general.

Did the non-use of the Scriptures appear to arise principally from a disinclination to admit them into the school, or from the rule of the Kildare-place Society, that omits to supply them?—The want of funds to supply them.

Did it arise from any objection entertained by the Roman Catholics?—Not in many cases.

Were there many cases, in which Roman Catholic children had been withdrawn to any considerable extent by the Roman Catholic clergy?—In the county of Armagh, I met with some cases, and in the county of Louth particularly.

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In about how many instances, out of 170, did you find that any Roman Catholic children had been withdrawn by their clergy?—As nearly as I can recollect, not more than 25, or from that to 30, and that not to any great extent.

Is it your impression, that no attempt had been made to withdraw them in the other counties, and the other schools, or do you believe that the attempt, though made, had not been successful?—In general the attempt was successful, but the children afterwards, I understood, came back to the school.

Are we to understand, that the attempt had been pretty generally made, or that it was confined to the 25 or 30 instances you have spoken of?—Confined chiefly to the number I have stated.

Are we to understand, that in about 150 instances no such attempt had been made?—The number I have stated, is that in which such attempts had been made.

Supposing the number to be correct, and mentioning that, we do not consider the number of five or ten schools, on one side or the other, of any consequence, you must see there is a distinction between such an attempt having been generally made, and having generally failed, and having only been partially made, and partially failed, will you tell us whether it is your impression, that in the 140 or 150 instances above referred to the attempt had been made or not?—The attempt has been made in several schools, particularly in those counties I have stated; I met with very few cases personally, and in those schools I had to visit, I heard of very few attempts having been made; but on my return, I met with a great many more, particularly in Armagh and Louth.

Laying out of consideration the 25 or 30 schools in which an attempt had been made, had an attempt been made in the remainder of the schools, or not?—It had been talked of; I did not hear it from the patrons generally, for the part of the country where I had been is mostly composed of Episcopalians and Presbyterians, and there was nothing unpleasant going on there.

Did you find many Roman Catholic children in the schools you are speaking of?—Yes, particularly in those schools in the counties of Louth and Armagh.

The fact we wish to ascertain is, whether there was or not such opposition exerted in those other schools?—I should imagine there was opposition given.

Did you hear of such opposition, or did you not?—Yes, I did; but I did not hear of any unpleasant consequences arising from it generally.

Is it your impression, that an opposition was attempted, and did not succeed?—Yes; in fact, I heard very little until my return; it was a part of the country where there was very little opposition from any quarter.

Mention the parts?—Hillsborough, Dromore, Banbridge, Belfast, Carrickfergus, and all in that direction.

In those districts, is it your impression that no opposition was made to the schools by the Roman Catholic clergy?—I heard there was opposition given, but nothing occurred in consequence of it; the Roman Catholic clergy spoke against the schools.

Are we to understand, that in those districts the Roman Catholic clergy had spoken against those schools?—Yes, but did not succeed in general.

Had they succeeded in other places?—Yes.

Every where?—Not every where.

Are we to understand, that those places comprehended within them the 140 schools, be they more or less, the subject of the former question?—I stated about 25 or 30 were those I heard of where opposition was given.

Where were the 25 or 30 schools of which you have been speaking?—Chiefly in the counties of Louth, Armagh and Down; some opposition was given by a Roman Catholic clergyman in the county Antrim, arising from his unwillingness to have the Scriptures read.

Did he succeed in those instances?—Yes, but the children came back.

Can you mention any probable proportion of the 170 schools, in which there was no opposition on the part of the Roman Catholic clergy?—On Lord Downshire's property, I visited 14 or 15 schools, and I heard of no opposition there, nor on any part of his lordship's property; in the county of Antrim, I heard of very little opposition being given.

What do you consider was the average attendance you found in the schools?—That I cannot immediately recollect; the attendance of the children is very bad at this period of the year, and therefore it would be very difficult to tell that, unless by a reference to my road book.

Is that book drawn out?—Yes.

Have you your reports?—They have been sent up to the Society.

Will you mention any particular schools, in the counties of Armagh and Louth, in which the opposition of which you have been speaking particularly occurred?—There were two schools, one under Mr. Thackeray, of Dundalk, and he was obliged to exclude the Scriptures altogether, or the children would not go to the school.

Was that school in connection with the Kildare-place Society?—Yes, and he got a grant; I called upon him, and observed, that the rules of the Society were not complied with, he said he could not help it; he said he had found, if he attempted to introduce the Scriptures, he would not have a child in the school.

Do you consider that school in connection with the Society?—No.

Do you know whether Mr. Thackeray had actually received any grant from the Kildare-place Society?—Yes, I think in books to the amount of 10*l*.

Not in money?—No, books and school requisites only.

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Will you mention any other instances in the counties of Armagh and Louth, where particular opposition was given to the schools?—There is a place called Tullymore Park, in the county of Down, where opposition was given.

Were the children withdrawn from those schools?—Some of them were, I heard.

To what extent?—I think about eighteen or twenty out of seventy, as well as I can recollect; the other case was at a place called Kinnery, in the county of Armagh, in the parish of Clonfeacle, there the Roman Catholic clergyman opposed the school, and set up one in opposition to it, and he took off fifteen children.

In the school at Tullymore Park, about twenty children were taken away and fifty remained, were the fifty who remained Protestants?—Principally Protestants and Presbyterians.

Did any Roman Catholic children remain in that school?—I heard afterwards that they had gone back.

Did you hear whether they had returned to the school at Clonfeacle?—No, I did not.

Did you feel able to form any confident opinion as to whether the children are likely to come back or not to the schools whence they had been withdrawn?—A great deal depends upon the respective patrons and teachers going on quietly and taking no notice of the opposition from whatever quarter it may come.

Do you think the opposition itself will cease, or cease to be effectual?—I am inclined to think the opposition will cease.

Had you an opportunity of seeing the school at Drumcar?—I had.

Did you find any Roman Catholic children in it?—I never enquire into that.

Did you find many children in it?—Yes, I was accompanied by the senior inspector of the Society, Mr. Mills.

About how many children might you find?—About sixty or seventy, I think.

Have you heard what number of children may be in that school at present?—On my return I made some enquiry, and I understood the school had fallen off to ten or twelve; I heard that the teacher had made an application to Mr. M'Clintock to allow him to go away from the neighbourhood—that he was afraid of remaining there.

Afraid of what?—That was all I heard, that he did not like to stay in the neighbourhood.

Were there any London Hibernian schools in the course of your tour?—Very few.

Were there any connected with that Society, also in connection with the Kildare-place Society?—Yes, one was under the patronage of the Reverend Mr. Oliver, of Loughgall, in the primate's diocese, and the second was under Major Bailey; the latter, I believe, received only a grant of Bibles and Testaments, and no other aid whatever from the Hibernian Society.

Was the Hibernian system pursued in those schools?—I should think so.

Did you find any schools in connection with the Society for discountenancing Vice, also in connection with the Kildare-place Society?—Yes, I did.

About how many out of 170?—About twenty, but that I did not know till I received an order from the Society to enquire into the funds of the school.

Have you any observation to make upon those schools as a class, have they any distinctive character that would make them different from the rest?—I did not enter into the principles of either of those societies.

Were they in general more fully attended or less attended, or more opposed or less opposed?—I never heard any thing upon that subject.

Did you observe many instances in which the schoolmaster was also the parish clerk?—Yes.

Have you any impression upon your mind whether that was a desirable or an undesirable arrangement for the purposes of the school?—It is most likely it might not be so agreeable to the Roman Catholics to have the parish clerk as a master, but as to that I have no particular information to communicate, for if they complied with the rules of the Society they would receive assistance; I have been called upon by clergymen in several cases to see those schools, and try to have them placed in connection with the Society.

Is it your impression, that the feelings of the clergy of the established church in the district you have visited, are favourable to the principles of the Kildare-place Society?—Yes, quite so.

Is it your impression that the Presbyterian clergy are favourable to the establishment of the Kildare-place schools?—Particularly so, they are uncommonly zealous in the cause of education.

Are they particularly zealous in that mode of education pursued by the Kildare-place Society?—In general very much so.

Is it your impression that the clergy of the established church, or the Presbyterian clergy, are the most inclined to favour the Kildare-place schools?—I think they were nearly equal, particularly the young clergy of both persuasions.

Had you any communication with the Roman Catholic clergy in any instances?—In one case only.

Did you hear much of their opinions or of their proceedings from the masters whom you visited?—Very little, in fact my whole proceeding was relative to the school and examining the children; I never enquired, except to see that the principles of the Society were attended to, and into the proficiency of the children.

Did you enquire into the fact whether children had been recently withdrawn from the schools you visited or not?—The school account books guided me to that, and if I saw a deficiency in point of number I always enquired.

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Did you enquire into the cause?—I did.

Did you find that cause to arise from any thing else than a dislike on the part of the Roman Catholic clergy to the school?—It arose from the severity of the weather in several cases during the last three months; those objections were stated to me, namely, that the Roman Catholic clergy were not favourable in general to the reading of the Scriptures.

Did you hear of any instances in which the Roman Catholic clergy had recourse to any particular measures for the purpose of withdrawing the children from the schools?—Those objections I heard stated, were to the reading of the Scriptures, and when that ceased, they said they were perfectly willing to allow the children to attend the schools.

Do you mean that the Scriptures were given up upon the objection being made?—Only in the case of Mr. Thackeray's schools; in the other cases they adhered to the original principles of the Society, and did not deviate.

Appendix, N^o 217.

Examination of the Reverend James Doyle, P.P. on Oath;
Thursday, 16th December 1824.

The Rev.
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YOU are the parish priest of Bray?—Yes.

How long have you held that situation?—Twelve months.

Are there many schools in your parish?—Yes, many.

Who is the Protestant rector of your parish?—My parish runs into three Protestant parishes, and indeed comprises the greatest part of those three; it comprises the parish of Delgany, and the whole of Powerscourt, and part of the union of Bray.

Who is the Protestant rector of Delgany?—Mr. Cleaver; and of Powerscourt, Mr. Daly; and of the Union of Bray, I understand the rector is Mr. Knox, but the residing clergyman is Mr. Hunt, assisted by Mr. Plunket.

Do you sanction the use of the Scriptures to any and what extent in any portion of the parish of Bray, in the schools?—I allow the use of the New Testament, provided no comment be made upon it.

Are we to understand that there is no opposition proceeding from any Roman Catholic clergyman to the use of the Scriptures without comment, in all the schools of the parish of Powerscourt, for instance?—I do not believe you can understand that; before I came to the parish of Bray, it appears there had been a steady opposition made to the use of the New Testament by Catholic children in the schools, by the two curates under my predecessor, the Reverend Mr. Young, and Mr. Daly; from all that I can learn, there was a general objection.

Do they continue to object?—Mr. Young is now quite under my controul, and he makes no objection at present, but such as he suggests through me; he submits generally to me, and does not object to the use of the Testament in the schools in the part of the parish that he visits, when no comment is offered; with regard to Mr. Daly, my other curate, who is in the Powerscourt district, he is far removed from me and is not so much under my controul, and I believe he objects generally to the use of the New Testament, and I have not yet certainly assumed that controul over him that I know I ought to have, for this reason, that my predecessor gave him that district for his exclusive management, and during his life, he looks upon himself as independent in it, and since I have been there, he has not been so much under my controul.

According to the discipline of your church, is it Mr. Daly's duty to conform to your opinion as to the use of the Scriptures in the schools?—No, it is not.

Are we to understand, that it is perfectly regular you should permit the use of the Scriptures under the modification you have stated, in the parish of Powerscourt, while your curate Mr. Daly is objecting to them?—He may object as a priest, but as my curate it is not prudent or discreet to oppose my opinions, especially as my opinions are not against any principle of doctrine or practice in our church; but without transgressing his duty as a curate, he may object.

Are we to understand that that is the actual state of things at this moment in the parish of Powerscourt?—I cannot answer fully upon that head, because I have only informed Mr. Daly by note, in a general manner, that I had arrangements in progress which I had not yet explained to him satisfactorily, and required him to make no interference till I should arrange the matter.

Have you any doubt, whether Mr. Daly is at this moment or not, prohibiting the Roman Catholics from sending their children to the schools within the parish of Powerscourt, in which the New Testament is read without comment?—I believe he is steadily opposed to it, but I think his opposition has arisen from a conviction that the Scriptures are used in a manner hostile to our religion.

What do you conceive will be the probable result to the Roman Catholic parishioners of that district, should they be under the impression that you are permitting them to send their children to the schools, and that he is prohibiting them?—At present my arrangement has not been made public to the parishioners—I have been absent for some time in Dublin, and the next Sunday I mean to publish to the parishioners of Powerscourt the arrangements I have entered into a month ago, and hope to make them as public as I can in a very short time, and I know very well that the parishioners will acquiesce in my direction upon this point, and that opposition will cease.

Will you state the arrangements you entered into a month ago upon this subject?—The arrangements

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arrangements generally were, that Lady Rathdowne's daily school shall be conducted on the principles of the Kildare-place Education Society, and on those grounds I shall not only allow the Catholics to go to that school, but encourage them.

Are your sentiments upon that subject known at present to the parishioners?—No, except in private conversation; I have not yet made them known.

Has the practice of Lady Rathdowne's school always been conformable to the principles of the Kildare-place Society?—No, she has exceeded them very much; she has given explanations herself upon the Scriptures, and allowed her mistress to do it; the mistress has acknowledged to me she has given explanations hostile to our religion.

Did not those circumstances materially create a degree of distrust upon your mind as to Lady Rathdowne's school?—Those circumstances only became known to me when I went to take the account required of me by this commission, which was about six weeks ago; and immediately on discovering the facts, I remonstrated through the mediation of Mr. Daly, and have procured this accommodation, which is confined to the daily schools; for Lady Rathdowne would not relax in her system in the Sunday school.

Will you explain why you did not rather adopt the proceeding of withdrawing the children from Lady Rathdowne's school altogether?—Because I look upon education as necessary for the poor in particular, and the nation in general; and it is not only more becoming in me, as a minister of religion, but more useful to my flock; and in a national point of view, still more useful to accommodate the matter, if possible.

Are we to understand you approve of the practice of the Kildare-place Society?—I consider that the rules of the Kildare-place Society carried *bonâ fide* into effect, are such as might be tolerated by a Catholic clergyman; but my opinion is, that they are capable of improvement; and not only that, but they require it.

Would you approve of Roman Catholic clergymen generally entering into the same terms with the patrons of schools, that you have entered into with Lady Rathdowne?—Yes, I would, provided they had similar assurances.

Is it your opinion, that that is the general view that the Roman Catholic clergy take of the subject?—No; I think they do not go so far.

How many Roman Catholics are actually in Lady Rathdowne's school?—I cannot answer that question; but I do think that nearly one-half of the children are Roman Catholics.

Are there as many as thirty or forty?—About thirty.

Is it your expectation, that when your consent to the arrangement is made known, that the numbers will very considerably increase?—It is.

We collect from you, that Lady Rathdowne has also Sunday schools?—Yes.

Have the same terms been made as to them?—No; I have tendered the same terms as to that, but Lady Rathdowne will not consent.

Then we conclude, it is her intention that comment shall take place?—Yes.

In that case, is it your intention to consent to the Roman Catholic children attending it?—No; and I signified to her that I should oppose it all in my power.

Are any of the Roman Catholic children in attendance?—There are some.

Do their parents know at present that you disapprove of their attendance?—Some of them do.

Have you any doubt as to whether the Roman Catholic children will be universally withdrawn from the Sunday school, when your sentiments are more fully known?—Indeed I will not go so far as to say they will be universally withdrawn; I think they will, except in two instances, in the case of two families.

Do you conceive that any undue influence, in the way of temptation or coercion, is likely to be used to induce the attendance of those two families?—Lady Rathdowne has acknowledged to me that she will use inducements, so far as rewards and premiums, and encouragement of clothing, and such things as those, for the purpose of attaching them to the Sunday school. She disclaims coercion; but I must say, that the parents of the children have agreed in declaring to me, that hitherto threats of dismissal from employment, and from their residences, have been used, unless they shall send their children to the Sunday school.

By what persons have you been told that?—One child, whose testimony I think would be accepted in a court of justice, told me, he heard Lady Rathdowne herself say as much; and more than one has told me, that the mistress had declared, in the absence of Lady Rathdowne, that their parents will not be employed, and that they will be turned from their holdings.

If Lady Rathdowne has given you a contrary assurance, would you believe that child?—Not as to the coercion; but as to the mistress, I am quite disposed to believe the child.

You do not believe that Lady Rathdowne intends it, if she has assured you that she does not?—I do not believe she does; but the mistress would hold that out.

Are we to understand, that the premiums of clothes you have spoken of, are to be given to Roman Catholic children generally, as a mere reward for going to school, or distributed among the Roman Catholics and Protestants, as a reward for superior good answering and conduct?—I believe they will be distributed as a reward; but I am of opinion that inducements have been held out to Catholics in particular, in the way of clothing.

Is it your impression that the two families, of which you have spoken, will send the children to that school with their own hearty good will, or more or less against their own conviction of what is right?—Against their own conviction of what is right; and I will give you my reasons: one of the parties told me he had eight children, and was very poor, and not able to provide for them, especially if removed from his dwelling, which is on Lord

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Rathdowne's property; he was satisfied that he would be dismissed if he did not send his children. And besides his own employment, he receives considerable help for clothing, and so on, through his children. And the answer of the other one was, that he took care to instruct his children at home at night, in their own Christian doctrines; that whatever impressions they might receive elsewhere, he had no fear of their remaining on their minds; for when they would be taken from the school, he could remove them; and as he felt it useful to him now, he felt it might be permitted to him to send his children.

Do you not think it natural and even probable, that the parents might use that sort of language to you as a sort of excuse for doing that which really and truly they might like well enough, and which they adopted as a matter of free choice?—I believe they were sincere on that head.

Would you, upon that explanation, refuse the rites of the church to those persons if they persevered?—If they persevered in opposition to my decided opinion and declaration, I would.

Would you, under those circumstances, express an opinion to them that would necessarily induce the ultimate refusal of the rites of the church, in case they did not choose to attend to it?—I would put them to it; I feel it a conscientious obligation; I feel that their faith is in danger, and that no circumstance can warrant me to suffer them to endanger their faith.

Have you any doubt in your mind, whether they will submit under those circumstances?—I think they will submit to me.

Do you not think it is at least possible, that it was in the hope of preventing you from making it a point with them to withdraw their children, that they expressed those sentiments you have just stated?—Yes.

Do you really believe that Lord or Lady Rathdowne would withdraw their protection from either of those families if they took their children from the Sunday school?—I have no reason to form a belief, except from Lady Rathdowne's declaration.

Have you ever known Lord or Lady Rathdowne to dismiss any persons from their employment or estate, upon the ground of their not sending their children to the school?—I have been only twelve months in the parish; they live at a distance from me, and I was not more than two or three times in the neighbourhood; I was confined a good deal by sickness, and have been occupied in building the chapel, but I do not know of any instance of the kind.

You never heard Mr. Daly, your curate, state there was any such instance?—I heard him state frequently they were threatened with dismissal.

Is it your opinion, that if there was no interference on the part of the Roman Catholic clergy, that the schools in which the Scriptures were read would be frequented extensively by Roman Catholic children?—I think they would.

Are we to understand, that in that case you conceive it would be the voluntary act of the parents to send them?—Yes; because the parents are not in those cases authorized to judge for themselves; in all cases I think, wherever danger would not be apprehended, they would go generally.

Is it your opinion, that the present state of things leads to a great deal of bad feeling on the part of the parents?—I am sensible it does.

Explain the nature of that feeling?—It is a jealousy and distrust of the motives even of the good actions of the Protestants, and that the good they do is suspected to come from motives of proselytising themselves and their children, and that, as they look upon their faith as their best treasure and inheritance, they esteem it a great cruelty and great tyranny to tamper with them upon those points.

But those feelings would not exist, as we have collected from your former answers, if it was not from the prohibition of the Roman Catholic clergy to attend the schools?—The Roman Catholic clergy feel themselves bound in the first instance—that it is their paramount obligation to preserve the religion of their flocks; they feel themselves bound on every occasion to warn them of the danger of losing their faith, and therefore they excite the attention of the laity to those points, and when the Catholic clergyman lays before them the steps actually taken and the danger really incurred, it stirs up that sentiment in the minds of all such persons.

But the proximate cause producing the sentiment is the prohibition of the Roman Catholic clergy, and not the circumstance of the scriptural school being open to receive their children?—The proximate occasion is no doubt the prohibition, but the real cause is the interference.

But still if the interference was not pointed out by the Roman Catholic clergyman, we collect from you there would be no feeling of disinclination to send their children to schools, or distrust of the motives of those who conduct them?—Where there was no danger apprehended, there would be no disinclination.

And there would be no danger apprehended, probably?—Not so frequently as now.

Do you conceive that the parents, when left to themselves, have any disinclination or distrust in the system of the Kildare-place Society?—They have; the parents understand it very little, but at this time, when the matter has been so generally taken up throughout the kingdom, and when such a general outcry is raised against the system, there is a general prejudice against it.

But supposing that the Roman Catholic clergy had not warned the people of the danger of attending these schools, is it your impression that the people themselves, from their own observation and their own experience, would be well or ill inclined to send their children to them

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them?—The sole obstacle on the minds of the people would be the danger; the people, from the want of education themselves, might not be aware of the danger, and might not offer opposition.

Do you think, if their children were either converted or in the process of conversion at those schools, that the parents could be blind or insensible to the fact?—Yes, they might be, because many parents cannot read, and many of them are in a state of general ignorance and not inquisitive.

Is it your impression, that the Kildare-place Society are sincere in disclaiming the wish to interfere with the tenets of the Roman Catholics?—I have reason to doubt their sincerity.

State those reasons.—Sincerity on their part requires a strict adherence to the letter and spirit of their own rules. I have known cases where their rules were transgressed, and which were made known to their authorized agent, and I have known no steps taken to enforce the rules, and those deviations had a leaning to proselyting.

Mention the schools and the agent to whom the deviations were communicated.—One instance was the school of Mrs. Bailey, at Ballyarthur, in my former parish, in which scriptural explanations were given in the school to the Protestant children at the same time that the Catholic children were intermingled among them; those scriptural explanations were given by a Protestant of course, in the spirit of the Protestant religion; another instance was in the case of the school of Mr. Lees, at the "Meeting of the Waters," where scriptural explanations were given and the Protestant catechism taught to the Protestant children with the Catholic children intermingled amongst them, and Protestant hymns taught to Catholic children; they were taught to sing them in company with the Protestant children.

Can you mention any other deviation?—I cannot mention any other instance under my knowledge.

At what time did those deviations take place?—I think about five years ago.

To which of the agents of the Kildare-place Society was any communication made upon the subject?—I now forget the name of the visiting agent at that time; he was appointed after Mr. Veveers.

Was it Mr. Mills?—Yes, it was.

Who made the communication?—I made the communication.

Are we to understand, that those deviations have never been corrected?—The deviations were corrected; one of them in Ballyarthur school, at the remonstrance of Mr. Mills, and in the other, at my own remonstrance.

Then the deviation was in fact corrected in each instance?—Yes; the deviation was certainly corrected, but the pledge of the Society is this, that they will not give assistance to any school where those transgressions are allowed; now the assistance which they always had given, was continued to those schools afterwards as well as before.

Though that may be an impeachment of the success of the plan of the Kildare-place Society that such deviations should occur, how can it be any impeachment of the sincerity of their intentions, if they, as soon as they are discovered, correct them?—I will give one reason in confirmation of that opinion. I suggested to Mr. Mills the propriety of posting up in each school, the rules of the Kildare-place Society, and of remarking especially as to those rules which were liable to be violated to the injury of the Catholic religion, and of declaring their determination hereafter to publish the name of every patron who would allow any violation in his school of those rules. Mr. Mills opposed my opinions on that point steadily; and I believe that he opposed them from his knowledge that the committee would not adopt them.

Did you make any representation to the committee?—No, I did not; I did intend at that time, but he said the committee would find it a very hard thing to expose any name; I said as the matter was for general good, that such steps should be taken as would secure the observance of the rules.

Have you any other reasons than those you have stated, to doubt the sincerity of the Kildare-place Society?—Yes, I have heard it said that they afford aid to schools under the patronage of the Association for discountenancing Vice, and that one of the rules of that Association is, that the teacher must be a Protestant, whereas their rules declare an utter regardlessness as to the religion of the teacher, and in their queries, put on giving any assistance, the person must declare, that he shall not confine himself to the adoption of either Catholic or Protestant.

Do you not think it possible, that the patron or the schoolmaster, in that case may deceive the Society, either as to the fact of connection with the Association for discountenancing Vice, or as to the fact of any rule of that kind having existence as to any such school?—As to the fact of the school being in connection with any society they may be deceived; but they cannot be ignorant of the rules of the Association for discountenancing Vice, they are public and open, and I think it is one of their questions, whether the schools receive assistance from any other quarter; I think it is, I am not quite certain.

May not such school become connected with the Association for discountenancing Vice, after and not prior to its union with the Kildare-place Society?—Surely.

Have you any other reason to distrust their sincerity?—I have nothing else I can advance as fact; I think they have not shewn consistency with regard to their insisting on the use of the Scriptures, because they allow select lessons to be offered to the children by the teacher or visitor.

Will you describe a little more fully the irritation, that you conceive results in the minds

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of the people from the state of uncertainty that exists at this moment with respect to those schools?—In my mind, the people couple the efforts of proselytising by the established church with the Government, and they look upon the whole as combined together, and bent upon the injury, if not the extermination of their religion; and attached as they are very strongly to their religion, they consider it to be the greatest injury they can offer to them, and therefore all the hostility and rancour, in some cases, and of irritation in most cases, are proportioned to the loss they suppose they should sustain; hence too often a want of due confidence in and attachment to Government arises, and in the intercourse of life a distrust and jealousy on the part of the Roman Catholic, of what may really be meant for his good on the part of the Protestant: he couples benefits conferred or proffered with the end he supposes to be aimed at, and instead of gratitude which he would feel, did he not suspect that his religion was in danger, he looks on the benefactor with distrust, jealousy and alienation.

Would not it necessarily follow from that, that the peasantry would have a feeling, not only of obeying but co-operating with their own clergy, in keeping their children away from schools fraught with such destructive consequences?—As I told you before, when they see actual danger they do withdraw their children; and, indeed, I think in most cases, they withdraw their children when warned to do it by their clergyman, but some parents may not imagine the danger is so great as the clergyman may.

Is it your impression that the people generally would now, in point of fact, withdraw their children from those schools at the mere warning of the clergy, unless they understood the clergy were prepared to go the length of refusing them the rites of the church?—Yes, I think they would at the bare warning of the clergy.

Have you known any instances of it?—Many instances.

What was the nature of the warning?—Generally, that it is meant to tamper with their religion,—they are to look upon that as their greatest treasure, and not to receive a lesser benefit at the loss of a greater.

Does the warning go further, and say that the next warning will be given in a different tone?—In some cases it has, but not often.

Would a simple warning of the kind you have mentioned, if it was understood by the people that it would not go further, induce the people to do it?—Yes, generally speaking, a simple warning would be sufficient, because they look upon it as suggested by duty, and for their sake.

Is it your opinion, that in the component parts of the irritation you have described, that there is any feeling of irritation against the Roman Catholic clergy, for enjoining the withdrawing of the children from those schools?—No; I am sure there is a feeling of gratitude and attachment generally.

Are we to collect it is your opinion, that the people do not in any instances view with a feeling akin to indignation, certainly going far beyond ordinary dissatisfaction, the commands of their clergy to withdraw their children?—I am not aware of any one instance that could warrant me in saying there are such feelings.

Then, are we to understand, that there is a *bonâ fide* and hearty concurrence, on the part of the people with their clergy in withdrawing their children?—Yes,—with regard to those two families I mentioned, they agreed in principle with me, but said they would guard against the danger.

Do you conceive, in point of fact, that the Roman Catholic children are universally withdrawn from those schools throughout Ireland?—No; but with regard to that portion of the country under my own notice, the thing has been so agreeably adjusted, no efforts have been made, except where danger was suspected.

Is it your impression, there are more or fewer than 50,000 Roman Catholic children in attendance upon the schools you are speaking of?—I am not competent to speak upon that; but there may be more than that.

If it should turn out there were only 10,000, would you still be of opinion there was a hearty concurrence on the part of Roman Catholic peasantry with their clergy, to the withdrawing their children?—I believe in those cases they go with the consent of the clergy, not against it; I know, in some parts of the country, those schools are attended to by the Roman Catholic clergy; I had two schools in the part of the country where I was, a female school, and two schools, under masters in connection with the Kildare-place Society, and I may say it was I who brought about the connection.

Then, are we to collect, that you are of opinion, there is a degree of concurrence in the principles of those schools on behalf of the Roman Catholic clergy throughout Ireland, co-extensive with the attendance of those children?—Yes.

If it should turn out there are not fewer than 50,000 Roman Catholic children in attendance upon the scriptural schools, would it not then follow that there is a very considerable extent of acquiescence or concurrence upon the part of the Roman Catholic clergy in that system, greater than is at present generally understood to be the case?—I think, although those things are permitted and acquiesced in, on account of the benefits arising, that the Catholics generally disapprove of some of the principles of that Society.

The question is general as to the scriptural schools, and not confined to the Kildare-place schools, but extending also to the Association, and the Hibernian schools?—With regard to the attendance in schools where the Scriptures are read, it is done in the confidence that an ill use will not be made of the Scriptures; but it would meet the approbation of the Catholic clergy much more, if the Scriptures were wholly excluded, or only extracts used that have been submitted to their approbation.

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Can you state how the fact is, whether all, or any, or which of the Roman Catholic prelates of Ireland have enjoined their clergy to insist upon the withdrawing of the children from those schools?—I do not know of any instances.

Have you ever lived near to any charter schools?—No; the charter school of Arklow was given up about the time I went to that country.

Do you feel yourself competent to speak of the feelings with which the Roman Catholic clergy, or the peasantry, regard the establishment of the charter schools in the neighbourhood?—Chiefly as proselytising schools; I am not aware that any Roman Catholic children are sent to those schools; but I cannot give a satisfactory answer to that.

If Roman Catholic children were not sent, how could they be called proselytising schools?—It is the opinion, that most of the inmates in those schools are the children of poor Catholic parents, received from other parts of the country, and transmitted to particular stations. From what I know of the charter school in Arklow, the whole of the children were strangers, transmitted from other parts of the country; and that the feeling is, that they were the children of poor Roman Catholics, put in through necessity, and in order more certainly to proselytise them, they were withdrawn from their parents, and were sent to a distant part of the country.

If the suspicion of a spirit of proselytising, existing as to the day schools, produces the degree of irritation you have described, will you explain to us what extent of dislike or irritation results from a knowledge of its existence, with respect to the charter schools?—With respect to the charter schools, an utter abhorrence of them.

Do you conceive, that that abhorrence produces a considerable practical irritation in the minds of the people?—No, because they are but few in number, and do not come in contact with the practical habits of the people.

But in the immediate neighbourhood of the school, can you state, whether the building is viewed with sentiments of considerable dislike?—Certainly, it is such as I have described on the subject.

Do you consider the institution of the charter schools to have been very successful, for the objects they were understood to have in view?—No, not very successful; successful to a certain degree; but it has frequently resulted at last in a return to the Roman Catholic religion, when they get into the world again.

What do you conceive is their proximate and practical inducement to return to the Roman Catholic religion?—I think in some cases, where the children have been able to recollect they were born of Roman Catholic parents, this circumstance has induced them principally, or when they have come under a Roman Catholic master, or married to a Roman Catholic, and had no connection with parents, and the belief that they were of Roman Catholic parentage, they have easily come round.

Can you state, whether the peasantry view the children coming out of the charter schools with feelings of respect?—With feelings of contempt.

How would you analyse that feeling; what is it grounded upon?—First, on the nature of their education, and their supposed base origin; and grounded again, on a belief that they have been tainted with strong prejudices against the Roman Catholic religion in their education.

Has your own observation and experience, enabled you to say how those charter school children generally turn out in the world?—The females are apt to become harlots, and the men are generally of the lowest description, in point of morals and behaviour.

Have you actually had many opportunities of observing instances of those two results?—Yes, I have.

Have you known in any instances of their becoming respectable members of society?—Yes, I have known some instances of their becoming good mothers, and good wives, and good husbands, but very few.

In those instances you speak of in which the result was good, had they previously become converted to the Roman Catholic religion?—Certainly, in the instances I allude to, they had; the observations I make apply both to the children of the Foundling, and the charter schools.

Appendix, N° 218.

Examination of Mr. Peter Blenkinsop, on Oath; Monday, 6th December 1824.

ARE you a printer?—I am.

Are you printer to the College of Maynooth?—I am stationer to the College of Maynooth.

Where is your printing business carried on?—In Capel-street.

Have you ever printed books for the College of Maynooth?—None.

Have you been employed by any public bodies?—Only the Kildare-place Society; I printed one edition of Trimmer's Selection of the Scriptures, that is the only one for any public body.

Are you at all in the habit of printing books in use in Roman Catholic schools?—Yes, I am.

Have you not printed several sorts that bore on the title page that they were approved of by the Royal College at Maynooth?—None.

When did you first print the Selection of the Scriptures you have named?—At this moment I cannot recollect.

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Peter Blenkinsop,
6 Dec. 1824.

Examination of
Mr.
Peter Blenkinsop,
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State as nearly as you can, how many years ago?—The first edition I printed was at the instance of Mr. William Parnell, member for the county of Wicklow.

Was it at his expense that edition was published?—It was by his directions, but the Kildare-place Society paid me for it.

What copy did you print it from?—A copy I had received from Dr. Troy.

Did you in the first instance, print it from a copy you had from Dr. Troy?—Yes, certainly.

Was that a printed copy?—It was.

Were there any alterations in writing in it?—There were some omissions and some alterations, but the alterations were very few, the principal were whole passages left out.

Do you know in whose hand-writing the alterations were?—No; with the exception of the following words that are in the hand-writing of the Reverend Mr. Doyle, “the sequel to be omitted.”

Is that copy still in existence?—It is in my possession.

Who sent you that copy?—Mr. Doyle in the first instance spoke to me. Afterwards Mr. Parnell came to me, and told me he had it in contemplation to have such a work published for the schools in his own neighbourhood; he said he had given it to Mr. Doyle, and Mr. Doyle had given it to Dr. Troy, and it was from Dr. Troy I received it.

When you received it from Dr. Troy, did you receive any directions from him?—None; I do not know of any directions at this moment; I certainly printed it at his desire.

What passed between you and Mr. Doyle when first he spoke to you upon the subject?—He merely mentioned it in a general way, that such a work was to be put in hand, and he said it would be a very desirable publication, but at this distance of time it is impossible for me to recollect all that passed upon the subject.

Did you ever converse with Dr. Troy upon the subject?—Several times.

What passed between you and Dr. Troy?—In the first edition I found there were passages in it that I did not think were such as should have remained in the work.

Are you a Roman Catholic or Protestant?—A Roman Catholic.

Did you point out such passages to Dr. Troy?—I did.

Would it appear in the book what those passages were?—I think I could lay my finger upon the passages if I had the book before me.

What observations did Dr. Troy make?—I think he said it would be a desirable thing if they were altered, but that he had confided the work to Mr. Doyle, and he thought he would have looked into it more narrowly than he had; this was after the first edition was printed, and before the second; at that time I had obtained Dr. Troy's permission to print it. It is always usual to get the approbation of the ordinary, and I pointed out those passages; and he said, as I have before stated, he had confided the correction of it to Mr. Doyle, or he believed that Mr. Doyle had made the necessary corrections, but he requested me to make application to the Kildare-street Society to have something of an errata appended to the work. I did make an application, I think it was a personal one, to the Society; I cannot charge my memory whether it was in writing; they declined, and said they could make no alteration whatever, which I communicated to Dr. Troy immediately.

What did he say to that?—He said nothing upon that, he regretted it should so happen; and I believe at the very time he gave me a written approbation; he gave one to the Kildare-place Society also.

Will you call to mind to what member of the Kildare-place Society you made that application?—I think it was to Mr. Bewley, but am not certain.

Can you recollect whether it was in the house at Kildare-place it took place?—It was, I think.

Was there any body present but Mr. Bewley?—Yes, I think some persons belonging to the establishment.

Had you begun to print the second edition at the time you made that application?—It was in hand; the first edition was printed upon the idea that it was for the schools in Mr. Parnell's neighbourhood.

Did you ever expose the work in your shop before you heard that the Kildare-place Society had intended to publish a second edition?—No, I do not think I sold any of them.

Did you not expose them?—No.

What was the number of the first edition?—One thousand.

What was the number of the second?—I believe 10,000, the first thousand was sent home to No. 15, Sackville-street to the depository.

Was the second edition exactly conformable to the first, as it is printed?—Yes, with the omission of a note. There was a note that referred to the numbering of a chapter.

Was that note at all material?—Not in the least.

Do you mean the note was in the first edition and omitted in the second?—Yes.

Was there any thing inserted in the second edition that was not in the first?—I do not believe there was, I have no recollection of any.

With that exception, they were uniform?—They were.

At the same time you suggested the expediency of having an errata in the second edition, did you point out what the desired errata were?—I think I did.

Did you submit to Mr. Bewley, or some other person on the part of the Kildare-place Society, a written errata that you wished to have printed?—No, I pointed out the passages in the work itself.

What

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What description of errata would have cured the objections to the passages themselves?—One of them was the addition to the Lord's Prayer, that was one; that is not considered a part of the Scriptures by the Roman Catholics.

Do you mean, "For thine is the kingdom, and the power and the glory, for ever and ever. Amen"?—Yes.

Can you recollect any thing else?—There was another passage respecting the Angelical Salutation, it was, "Hail thou art highly favoured," in that copy; in the other, it was "Hail, Mary, full of grace," in the Douay version.

Are we to understand that this book of Scripture Lessons was taken exactly from the authorized version of the Scriptures?—I do not know what it was taken from; I know nothing of what it was taken from.

Did you ever compare it either with the authorized version, or the Douay version?—Those passages I have, and they are not conformable to the Douay version.

Do you happen to know whether there were any other passages in it that were conformable to the Douay version, which did not conform to the authorized version?—I do not know.

Was the copy from which the first edition was printed, delivered to you by Dr. Troy's own hand?—It was.

The Commissioners observe the following preface:—"The following harmony of the New Testament is printed by permission as a Scripture book for the use of the upper or reading class in schools. It is well adapted to the apprehension of children, and the narrative of the four gospels being woven into one, with every possible adherence to the order of time, gives a clear and impressive idea of the gospel history to young minds; every thing above the capacity of children, or which might lead to disputed questions being omitted; and the letter of no particular version being rigidly adhered to, it forms an unexceptionable book for schools, where children of different denominations are instructed." By whom was that preface written?—I got it in Mr. Parnell's hand-writing from Mr. Parnell himself.

Did you ever shew it to Dr. Troy?—I believe not the original, but after it had been printed; for the word "letter" was not underlined.

Did Dr. Troy see that preface afterwards?—He certainly did.

Did you take upon yourself the responsibility of printing that preface without shewing it to Dr. Troy first?—I think I did, but it was only a proof sheet, and that was a thing that could be easily cancelled if it did not meet his approbation, and I believe it was at the end of that same proof sheet I got Dr. Troy's imprimatur.

Did he approve of that preface?—He certainly did, otherwise I should not have printed it.

Is that sheet still in existence that has Dr. Troy's imprimatur?—I believe it is, but a duplicate of it is in the hands of the Kildare-place Society.

Have you not heard very bad faith imputed to the Kildare-place Society for their conduct with respect to this work?—I have.

Is it your opinion they have been guilty of any bad faith with respect to it?—None in the world, and wherever I have had an opportunity I have contradicted it.

Do you know whether those Scriptural Lessons have ever been printed by any other printer than yourself?—I do not know.

Would you now print a third edition of that work for the Kildare-street Society, if they applied to you?—Not without the approbation of the present ordinary, Dr. Murray.

Is it your own impression you could obtain that approbation?—I rather think not.

Have you never heard that the book has been particularly objected to in particular parts of Ireland by the Roman Catholic authorities?—I have.

Had you ever any conversations with Dr. Troy upon it, after it was printed and published?—Several.

What opinion did he express upon the subject?—He did not seem to lay that great weight upon the objections that others had formed against it.

Did he ever assert to you that he had not given the Kildare-place Society his consent to their publishing the work?—Never; I do not think we had ever any conversation upon that point; he knew I had his consent in two ways; I had the original work, and also a letter of his upon the subject.

Were you with him when he wrote the permission to print it upon the paper?—Yes, I was present.

Did you ever hear him express an opinion that he had been imposed upon?—Never, except that he thought Mr. Doyle would have read it as it should have been, and corrected it.

Are you able to say how long it remained in the possession of Dr. Troy?—I believe a very short time.

Appendix, N° 219.

Further Examination of Mr. *Peter Blenkinsop*, on Oath;
Monday, 3d of January 1825.

Examination of
Mr.
Peter Blenkinsop,
3 Jan. 1825.

MR. PETER BLENKINSOP was again called in; and delivered in to the board the original sheets of Mrs. Trimmer's Selections corrected, in manuscript, and which he stated were the sheets given to him by Dr. Troy; and that he printed the book for Mr. Parnell, exactly conformable to those sheets as so corrected. He also produced a letter, written to him by Mr. William Parnell, dated "Avondale, November the 22d, 1818," which is as follows:—
"Sir—The edition of the Scripture Lessons, printed by you for the Education Society, is exactly conformable to the copy given by me to Dr. Troy, and which you received from him."

Appendix, N° 220.

Extract from the Examination of the Reverend *Robert Daly*, on Oath;
Wednesday, 15th of December 1824.

Rev.
Robert Daly,
15 Dec. 1824.

ARE you rector of the parish of Powerscourt?—I am.

Have you been so many years?—For ten years, last March.

Have not considerable exertions been made in the parish in which you reside, to establish schools for the instruction of the lower orders of people?—Yes, there have.

Are the schools principally in connection with some of the public societies?—No, there is only one connected with any of the societies, and that is one that is my parish school; it receives aid from the Society for discountenancing Vice. We have Sunday schools that receive gratuitous supplies of books from the Sunday School Society for Ireland.

Have there been many schools established in that parish by private funds?—Yes, I think there are five schools that have been established and supported entirely by private aid.

Do the people avail themselves, as far as they can, of the means that are afforded them of educating their children?—With very great anxiety, except as far as they are prohibited by the Roman Catholic clergyman.

In point of fact, would the schools hold more children than attend them?—Yes; but we would build more if the children would come; we could educate them to any amount. I should say, that within a short time the Rev. Mr. Doyle, Roman Catholic rector, had an interview with myself, and some of the leading persons concerned in education, and he has consented to the children going to the schools upon the system of the Kildare-place Institution, and we have agreed that there shall be no comment of any kind upon the Scriptures in the every day schools; but the other priest, Rev. Mr. Daly, I understand, says he will not ever allow any children to go to the schools where the Scriptures are read; he told me so himself last year, and I do not believe he has withdrawn his opposition since the Roman Catholic rector agreed with us that he would admit the schools upon that system. We have put up, in a school near me, the rules we agreed upon, that with his consent and my own the Scriptures are to be used by the children without note or comment.

Does that concession on the part of Mr. Doyle apply to more than one school in the parish?—It was particularly made with regard to one school, but it was intended by him to apply to all the schools. The school under my especial care had acted upon that plan for many years; he told me, that he did not object to the children being sent to that school, but the agreement he entered into was about the school at Charleville, of which Lady Rathdowne is the patroness, and wrote to Lady Powerscourt, who has some schools she is anxious about, in order to ask her to agree to the same rule, and she said she would; I believe he has not had an interview with her yet, but she is prepared to enter into that arrangement whenever he asks it; and upon that plan the schools are now going on.

Although I understood you to say there is no school in your parish that receives aid from the Kildare-place Society, are there many in which the instruction is carried on upon the same plan?—Yes, pretty nearly.

Can you say how many?—In that school under the Association, the only thing in which the Kildare-place rules are not followed is, that we must have a Protestant master under the rules of the Association, and he belongs to the established church; and during school hours, except upon Saturday, we do not explain the Scriptures; the master hears the children read the Scriptures: they are prepared for me; and on Saturday, after the Roman Catholic children have gone away, the Rev. Mr. Mackee or myself give the children instruction, but that is not during the school hours, nor has it been ever since the school has been set up, though we have had no rule upon the subject.

Do the Protestant children learn the church of England catechism?—Yes, which Mr. Mackee, my curate, or myself, hear the children repeat on Saturday; they also learn to prove some parts of our church service out of the Scriptures; and we teach those things that are according to the plan of the church of England on Saturday, after the Roman Catholic children have gone away.

Do you also give explanations of the portions of the Scriptures that the children have read?—I do not explain the Scriptures in the school at that time, because all the Protestants of the parish, whether those that go to school or those that do not, come to me at another time in the week, and there I examine them, and explain the Scriptures to them; I only require them to be prepared with the words of the Scriptures in the school, and I have the chapters read,

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Rev.
Robert Daly,
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read, that they may have them off by heart; and then at other times I collect the Protestant children by themselves; and I should state, that the reason for having the Protestant children by themselves is, that we may not interfere with the Roman Catholic children at the Sunday schools, where we have both Roman Catholics and Protestants; we leave the Sunday school open for more general instruction.

What number of children is the school you have been describing, connected with the Association, capable of accommodating?—It could accommodate 130 or 140 children: the school would accommodate 120 in the room, and this would allow 140 upon the roll.

Could you state what proportion are Roman Catholics?—I think only 26 out of 114 now upon the roll are Roman Catholics.

At what hour do the children assemble on Saturday?—They assemble at the same hour as on other days, viz. at ten o'clock, and the Roman Catholics are dismissed at twelve; before that hour on Saturday, the Protestant children are separated from the Roman Catholics, to prepare the church catechism against I come; the Roman Catholic children go on with the ordinary business; but in general much fewer of the Roman Catholics attend upon Saturday than the other days, knowing that it is but half a day with them, so that many do not come on Saturday.

How long do the children continue in the school receiving the religious instruction you have stated to be given on Saturday?—About an hour or more, as things occur; their general time is from twelve to one; they have, perhaps, been an hour before we come, learning a portion of the catechism off by heart; the elder children are heard proving part of the church service from the Scriptures till one o'clock; then they separate.

Do you know in what way the Roman Catholic children learn their catechism; do they ever bring it with them to the school?—No, not to our school; that is one objection, I understand, that has been made to our schools, that we do not teach the Roman Catholic catechism; but then it is a matter of conscience; I could not do it, and I could not ask a Protestant master to do it; I should not think so well of him if he would teach it; I should consider it shewed a want of principle and feeling in him to teach the Roman Catholic catechism; though I know some schoolmasters that would teach any thing they were employed to do.

Do many of the children who attend on week days in the school you describe, attend the Sunday school?—Yes, some of them do; the children of the more respectable farmers do not attend the Sunday school, they attend the day school; but the poorer children attend the two schools.

Is the instruction of the Sunday school entirely of a religious character?—Yes; except as regards those that are not able to read; we have children now reading the Scriptures who had not been at any other school, and can now read the Scriptures, without having attended any other school; we teach them to spell and to read if they are unable to do so.

Is it attended exclusively by Protestant children?—No; we have a good many Roman Catholic children; we have two Sunday schools in the parish, one more immediately under my care, and one under the care of Lady Rathdowne; at which last there are about half Roman Catholics; there are but few at mine.

Has any arrangement been entered into, with the consent of Mr. Doyle, as to the mode of instruction of the Roman Catholic children at the Sunday school?—No, he would not sanction their attending the Sunday school at all; and we were not so much disposed to tie ourselves by rules upon Sunday. Employing gratuitous teachers, we could not answer so well for the rules being observed, and we feared that we should only have got ourselves into a scrape by promising a thing we did not perform.

Has he made any considerable exertions to prevent the Roman Catholic children attending the Sunday schools?—I understood on Sunday fortnight he gave out in his chapel, that the children should not attend the Sunday school; he honestly said to Lady Rathdowne, he would oppose the Sunday schools.

Did you understand that Mr. Doyle gave notice he should hereafter interfere, or did he at once denounce the parents of the children?—I understand that he said that he allowed the children to attend the day schools, I believe, particularly speaking of Lady Rathdowne's school at Charleville, where the Scriptures were read without note or comment, but that he strictly forbade them attending the Sunday school. I would state one thing which occurred in our conversation; he said one of his reasons for objecting to the Sunday school was, that the hours interfered with the chapel hours. I told him, which I knew to be true, that the hours did not interfere, because the Protestant children came for instruction from Lady Rathdowne's Sunday school, after her school is over, to me in the church before service, and when I am going in the morning to church, I see almost all the Roman Catholic population about me on the road, they going to the chapel and I to the church; the Protestant children from Lady Rathdowne's school attend me, and the Roman Catholic children have an equal opportunity of going to chapel after the school is over.

Was the attendance of the Roman Catholic children much diminished in consequence of what Mr. Doyle stated in the chapel?—Not one child was taken away.

How many were there?—About forty or fifty in Lady Rathdowne's Sunday school: the people, particularly in that part of the parish, really value the instruction of the school, they are very well taught, and well instructed, and they do not like to be deprived of it. I must also say, that probably some may be taken away at Christmas, because at Christmas there are premiums given to the children at the school, but my own opinion is, that they will not; there was one family whom both Mr. Daly and Mr. Doyle, I am informed, particularly tried to take their children away from both schools,—a family of the name of Norris, and they went three times to their duty, as they call it, when the priest held a station

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Robert Daly,
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in the neighbourhood, and they were three times sent away; the man, as I am informed, told both the priests he would rather cut off his hands than take the children away from the schools, for in truth they had no other schools to go to but those, and the people are fond of schools.

Do you know whether that man has been received to the rites of the church?—He has not; the woman came to me the other day and said, "I believe, Sir, we have done with them, for they will not receive us."

What did she mean by that?—That she would have no more to do with the priest; the husband said he had been a soldier twenty years, and the king had never turned him away, and he had no idea when he only took good care of their children, that the priest should turn him away; and that he did not turn away those who were bringing up their children in wickedness of every kind.

Do you think that that sentiment, or any similar sentiments, are general among the people?—I do think they are; there is a poor man that took away his children, and since Mr. Doyle gave them leave to go to the every day school, they have been sent back to both schools. I had a conversation with this man one day as I was going up the long hill where he lives; his children saw me going up, and knew I should return back the same way, and when I was returning the two children who had been taken away six weeks before, were sitting reading on the green outside the house; I was fully aware that the children placed themselves there that I might see them, so I went up to them and spoke to them; one little girl could read remarkably well, as well as a gentleman's child. I asked her to read, and she began before me; the man was at work in his garden just behind. I got into conversation with him, and he said, I would give all I am worth in the world to read as well as that child, it is the worst thing that was ever done to our children taking them away from those schools, but, said he, if we did not give them up to the priests entirely, we must do as they bid us; and a very extraordinary thing occurred; the priest made his appearance upon the brow of the hill just as we were talking, the children ran into the house and hid their books, and the man dropped his head; I said I believe it is the priest that is coming up, the man said it is very like his beast. I left him lest I should bring upon him the priest's anger; thus the very sight of him scattered us all to the four winds in a moment; as soon as ever this family got leave to send their children to school again, the first Sunday they heard of it, they sent their children back again, whether they made a mistake I do not know, but though they had leave only for one, they have sent them both to the Sunday school and day school.

Can you recollect what book the children were reading?—I know it was the new Testament, and a curious thing happened about one of those children, she came down about a fortnight after that, to a lady living near me, to ask for some vinegar, and the lady thought it was odd she should ask her for such a thing, as she was not in the habit of coming to her for any thing; the child did not go away when she received it, and the lady thought she wanted something else, as she knew the child was a very nice reader and fond of it, she immediately asked her if she ever read at home, and she said she did, and she repeated for her the two first chapters of the first Epistle of St. John, that the child herself had learnt off by heart while she was away from the school, without any body having asked her to do so, and I have no doubt the reason of her going to the lady was not to get the vinegar, but to have an opportunity of repeating that portion of Scripture.

About what age is that child?—About ten, I believe.

Does that child continue to go to mass?—Yes, she does.

Have there been many instances in which the children educated in your parish have ceased to be Roman Catholics, and conformed to the established church?—Until last year, that we had a little row with the priest, not one had ever gone away from the Roman Catholic church; since that there have been two or three; there was one about four weeks ago, a grown girl, a Sunday scholar.

About what age?—About sixteen.

What were the ages of the other persons?—The other was older; she is twenty-two now; she came over last year.

Was it in consequence of marriage?—No.

Were there any circumstances attending the collision between the priest and these persons, that you can account for as having induced a change of religion?—No; I think it was their minds being led to think.

Is it your impression, if there had been no collision there would be no conversion?—I think probably not.

You think those individuals would have continued in the church of Rome?—Yes, I think so; I think it probable that the collision excited their minds in a way that led them to think.

Before Mr. Doyle had given his permission to attend Lady Rathdowne's school, had he at any preceding time refused such permission?—No, he had not; he has only been in the parish a short time; but it was most strongly forbid by Rev. Mr. Daly, who has been there for seven or eight years.

Is the parish divided between the two Roman Catholic priests, or do they act together?—Mr. Doyle is the rector; he has the parish of Bray, which is an union; there is Bray, Kilmacannock and Powerscourt; there are three chapels in them, and two curates; and the Rev. Mr. Daly is the curate of most part of the parish of Powerscourt, and he is anxious, I believe, to be ruler there, but Mr. Doyle is anxious that his views should be followed in it; and I understood from Mr. Doyle, that upon that subject they did not understand each other very well.

Is their authority equal?—No; Mr. Doyle tells me, that his authority is supreme, but the other, I believe, says not.

Do you know whether those persons, who have become Protestants, have been subject, in consequence of it, to much obloquy or ill usage?—No, nothing more than a little abuse amongst their own friends; I cannot say they have met with any thing they have had reason to complain of in the least.

Do they continue to live with their parents?—Two were servants that I speak of; one was a servant to a good sort of a man, who always allowed her to go to the Sunday school.

Is any inducement held out to children to attend either the Sunday school, or the other schools, besides the premiums you have mentioned; and the advantage of having good instruction?—No other inducement but that.

Are clothes ever distributed?—Yes, as premiums, we generally give them clothes; to some that will not have clothes, we give books; we give clothes to those that are in need.

Do many of the children obtain clothes as premiums?—Yes, many.

Is there a lending library in the school?—No, there is not.

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A LIST of Books used in the various Schools situated in the four following Counties in Ireland; abstracted from the sworn Returns made to the Commissioners; viz.

A List of Books
used in the various
Schools in Four
Counties in Ireland.

County Donegal	-	-	-	-	Province Ulster.
" Kildare	-	-	-	-	" Leinster.
" Galway	-	-	-	-	" Connaught.
" Kerry	-	-	-	-	" Munster.

Distinguishing, Catechisms, Religious Works, and Works of Entertainment.

Catechisms.

Stopford's	-	-	-	-	-	Established Church.
Mann's	-	-	-	-	-	
Marriott's	-	-	-	-	-	
Lewis's	-	-	-	-	-	
Shorter's	-	-	-	-	-	Presbyterian.
Butler's	-	-	-	-	-	
Fleury's	-	-	-	-	-	Roman Catholic.
The Poor Man's	-	-	-	-	-	
Historical Catechism	-	-	-	-	-	
General	-	-	-	-	-	
Reilly's (Irish)	-	-	-	-	-	
Devereaux's	-	-	-	-	-	
Donlevy's	-	-	-	-	-	
M'Mahon's	-	-	-	-	-	
Coppinger's	-	-	-	-	-	
Philosophical	-	-	-	-	-	

Religious Works.

Testament.

Dr. Troy's Scripture Lessons.

Dr. Gallagher's Irish Sermons.

Think well on it.

Imitation of Christ.

Parables—Miracles, Sermon on the Mount, from New Testament.

Allen's Alarm to Unconverted Sinners.

Gahan's Extracts from Old and New Testament.

Crossman's Introduction to the Knowledge of the Christian Religion.

Questions on the Gospels of St. Luke, by Rev. Thomas P. Magee.

The Christian Atonement.

Preparation for Death; or, the Churchman on a Sick Bed.

Moore's Monitor.

Roman Catholic Manual.

Last Hours of the Rev. J. Cowper

Work of the Holy Spirit

Parental Duties

Hopes of Eternity

Trimmer's Scripture Lessons.

Watts' Hymns.

Sellon's Scripture History.

History of the Jewish Nation.

Footstep to Mrs. Trimmer.

An Answer to Excuses about the Sacrament.

Spouse of Christ—the best Marriage.

Christian Morals, selected from some of the Epistles of the New Testament.

A List of Books
used in the various
Schools in Four
Counties in Ireland.

Christian Covenant.
History of our Saviour.
The Path of Paradise, by Gahan.
The Key of Paradise, by d^o.
The Poor Man's Manual.
The Christian Directory.
Abridgement of Christian Doctrine, by Dr. Butler.
Defence of Catholic Principles, in a Letter to a Protestant Minister, with recommendatory Preface, by Rev. R. Hayes.
Travels of St. Paul.
Ward's Errata to Protestant Bible.
An Essay for Catholic Communion.
Challoner's Reflections on the Truth of the Christian Religion.
Gobinet's Instructions for Youth.
Dorelle's Moral Reflections.
Economy of Human Life.
Life of God in the Soul of Man.
Elevation of the Soul to God.
Thomas à Kempis.
Life of St. Benedict.
Portrait of a true and perfect Christian; translated from the French by the Rev. Mr. Ruyter.
History of the Saints.
St. Augustine's Confessions and Meditations.
Spiritual Combat.
Fifty Reasons why the Catholic Apostolic Religion ought to be preferred to all the Sects in Christendom.
A Treatise on the Difference between Temporal and Eternal.
The Stations and Devotions of the Passion of our Lord Jesus Christ, as they are made in Jerusalem.
St. Francis de Sales.
Jeremy Taylor's Contemplations.
Treatise of the Scapular.
Dupin's History of the Church.
The Exclamations of the Soul to God, or the Meditations of Saint Theresa after Communion, by Dr. Milner.
Life of St. Mary of Egypt.
Life of St. Joseph.
Maxims of Christian Philosophy, drawn from Considerations of Eternity.
The Holy Law explained.
The Spiritual Combat: to which are added, the Peace of the Soul; Pious Reflections on Death, and some Reflections upon the Prerogatives, Powers and Protection of St. Joseph, Spouse of the blessed and ever immaculate Virgin Mary, Mother of God.
A Treatise by the Bishop of Barcelona.
Grounds of Catholic Doctrine.
Paley's Principles of Religion.
Reeves' History of the New Testament.
Prince Hohenlohe's Prayer Book.
Fleming's Meditations and Prayers, adapted to the Cross.
Life of the Blessed Virgin.
St. Joseph and St. Anne, mother of the Virgin.
A Dissertation on Indulgencies.
Reflections on the Prerogative of St. John.
Life of a Catholic Christian.
Hell opened to Sinners.
An Epistle to an Unconverted Reader.
The nature of Conversion, and the Burning Lamp.
Timothy O'Sullivan's Pious Miscellany, in Irish.
Secker's Lectures.
Heaven taken by Storm.
Hervey's Meditations.
The Duties that relate to Man, considered as an Individual.
Parson's Christian Directory.
Pastorini's Prophecies.
Moylan's Devotions to Jesus Christ.
Fenton's Reflections and Instructions for the Sacraments of Penance, Confirmation and the Eucharist.
Bishop Wilson's Sermons on the Death and Sufferings of Christ.
The Saint's Everlasting Rest.
The Virgin's Nosegay.
The Litany of Saints.
Plain Directions for spending one Day well.
Life of Father Thomas in Jesus.

The shortest Way to end Disputes in Religion.
The Protestant Trial by the written Word.
Life of St. Cyprian.
Life of St. Augustin.
The Victory of Grace over Sin and Death.
Funiculus Triplex; or, Cord of St. Francis.

Works of Entertainment, Histories, Tales, &c.

Don Quixote.
History of Troy.
Modern Story Teller.
Life of Baron Trenck.
Jack and his Eleven Brothers.
Hibernian Tales.
Guy, Earl of Warwick.
History of the Seven Wise Masters and Mistresses of Rome.
Death of Abel.
Vicar of Wakefield.
Dean Swift's Letters.
The Battle of Aughrim.
The Siege of Londonderry.
Polite Preceptor.
Tristram Shandy.
Sandford and Merton.
American Magazine.
Bruce's Travels.
Seven Champions of Christendom.
Milton's Paradise Lost.
John Doyle's Account of his Losses by the Lottery.
Hume's History of England.
Goldsmith's History of England.
Ditto - - - - Rome.
Ditto - - - - Greece.
Life of Lord Chief Justice Hale.
Siege of Chester, and History of the Cathedral of Chester.
Dusseldorf on Fratricide.
Grandmother and Jenny.
Life of Lady Lucy, daughter of an Irish Lord, who married a general officer and was by him carried into Flanders, where he became jealous of her and a young nobleman, his kinsman, whom he killed, and afterwards left her wounded and big with child in a forest.
Arabian Nights.
Drake's Voyages.
Guicciardini's History of Italy.
Gentleman's and Ladies' Monitor.
Monthly Magazine.
Dr. Faustus and the Devil.
School of Delights.
Life of St. Patrick.
Paddy from Cork.
Robin Hood.
Mrs. Sherwood's Stories on the Church Catechism.
Fairy Tales.
Father and Daughter, by Mrs. Opie.
History of Tom Simpkins.
Travels to the North Seas.
History of Jack the Bachelor.
Cecilia.
Manning's Moral Entertainment.
The Blind Child.
The Miscellany.
The History of Tythes; their influence on Agriculture and Population.
Lady Mary Wortley Montague's Letters.
Chapter of Accidents.
La Belle Assemblée.
History of Harriet Stuart.
Life of Buonaparte.
Select Story Teller.
Miscellanea Curiosa.
Madame de Sevigné's Letters.
Montelion; a Romance.
History of the Persians and Grecians.
Artless Tales.
Gil Blas.
Conquest of Mexico by Cortez.
Noble Slaves.

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used in the various
Schools in Four
Counties in Ireland.**

Dialogues between Lady Louisa and Mentoria.
 Mary Leadbeater's Tales.
 Montague's Essays.
 An Act of Parliament for Encouragement of Planting of Trees.
 Newspapers.
 The Truant reclaimed.
 Don Belianis of Greece.
 The virtuous Scholar.
 Life of a Student in the University of Paris.
 Virtue rewarded and Vice punished.
 Complete Letter Writer.
 Swift's Poems.
 Cowper's Poems.
 Dr. Johnson's Classical Essays.
 The Idler.
 Expedition against the Ohio Indians.
 The Mendicant, or the lost Child.
 Warbeck.
 Female Adventurers.
 Old English Baron.
 Life of Colonel Gardiner.
 Chesterfield's Accomplished Gentleman.
 Entertainment for Lent.
 The Beggar Girl.
 The discarded Son.
 History of Fanny Meadows.
 Henry and Isabella.
 Dodsley's Preceptor.
 Young's Night Thoughts.
 Thompson's Seasons.
 Spectator.
 Jack Brown in Prison.
 A Hackney Coachman on the way to get a good fare.
 The wonderful Advantages of venturing in the Lottery.
 The Gamester.
 Sinful Sally.
 History of the French Revolution.
 Gulliver's Travels.
 Fair Rosamond.
 Tales of the Castle.
 Juliana Ormston.
 Voltaire's Universal History.
 Life of Frederick III. of Prussia.
 Irish Rogues and Rapparees.
 Captain Freney, the Robber.
 Moll Flanders.
 Principles of Politeness.
 Seven Wonders of the World.
 History of Charles XII. of Sweden, by Voltaire.
 Hermione.
 Sturm's Tracts.
 Secrecy; or the Ruin on the Rock.
 The Victim of Intolerance; or the Hermit of Killarney. A Catholic Tale.
 Life of Oliver Cromwell.
 The obliging Husband and imperious Wife.
 The honest London Spy, exhibiting the base and subtle Intrigues of the Town.
 Peregrine Pickle.
 The Chevalier de Faublas.
 Adventures of Marianne.
 The pleasant Art of Money-catching.
 History of Philander Flashaway.
 Frederick Latimer.
 History of Reynard the Fox.
 Sorrows of the Heart.
 Adventures of John of Gaunt.
 Jane Shore.
 Essays on Shakespear and Misrepresentations of Voltaire.
 The Fortunate Country Maid.
 The Virtuous Widow.
 Sir Charles Grandison.
 Transition of a Moment.
 Genuine History of Ireland.
 The Military Articles of Limerick.
 Bishop Plunkett's Speech in 1681.

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A List of Books
used in the various
Schools in Four
Counties in Ireland.

Parismos and Parismenos.
Reflections on Ridicule.
Garden of Love; Feast of Love.
Memoirs of George Farquhar, containing "Love and a Bottle."
Sir Harry Wildair; or the Constant Couple.
Olivia; or the Deserted Bride.
Life of Redmond O'Hanlon, the Robber.
The Feats of Astrologers.
Rousseau's Eloisa.
The Post-chaise Companion.
Warner's History of Ireland.
History of the English Rebellion.
History of the Emperors of Rome.
Female Policy detected.
Letters of Pope Clement XIV.
Errors of Innocence.
Dialogues of the Dead.
Life of Dean Swift.
Chesterfield's Letters.
Hero and Leander.
Sully's Memoirs.
Dorastus and Favors.
Camilla; Old Wife and Young Husband.
Paul and Virginia.
Lydia (a loose Novel).
The Adventurer.
Launcelot Greaves, Adventures of.
Memoirs of a Man of Fashion.
The Discarded Son.
The Gypsy Countess.
Apology for the Life of George Anne Bellamy.
History of Limerick.
Battle of Ventry Harbour.
Aunt Mary's Tales.
Pantheon.
Female Spectator.
Journey to Paris.
Peruvian Tales.
An Enquiry touching Happiness.
Uncle Thomas; a Novel.
Alvin; a Novel.
Memoirs of Catherine Jemmett.
History of England, by a Nun.
Life of Lord George Sackville.
Plain Sense.
Life of Lord Elmwood.
Life of William the Third.
Dr. O'Leary's Letters.
The Vanity of Human Wishes; a Novel.
The Child of Chance.
History of Black Giles.
Clarissa Harlowe.
History of Tate Wilkinson.
John de Lancaster.
The Academy of Compliments.
Good and bad Ministers; a political work.
The Labyrinth of Life.
History of Julia and Cecilia de Valmont.
Private Life of Louis XVI.
History of the Irish Rebellion of 1798.
The Garden of Fidelity.
Leland's History of Ireland.
Comerford's ditto.
Keating's ditto.
Moore's Views of France.
Pamela.
The Noble Slave.
The Chamber of Death.
Ann of St. Ives.
Irish Excursion.
The Reverie.
Women as they are.
History of Louis XIV.
Almorán and Hamet.

A List of Books
used in the various
Schools in Four
Counties in Ireland.

Dangerous Connections.
 Sublime Friendship delineated.
 The Complete Attorney and Solicitor.
 First Impressions.
 Flowers of Modern History.
 History of the Prince of Wales.
 The Monk.
 History of Donna Rosina, a notorious Cheat.
 Life of Captain Grant, a gentleman Robber.
 Turkish Tales.
 Sterne's Sentimental Journey.
 Rousseau's Letters.
 The Enchanted Castle.
 Letters of Theodosius and Constantia
 Cambrian Legends.
 History of Paul Plaintive.
 The Chances.
 Fashionable Involvements
 The Soldier of Pennaflo.
 Life of Lord Nelson.
 Historical Beauties for Young Ladies.
 History of Dorothea.
 The Trance of Thomas Delany.
 The Three Spaniards.
 Life of the Empress Catherine of Russia.
 History of the Nine Worthies.
 The Mysteries of Udolpho.
 The Memoirs of the Duchess de la Valliere.
 The Effects of Love.
 The Posthumous Daughter and the Brothers (a story that happens every day).
 An Old Friend with a New Face.
 Novel Memoirs of Amoranda.
 Mackintosh's Defence of French Revolution.
 Life of Mahomet.
 Life of Garrick.
 Life of George II.
 Bouverie; a Novel.
 The Knights of Malta.
 Delicate Distress.
 The English Hermit.
 Memoirs of Captain John Creighton.
 The Old-fashioned Farmer's Motives.
 The Farmer's Daughter of Essex, an Account of her Seduction, &c. &c.
 Joseph Andrews.
 Philanda Sylvia.
 History of Waterford.
 Belsham's History of England.
 Haunted Cavern.
 Lucilla.
 David, or the Reprobate reformed.
 Life of Coningsmark, the Robber.
 Nocturnal Visit.
 Honoria, or the Infatuated Child.
 The Munster Farmer's Magazine.
 History of the Garden of Love, and the Flower of Fidelity.
 The supposed Daughter, or Innocent Impostor.
 The Child of Nature.
 Economy of Beauty.
 The Night Cap.
 The Jewish Spy.
 Sydney Biddulph.
 Fatal Follies.
 Eliza Loveless.
 Caleb Williams.
 Locke's Essays.
 Feelings of the Heart.
 Pamela in High Life.
 Fool of Quality.
 Le Vaillant's Travels.
 Poor Man's Manual.
 Travels through the English Shires.
 History of Crowned Heads.
 Solitary Wanderer.
 Embarrassed Attachment.
 Life of Don Carlos.

History of the Commonwealth of Rome.
L'Histoire de deux Familles de Norwich.
Chinese Tales.
Debates on Catholic Question.
Nocturnal Revels.
Literary Amusements.
Delineation of the Heart.
Friendly Hints for Servants and Apprentices.
Travels of St. Leon.
Memoirs of Charles Fox.
Julia Mandeville.
Female Quixote.
Memoirs of the Marquis Bretange.
The Invisible Spy.

There are also the Books published by the Society for promoting the Education of the Poor of Ireland, usually called the Kildare-street Society, and which are as follows:—

Dublin Spelling Book, in three parts.
Dublin Reading Book.
Scripture Lessons.
Irish Spelling Book, in two parts.
Ditto Reading Book, a selection from the Psalms.
Ditto ditto History of Joseph.
History of Joseph and the Creation, &c.
Ditto of Isaac Jenkins, and a Friendly Gift for Servants, &c.
Adventures of Robinson Crusoe.
History of Little Jack, a Foundling, and William, an Orphan.
Commodore Anson's Voyage round the World.
The Brothers; and an Account of Saving Banks, &c.
Animal Sagacity, in a Collection of Facts.
Elizabeth, or the Exiles of Siberia.
Byron's Narrative of the loss of the Wager Sloop of War.
Entertaining Medley, with true and curious Anecdotes.
Bligh's dangerous Voyage in an open Boat.
Fables of Æsop, with Moral Proverbs and Applications.
Adventures of Mungo, the Traveller, and the Seven Wonders of the World.
Miscellany, or Evening Entertainment.
Natural History of Domestic Animals.
Shipwrecks of the Alceste and Medusa Frigates, with Reflections.
A Selection from the Psalms, Proverbs, and Book of Ecclesiasticus.
Reflections on the Wisdom, Power and Goodness of God, by Sturm.
Discovery of America, by Columbus.
Useful Arts and Manufactures.
Wonderful Escapes.
Picture of the Seasons.
Selection of Poems.
History of Prince Le Boo.
The Life of Captain Cooke.
New Robinson Crusoe.
History of Mungo Park.
History of the Robins.
Travels in Africa.
— in North America.
— in South America.
— in Southern Asia.
— in Northern Asia.
— in South Eastern Asia.
— in South Western Asia.
Views of the Creation.
Natural History of remarkable Beasts.
Natural History of remarkable Fishes.
— — — — Birds.
— — — — Insects, &c.
— — — — Reptiles, &c.
The Cabinet of Arts.
History of Animals, abridged.
— of Tim Higgins.
— of remarkable Trees.
Cottage Fire Side.
Moral Essays.
Scrap Book.
The Farmer's Lad.
The Bee, a collection of Poems.
The Schoolmistress.
Amusing Stories.

Select Story Teller.
 Little Jack.
 William.
 The Brothers.
 Gleanings (Poems).
 The Widow Reilly.
 Keeper's Travels.
 Mungo.

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LIST of Publications sold by the Society for promoting the Education of the Poor of Ireland, with the Price attached to each.

List of Publications sold by the Kildare- place Society.	No.		s.	d.	
	1.	Hints for building and fitting up School-houses -	-	6	out of print.
	2.	Spelling Lessons, consisting of 60 Tablets -	2	6	
	3.	Reading Lessons, 100 d° -	4	2	
	4.	Spelling and Reading, 24 d°, short set -	1	-	
		Intended for small Schools, and for such as have not sufficient space or wall room to use the num- ber of tablets contained in full set.			
	5.	Arithmetic Lessons, consisting of 100 Tablets -	4	2	
	6.	D° - - d° - 60, short set for small schools -	2	6	
	7.	Dictating Arithmetic -	1	3	
	8.	D° - - d° - printed only on one side, to admit of being pasted on boards -	1	3	
	9.	Extempore Arithmetic -	-	10	
	10.	Writing Pieces (5 sheets) on sale -	-	3	per sheet.
	11.	Merit Tickets (3 sheets) -	-	3	d°.
	12.	School Marks (now out of print) each -	-	1	d°.
	13.	Alphabets (large and small letters) each -	-	1	d°.
	14.	Class List -	-	3	
	15.	Arithmetic or Progress Lists (4) -	-	3	
	16.	Pestalozzi's Tables (3 on sale) -	-	3	
	17.	Maps of Holy Land, and Travels of Apostles, each -	-	3	
	18.	D° of Africa -	-	3	
	19.	D° of South America -	-	3	
		Others are in progress.			
	20.	Sampler Book -	3	4	
	21.	Dublin Spelling Book, in three parts; 1st part, 3 ½ d. 2d and 3d parts, 5 ½ d. each -	1	2 ½	or 12s. per dozen.
	22.	D° - - d° - - to be had bound together, each -	1	1	or 10s. per dozen.
	23.	Dublin Reading Book -	1	1	or 10s. per dozen.
	24.	Scripture Lessons; reprint of this in larger letter, to con- tain 10 sheets, now at press, which, with Lessons from the Old Testament, also at press, and to contain 10 sheets each, intended to be sold at -	1	1	single copy, or 10s. per dozen.
	25.	Testament -	1	-	each.
	26.	Irish Spelling Book (in two parts) each part -	-	5	
	27.	D° Reading Book (a selection from Psalms) -	-	5	
	28.	D° - - d° - - d° - History of Joseph -	-	5	

The following Works have been published by the Society, and are now on Sale in their Depository.

No.	Five Sheet Books, 51 Varieties, as follow:	
29.	History of Joseph, and of the Creation, &c. -	
30.	— of Isaac Jenkins, and a Friendly Gift for Servants -	
31.	Adventures of Robinson Crusoe -	
32.	History of Little Jack, a Foundling, and William, an Orphan -	
33.	Commodore Anson's Voyage round the World -	
34.	The Brothers, and an Account of Saving Banks, &c. -	
35.	Animal Sagacity, in a Collection of Facts -	
36.	Elizabeth, or the Exiles of Siberia -	
37.	Byron's Narrative of the Loss of the Wager Sloop of War -	
38.	Entertaining Medley, with true and curious Anecdotes -	
39.	Bligh's dangerous Voyage in an open Boat -	
40.	Fables of Æsop, with Moral Proverbs and Applications -	
41.	Adventures of Mungo the Traveller, and the Seven Wonders of the World -	
42.	Miscellany, or Evening Entertainment -	
43.	Natural History of Domestic Animals -	
44.	Shipwrecks	

Sold at 6l. per thousand in quires,
 bound in sheep at 42s. per hundred,
 6s. per dozen,
 or 8d. for a single copy.

N ^o .	Shipwrecks of the Alceste and Medusa Frigates, with Reflections -								
44.	A Selection from the Psalms, Proverbs, and Book of Ecclesiasticus								
45.	Reflections on the Wisdom, Power and Goodness of God, by Sturm								
46.	Discovery of America by Columbus	-	-	-	-	-	-	-	-
47.	Useful Arts and Manufactures	-	-	-	-	-	-	-	-
48.	Wonderful Escapes	-	-	-	-	-	-	-	-
49.	Picture of the Seasons	-	-	-	-	-	-	-	-
50.	Selection of Poems	-	-	-	-	-	-	-	-
51.	History of Prince Le Boo	-	-	-	-	-	-	-	-
52.	The Life of Captain Cooke	-	-	-	-	-	-	-	-
53.	New Robinson Crusoe	-	-	-	-	-	-	-	-
54.	History of Mungo Park	-	-	-	-	-	-	-	-
55.	History of the Robins	-	-	-	-	-	-	-	-
56.	Travels in Africa	-	-	-	-	-	-	-	-
57.	— in North America	-	-	-	-	-	-	-	-
58.	— in South America	-	-	-	-	-	-	-	-
59.	— in South Asia	-	-	-	-	-	-	-	-
60.	In the subsequent edition, this volume was enlarged, and divided into two books, South Eastern Asia and South Western Asia.								
61.	— in Northern Asia	-	-	-	-	-	-	-	-
62.	— in South Eastern Asia	-	-	-	-	-	-	-	-
63.	— in South Western Asia	-	-	-	-	-	-	-	-
64.	Views of the Creation	-	-	-	-	-	-	-	-
65.	Natural History of remarkable Beasts	-	-	-	-	-	-	-	-
66.	— — — — Fishes	-	-	-	-	-	-	-	-
67.	— — — — Birds	-	-	-	-	-	-	-	-
68.	— — — — Insects, &c.	-	-	-	-	-	-	-	-
69.	— — — — Reptiles, &c.	-	-	-	-	-	-	-	-
70.	The Cabinet of Arts	-	-	-	-	-	-	-	-
71.	History of Animals Abridged	-	-	-	-	-	-	-	-
72.	— of Tim Higgins	-	-	-	-	-	-	-	-
73.	— of Remarkable Trees	-	-	-	-	-	-	-	-
74.	— Cottage Fire Side	-	-	-	-	-	-	-	-
75.	— Moral Essays	-	-	-	-	-	-	-	-
76.	— Scrap Book	-	-	-	-	-	-	-	-
77.	— The Farmer's Lad	-	-	-	-	-	-	-	-
78.	— The Bee; a collection of Poems	-	-	-	-	-	-	-	-
79.	— The School Mistress	-	-	-	-	-	-	-	-

Sold at 6*l.* per thousand, in quires; bound in sheep, at 42*s.* per hundred, 6*s.* per dozen, or 8*d.* for a single copy.

Two Sheet Books—Nine Varieties, as follow:—

80.	Amusing Stories	-	-	-	-	-	-	-	-
81.	Select Story Teller	-	-	-	-	-	-	-	-
82.	Little Jack	-	-	-	-	-	-	-	-
83.	William	-	-	-	-	-	-	-	-
84.	The Brothers	-	-	-	-	-	-	-	-
85.	Gleanings (Poems)	-	-	-	-	-	-	-	-
86.	The Widow Reilly	-	-	-	-	-	-	-	-
87.	Keeper's Travels	-	-	-	-	-	-	-	-
88.	Mungo	-	-	-	-	-	-	-	-

Sold at 3*l*. per thousand, in quires; 2*s*. per dozen, stitched in blue paper; or 3*d*. per single copy.

List of Papers printed or lithographed, relating to the Correspondence of the Society.

89. List of Tabular Queries, forwarded to Clergymen of the several parishes throughout Ireland.
90. Circular to accompany d°.
91. Statement of the principles, objects and regulations of the Society.
92. Queries to be replied to on behalf of Schools seeking aid from the Society.
93. Draft letter to accompany d°.
94. Queries to be replied to by Institutions not conducted on the principles of the Society, seeking a grant of books to form a lending Library.
95. Queries to be filled up by inspector, as to the state of Schools that had received assistance.
96. Queries to be filled up by inspector of Schools visited by him, though not in connection with the Society.
97. Form of Schoolmaster's Annual Report.
98. Circular to accompany d°.
This form has been dispensed with, since the inspection of schools by the officers of the Society has become general throughout the country.
99. Form of report from visitors of schools situated in a part of the country the inspector was unable to reach on account of illness, in the year 1822.
100. Draft letter, advising a grant of books and school requisites.
101. D° - - of money, towards building and fitting up.

List of Publications
sold by the Kildare-
place Society.

- | N° | |
|------|--|
| 102. | Draft letter, an order having been made for the admission of the teacher of the school into the training school. |
| 103. | D° - - not specifying period of admission. |
| 104. | Letter advising grant of books to form a lending library. |
| 105. | D° requesting plan and estimate for an intended school-house. |
| 106. | D° inclosing remittance, payment of grant. |
| 107. | D° to managers of schools, advising a gratuity, having been awarded to teacher. |
| 108. | D° to teacher covering half notes, for gratuity. |
| 109. | D° - - - d° - - - d°. |
| 110. | D° - - - d° - - - d°. |
| 111. | D° - - - d° - - - d°. |
| 112. | D° respecting arrangements in progress for reception of schoolmistresses for instruction. |
| 113. | Memorandum of progress of the Society, to the year 1822. |
| 114. | Annual reports of the Society, from 1811 to 1819. |
| 115. | D° - - d° from 1819 to 5th January 1824. |
| 116. | Proceedings at the annual general meeting in the year 1820. |
| 117. | Proceedings at the annual general meeting in the year 1821. |
| 118. | Reply to the document read by Lord Cloncurry at the annual general meeting for the year 1822. |

Appendix, N° 223.

EXTRACTS from the Correspondence of Roman Catholic Clergymen with the Kildare-place Society.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

From the Rev. *John M^c Davitt*, Parish Priest of West Ardstraw, County of Tyrone.

From application on behalf of Tullymock School.

- 10.—Are the Scriptures read in the school, by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

They are generally. Peter M^cCallan states, that the Scriptures shall be used in the school, without note or comment by all the children who have attained a suitable proficiency in reading.

- 11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None, until Saturday evening; there are two catechisms taught in the afternoon of Saturday, after the school breaks up.

(signed) *Jn^c M^c Davitt*, P. P.

From application on behalf of Deragish School.

THE aid for which I supplicate of your humane Society, are four or five dozen of the Scripture Lessons, one spelling-book, one reading and dictating spelling-book; the arithmetic and dictating ditto would be of service; also four or five dozen of large slates, and the same of smaller, with pencils, alphabets, and merit tickets; a few quires of paper would be serviceable; but as we cannot expect all that we stand in need of, such portion of those as to your Society shall seem meet, will be most thankfully received, and will much facilitate the progress of education, and rouse the inhabitants to a sense of the benefits accruing therefrom.

From application on behalf of Kiesty School.

Sir,

THE Kiesty school is at a great loss for want of books, school requisites, such as slates, cutters, paper, lending library, &c. &c. and leaves it to the consideration of your honourable Committee as to the amount of the grant.

As to the school-room, we refer it to the answers to the 14th, 15th and 16th queries, to the wants of it, and the loss the pupils must be at by its insufficiency. We also leave that to the consideration of your honourable Committee, knowing their benevolence and liberality on all such occasions. And we further hope, that your Committee will extend their wonted liberality and benevolence to us on this occasion.

Samuel Watson.
James Bradley.
John Hason.
Alex^r Hill.

Michael M^c Taggart,
Master.
John M^c Davitt,
P. of Westardstraw.

Joseph Devonsher Jackson, Esq.
Secretary to the Education Society, Kildare-place.

Sir,

THE benevolence and liberality shown by the Society to the Drumnabey school in my district, and the rapid progress made by the children in that institution, embolden me once more to offer a young man to your consideration, to have him qualified in the model school, in order to make another establishment in a quarter of this parish where there are fourteen townlands without a school of any sort; he was from his infancy under my personal inspection, and can say with candour he is of the strictest moral conduct, and hope his other acquirements are such as to give great satisfaction.

Your attention and support to the Drumnabey school is fully appreciated by all classes, and the contrast between that and the other miserable cabins around is great; and should I be instrumental in making another establishment through the bearer, I should feel it a happy circumstance.

I take this opportunity of returning my sincere thanks to the Society for their former favours, and hope they will be equally generous on the present occasion.

I remain, with every good wish for your success in your praiseworthy undertaking,

(signed) *John M^c Davitt*, P. P. Westardstraw.

Sir,

HAVING experienced the important utility of your benevolent institution towards the education of the poor of this kingdom, and conscious of the ignorance which prevails in this parish, and beholding their eager desire of obtaining some education, I am now resolved to open a school in each of the two chapels of which I am pastor, having received the particulars of the system from a young man belonging to my parish who has been taught in the model school in winter last at my request, and through his assiduity in qualifying some boys for me, whom I intend appropriating as monitors, I expect to effect the system; there would be upwards of 200 pupils would attend each chapel if I got my design effectuated, which I think would be the means of promoting religious and moral knowledge among the poor. I approve much of the order of the pupils, the regular arrangement of the classes, and the direct harmony of your compilations in every school that are taught upon the system adopted by your Society. I therefore request your Society will deign to grant me two dozen of the Scripture Lessons and one dictating spelling-book, with a few merit tickets for each chapel; any other gratuity that accrues from your Society I will not require, as I will not introduce any more than spelling and reading; and fully convinced of the benefit that would derive from your grant to me, as learning is at a very low ebb in this country at present, unless that certain individuals take part with your laudable Society in adopting some means for the promoting of education.

Ardstraw, August 1st, 1820. (signed) *John M^c Davitt*, P. P. West Ardstraw.

P.S.—I also request that you will inform me if the Society continue to make any grants for the fitting out of school-houses, and also when we will expect an inspection in this country.

Sir,

Ardstraw, March 1st, 1821.

I HAVE to acknowledge the receipt of your favour of November 8th, 1820, with queries requiring information of the state of education of the poor in my charge, which I now return, I hope, with a satisfactory information, and wonder much at the inattention paid to your letters (directed to me) in the Newtown Stewart post office, as it was yesterday I received your favour, which I expected would be in August last, which I hope you will have the goodness to accept as my most plausible apology in not returning a more seasonable answer to your praiseworthy communication. The schools which I have endeavoured to establish in my charge, I hope will be attended with good effect, which I was obliged to hold in the chapels, for want of school-houses, until a more favourable opportunity occur of having houses erected; the children are making progress beyond expectation under all difficulties, want of books being among the first, which is hoped your Society in its philanthropic spirit will deign to remedy; it is admirable to see the endeavours of even the adult of both sexes to receive some education in both chapels, particularly on Sundays. I think the number attending both does not fall much short of 300, and increasing rapidly, eagerly expecting your Society's liberal grant, as we labour under great difficulties for want of books, and are obliged to arrange them into upwards of twenty classes; whereas if we had them on cards, we could contract the number of classes, and also of monitors; and as your Society have been so attentive in answering my letters, I hope you will favour me with the answer of their deliberation as soon as possible.

N.B.—There is a district in my charge, namely Tullymuck, where there are upwards of eighty families destitute of schools these three years, until lately, and I am much afraid will have to desert again, for want of a school-house; the inhabitants being so poor, are not able to build one, and are daily requesting of me to supplicate your Society for aid towards the building of one; but from the clemency shewn by your Society towards my poor charge, in making a grant to Drumnabey school, and also my solicitation at present, I declined complying with their request, fearing to be over-troublesome. I only make bold to make known their wishes and hopes; you will inform me, in your answer to this my letter, if your Society can with propriety assist in the erecting of school-houses; they tell me, Mr. Veevers can inform you of questions you would demand relative to this district. I fear I have trespassed too far with this long scroll.

(signed) *John M^c Davitt*, P. P. Ardstraw.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Ardstraw, March 24th. 1821.

WHILE I acknowledge the receipt of your favour of 17th instant, I beg leave to return my most sincere and heartfelt thanks (as also of my parishioners) for the signal mark of approbation conferred on me by your Society, in vouchsafing to grant me the books, slates, paper, &c. for the use of Deragish and Carncorran schools, and also for the four pounds granted by them for the purpose of having desks and forms fitted out for the children; which unmerited favour shall in future stimulate me to persevere in a steady adherence to their principles—principles which are deserving of testimonials of public approbation.

We have already commenced making the desks and forms, and when completed I will apprise the Society according to their request. I here enclose the two receipts signed as you desire, and will feel much obliged by their sending me the ninth Report. I have agreed with a carrier to bring me the books, &c. which I hope you will have the goodness to deliver him on his calling for the same; with every good wish for your Society's exertions in the cause of education amongst the poor of Ireland and abundant success.

J. D. Jackson, Esq.

(signed) John M^c Davitt, P. P. Ardstraw.

Sir,

Carncorran, June 3d, 1821.

IT is with the greatest pleasure I commit these lines to you, in order that you will be so kind as to transmit my most zealous respects to the Committee for the laudable and very liberal grant they have made to the two chapels of which I am pastor; it really is the means of diffusing education to the peasantry of this neighbourhood, which if they had not come under the clemency of your enlightened Society, they might remain strangers to every social link of education. This day I have the pleasure of superintending 600 scholars in the two chapels, of which the principal part of them have it not in their power to attend weekly schools. I am getting forms, &c. made, in order to complete a few classes for writing. I would be desirous of getting the dictating spelling-book, and also the arithmetic, as the children appear to get out in such numbers; it would yield great regularity and concord in the classes, I plainly perceive, by a view of the practice which I saw in the Drumquin school, to have them taught from the tablet. Your compliance will greatly oblige, &c.

(signed) John M^c Davitt, P. P. of Westardstraw.

Sir,

Carn Corn, 10th March 1822.

THE Society for promoting the Education of the lower orders of the people of Ireland, that most noble institution, which causes instruction to be given to such vast numbers of children who never would have had it in their power to have got any learning, the Society having had the goodness at the time they gave the grant of books, paper, slates, &c. to the chapel of Carn Corn, they also had the goodness to grant 2*l.* for benches, forms, &c. The forms are in use this long time. I thought it proper to have twelve forms made for the convenience of the figurers and writers, there being such a number of them, and they could have made no proficiency for want of seats. The work being completed, the carpenter is desirous of having his wages. The Carn Corn school is doing well.

(signed) John M^c Davitt, P. of Westardstraw.

Sir,

I HAVE with pleasure received your letter, dated August the 29th, which has not come to hand until the 21st instant, to which I can only say that I return my thanks and blessings to your honourable and charitable committee, together with those of my flock. As for the Scriptures, Bible or Testament, being read in either schools, it was upon account of the want of said books, and our inability to purchase them; you will see from Mr. Mills' report on visiting the Corn Corran and Derragish schools, they met with his approbation, which, I trust, we will continue to merit.

(signed) John M^c Davitt, P. P. Westardstraw.

Sir,

Carn Corn, December 9th, 1822.

IN reply to your letter of the 25th ult. I will expect you will excuse me for not acquiescing sooner, but in consequence of different interferences, I could not; however, as to the purport of the objection respecting the reading of the Scriptures in my schools, communicated to the committee by Mr. Mills, I have none, but would rather encourage the use of such sacred writings among all denominations of people, and any books recommended by the Society in future shall be duly practised, both in the Derragish and Carrincorn schools; but the poverty of the people in this neighbourhood is evident, that they are not adequate to purchase books or pay a master; I have also to remark to the committee, that since our neighbourhood got acquainted with the liberality of the Society, that numbers are very competent to read the Scriptures; whereas I dare say, if so well founded an institution had not been diffused here, they would have continued in their original obscurity.

(signed) John M^c Davitt, P. Westardstraw.

P. S.—I expect the committee will remember the 2*l.* grant expended on the Derigish school house or chapel.

Sir,

Carn Corn, 28th December 1822.

IN reply to your letter of the 25th ultimo, I did answer it the 9th instant, but from receiving no answer since, it is a matter of doubt to me whether you have received it or not. It is my wish, and I am fully convinced the wish of the masters both of Carn Corn and Deragish schools, to comply exactly to the rules of the society in every one degree. Neal M'Grath says, that he thought by Mr. Mills, when on his tour of inspection, that he would have ordered all the books that he remarked as wanting, that the school stood in need of at that time, and sent forward particularly thirty Testaments mentioned as wanting by Mr. Mills; Mr. Mills also knows that there was no objection made to the reading of so sacred a book as the Testament; I would rather encourage any thing that would be of benefit to the community at large, and of every description of people; if it was allowable that the Testaments, or a part of them, would be Rhemish. If the Society does not grant the Testaments, the people are so very poor, together with the present circumstances of the times, that they will not be able to buy them; the schools at present are in great need of books, paper, and particularly writing pieces. I most earnestly hope that the Society will not preclude from taking the claims of the masters into consideration.

(signed) John M'Davitt, P. of Westardstraw.

30th June 1823.

— Such of the scholars as were able, have procured sixteen Testaments of the common version. Was it not for the poverty of the people at large there would be more of them. I take this opportunity of letting your Society know, that the measures of the committee will be complied with as nearly as possible. We have had no paper these six months past. I am highly gratified in having it in my power to inform the gentlemen of the committee, that they are the cause of a number of poor children being instructed in this parish, who very probably never would have received any instruction.

(signed) John M'Davitt, P. of Westardstraw.

Sir,

Carn Corn, 4th August 1823.

I HAVE received your letter of the 19th July, with the inclosed receipt for the amount of books and school requisites, which your committee were pleased to grant to the Carn Corn school. I do assure you, that there is no one order of the committee that shall not be complied with.

I return my unfeigned thanks to the committee for the very liberal grant, and I assure them, that it is my determination to promote the objects of the committee as far as comes within my power.

(signed) John M'Davitt, P. of Westardstraw.

Sir,

Tawany, 15th December 1823.

I HAD the honour of receiving your letter of the 30th ult. this morning, inclosing two letters and a gratuity of half of a 5*l.* note in each of them, for Mr. Neal M'Grath and Mr. Eugene M'Glensy, masters of Carn Corn and Deragish schools. There is nothing can be more pleasing to me than any thing that will favour the general good of this neighbourhood and its rising generation, as I have it so much at heart; I am also happy to find your inspector made so favourable a report of the schools to your honourable committee; there is no men could be more grateful than those two are, and you may rest assured that they will continue their best exertions, in order to have a proficiency in number that will be pleasing to your committee.

As to the answer to the 10th Query in the printed list, viz. "There are three Bibles and 16 Testaments in use in the Kilreal school at present of the common version," I am very much indebted to your honourable committee for their liberal grants to me and the schools under my care.

(signed) John M'Davitt, P. P. of Westardstraw.

Sir,

Tavanaugh, 10th of October 1824.

I HAVE an occasion to trouble your very honourable committee in behalf of a school in Tullymuck; there is a very great extent of country, and no school, even a hedge school, but itself any where convenient to it. This neighbourhood is totally ignorant, and I doubt will remain so if your worthy committee will not do something for them. If they would have the goodness to give a grant of books, paper, lending library, slates, cutters, and all sorts of school requisites, as my entire object is to have the ignorant instructed, and to infuse learning for the general good of the poor at large.

By doing something for this place, you will place me under many obligations.

The master is a young man of excellent parts; he is highly esteemed by the country at large for being attentive to business, and a good scholar.

(signed) John M'Davitt, P. of Westardstraw.

Sir,

Tavanaugh, 16th November 1824.

IN reply to yours of the 25th ultimo, as a Roman Catholic clergyman, I cannot comply with the rules of the Society, and therefore I beg leave to withdraw myself from being patron of any school or schools belonging to Kildare-place Society; as, the Society wishes the Scriptures to be read without note or comment, which is contrary to the fundamentals of our church.

(signed) John M'Davitt, P. of Westardstraw.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

From the Reverend *P. Gibbons*, Parish Priest of Louisburgh, County of Mayo.

From application in behalf of Devlin school.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?

It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

It is to be hoped that your benevolent committee will take the peculiar hardship of my case under their humane consideration; and that besides the liberal aid which may be given towards Devlin school, something may be done also to encourage the other institutions to which I have alluded; otherwise it is to be apprehended, that from the extreme poverty and desolation of the parish, a continuation of those schools cannot be accounted on.

For further information on this subject, I beg leave to refer you to Mr. Donelan, to whom we all feel much for the interest he has taken in promoting the education of the poor in this country.

(signed) *P. Gibbons, P. P.*

Louisburgh, near Westport.

4th Oct. 1823.

From application in behalf of Cloonlaragh School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?

It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

From application in behalf of Ballihip School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?

It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

From application in behalf of Doughmakeevan School.

10.—Is the Bible or Testament read in the school by all scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that it shall be read.

Is it used without note or comment, written or oral?

It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any other book inculcating peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

From application in behalf of Laughty School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not read at present, but I undertake that the Testament shall be read.

Is

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

(signed) P. Gibbons, P.P.

From application in behalf of Glankeen School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

(signed) P. Gibbons, P.P.

From application in behalf of Knuckeen school.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, or any book inculcating peculiar religious opinions.

(signed) P. Gibbons, P.P.

From application in behalf of Bundurragh *alias* Delphi School

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but I undertake that the Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism used during school hours, nor any book inculcating peculiar religious opinions.

(signed) P. Gibbons, P.P.

From application in behalf of Louisburgh School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read, but the Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None.

(signed) P. Gibbons, P.P.

From application in behalf of Bunown school.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present read.

Is it used without note or comment, written or oral?
The Douay Testament, without note or comment, shall be read.

11.—Is

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Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?
None.

13.—Are all denominations of Christians admissible as masters, managers, teachers and scholars?
All denominations of Christians are admissible as masters and scholars.

(signed) *P. Gibbons, P. P.*

From application in behalf of Askalane School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?
It is not at present, I undertake that it shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?
No catechism used during school hours, nor any book inculcating any peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

From application in behalf of Faulduff School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?
It is not at present read, but I undertake that the New Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?
No catechism used during school hours, nor any book inculcating peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

From application in behalf of Kennakeller School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?
It is not at present read, but the Testament shall be read.

Is it used without note or comment, written or oral?
It shall be the Douay Testament, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?
No catechism used during school hours, nor any book inculcating peculiar religious opinions.

(signed) *P. Gibbons, P. P.*

Sir,

Louisburgh, 25th October 1823.

IN reply to your respected letter of the 18th instant, I beg to return your committee my sincere thanks for the readiness they have shewn to aid my feeble efforts in affording education to the poor of my extensive parish.

For the satisfaction of the committee, I can have no difficulty in stating more fully my answer to the 13th query, viz. "there is no rule to exclude persons of any religious denomination from the situation of masters" in the schools established by me, and for which aid is now sought, and christians of every denomination shall be equally eligible to the situation, if in other respects suitable.

Herewith I transmit my answers to the 12 lists of queries, which I anticipate will be deemed satisfactory; and it is resolved to adhere strictly, in the management of these schools, to the regulations of the Society which are now before me.

(signed) *P. Gibbons, P. P.*

Sir,

Louisburgh, 12th November 1823.

YOUR very kind favour of the 1st instant, with the accompanying documents, have been just handed to me, for which I beg leave to return to your committee my most sincere and grateful acknowledgments.

(signed) *P. Gibbons, P. P.*

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Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Louisburgh, 29th December 1823.
Sir, I AM most anxious that one at least of the masters of the schools in my parish should be instructed as soon as possible in the system taught at your model school.

May I therefore request of you to inform me, with as little delay as your convenience will admit of, if I shall send up a young man, by the name of Thomas Malbay, about 18 years of age, for that purpose.

(signed) P. Gibbons, P. P.

Louisburgh, 2d October 1824.
—If, as I understand, your Society occasionally supplies other schools which are more powerfully supported than mine, with the authorized version, it may not be perhaps deemed unreasonable on my part to seek for some compensation for the copies of the Douay version with which I have supplied the schools under my care.

(signed) P. Gibbons, P. P.

Louisburgh, 22d November 1824.
Sir, I HAVE had the very great pleasure of receiving your sundry favours of the 6th instant, inclosing first half notes of the sum of 67*l.* 10*s.* being the amount of gratuities to eleven schoolmasters, and beg leave in return to send you their acknowledgments for same, as required.

Have the goodness to present to your worthy committee my sincere thanks for this further manifestation of their disposition to cheer me in my humble efforts to promote the intellectual improvements of my most miserable parishioners.

(signed) P. Gibbons, P. P.

From the Rev. J. P. Lyons, Roman Catholic Curate of Kilmore Moy, County Sligo.

From Application on behalf of the Kilmore Moy School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

None of the scholars have yet attained a suitable proficiency to enable them to read the Scriptures; but as soon as a class will be prepared, select passages from the Douay Testament, without note or comment, shall be read.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None whatever.

(signed) J. P. Lyons, R. C. Curate of Kilmore Moy.

From Application on behalf of Cloonslane School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

When the scholars shall have learned to read, they will be permitted to read such easy passages in the Douay Testament, without note or comment, as Rev. Mr. Lyons will deem to be suited to their age and capacities.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None whatever.

Ardnaree, 9th March 1824.
Sir, THE answers to the foregoing queries will, I dare say, fully satisfy your committee with regard to the Cloonslane school; there are no people in the parish into whom it is more difficult to infuse a spirit of improvement; they are dispirited, and in a great measure demoralized by their extreme penury, and look with indifference upon every plan for their amelioration, which is not accompanied with immediate relief. Some assistance therefore to pay the master; the first and second parts of the Dublin spelling-book, an arithmetic, small slates, &c. are, in my idea, the kind of aid at present necessary for this school, more than any other school in the parish; it requires much prudent management, and a fostering hand.

(signed) J. P. Lyons, P. P. of Kilmore Moy.

From Application on behalf of the Parks School.

Sir, THERE are no resident gentlemen, or persons of opulence, in the neighbourhood, from whom aid might be obtained.

Your committee therefore is my dernier resource. From my experience of their liberality, I have full confidence they will enable me to revive the school in this neglected quarter.

[4 D]

I am

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the Kildare-place
Society.

I am really at a loss to estimate, with any degree of correctness, the extent of the necessary aid. I have only to pledge myself, that whatever shall be committed to me, I will take care to dispose of to the best advantage.

(signed) *J. P. Lyons.*

From an Application on behalf of the Breafy School.

Sir,

Ardnaree, 2d December 1823.

THROUGH some mistake in the office, your communication of the 15th ultimo did not reach me until this day. In reply, I beg to state to your committee, that, by "select passages from the Douay Testament," I did not mean "an abstract or abridgment from the Scriptures," as your committee seem to infer, but such passages in the New Testament as will be deemed suitable to the capacities of the children.

With this explanation, which I hope will not be misunderstood, my reply to 10th query is sufficiently explicit.

Desirous, however, to give your committee as little trouble as possible, I beg the following will be considered as my answer to the query.

None of the scholars have yet attained a suitable proficiency to enable them to read the Scriptures; the greater part are mere beginners, and scarcely one in the whole school spell, much less read with propriety; but as soon as a class will be prepared, they shall read such passages and chapters in the Douay Testament, without note or comment, as will be deemed sufficiently easy for them.

To J. Topham, esq.

(signed) *J. P. Lyons, P. P.*

Sir,

Ardnaree, 3d January 1824.

PERMIT me, even now, to return thanks to your committee for their liberal donation; it comes very opportunely, for the stock which I had on hand was considerably decreased, and quite inadequate to the demands upon it. I shall feel it a very great kindness, if you will take the trouble to let me know whether I can hope for any aid from your committee to establish four schools, on a small scale, in four remote townlands of this parish. They are too remote from the Kilmore Moy school to profit of it, and too poor to establish schools independently. I expect the landlords will contribute something. My own mite will not be wanting; and if your committee will lend their aid, I trust those remote villages will have the blessings of a well-ordered education communicated to them. At present their only source of information is the Sunday school, in which nothing but religious knowledge has yet been circulated.

Fully aware of the advantage of a lending library, for the use of those who frequent the Sunday school, I beg to submit, through you, the accompanying application to the consideration of your committee. It is, however, but fair to state, that the Sunday school is principally for the purpose of teaching the principles and catechism of the Catholic church.

I send the receipt by bearer; he will take charge of the package intended for me.

Permit me to return you my grateful acknowledgments for the handsome manner in which you had the goodness to announce the liberality of your committee.

(signed) *J. P. Lyons, P. P. of Kilmore Moy.*

To J. Topham, esq.

Sir,

Ardnaree, 9th March 1824.

YOUR kind communication of the 17th January arrived in course. In a few days after I wrote a letter to acknowledge it, and committed it to the carman who does business for me, but through some inadvertence he forgot to take it with him. I trust, however, it is not yet too late to return my thanks to your committee for their liberal donation, and to you for the polite terms in which you announced it.

I take the liberty to request you will get the value of the enclosed, delivered to bearer in the following articles; viz. six dozen slates, seven by five; three dozen Dublin spelling-books, first part; and the remainder for as many of the second part as it will purchase.

May I request you will have the goodness to send me by bearer, or otherwise, a few blank applications.

(signed) *J. P. Lyons, P. P. of Kilmore Moy.*

Sir,

Ardnaree, 17th August 1824.

I ENCLOSE the receipt for the grant to the Calleens school, and shall feel much obliged if the box containing it be delivered to Mr. Black, who is at present at your training school. He will procure a carrier to bring it down.

When Mr. Mills was here, he was perfectly satisfied the delay with regard to the Scriptures was not owing to me. He saw Mr. Coyne's replies to my repeated applications. I wrote to Mr. Black ten days ago on the subject, and feel assured I cannot be disappointed. As soon as they arrive, I pledge myself they shall be read in perfect accordance with the rules of the Society.

(signed) *J. P. Lyons, P. P. of Kilmore Moy.*

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the Kildare-place
Society.

Ardnaree, 20th September 1824.

Now that the Scriptures have been at length procured, and that they are read according to the regulations of the Society, I confidently hope the committee will take the poor man into their kind consideration, more especially as he is to lose the Kilmore Moy school, on Mr. Black's return from the training school, and be transferred to Breafoy, where his salary will be more precarious, and his situation in every respect less advantageous than at present.

(signed) J. P. Lyons, P. P. of Kilmore Moy.

Sir,

Ardnaree, 20th November 1824.

I UNDERTOOK the improvements, on the liberal assurance of the committee, that they would contribute towards the intended expenditure, provided the Scriptures were read according to the regulations of the Society. The work, I trust, will meet the unqualified approbation of the inspectors; 356 children are accommodated under the same roof, in the most convenient and orderly manner, and the furniture is of the best description. On the other hand, the regulations of the Society are strictly observed. The Scriptures are in the school, and read by such of the children as can be reasonably deemed qualified for their perusal.

(signed) J. P. Lyons, P. P. of Kilmore Moy.

Sir,

Ardnaree, 8th November 1824.

I HAVE the honour to acknowledge your letter of the 6th instant, inclosing 5*l.* for the use of Culleens school, for which I return my thanks.

Owing to the very numerous attendance of children at the Chapel schools, it became absolutely necessary to furnish it anew with desks and forms. I gave notice of my intention to do so in August last, when you had the goodness to state in reply, that the committee would have much pleasure in making the grant required, on receiving an assurance that the Scriptures are in the school, and that they are read in accordance with the rules of the Society. Now, I beg leave to submit the following account of the actual expenditure on the schools, and also to assure the committee that their regulation has been complied with.

Here follow the items of expenditure, amount 32*l.* 7*s.*

The school is now furnished for 356 scholars, on the improved method of instruction.

(signed) J. P. Lyons, P. P. &c.

From the Rev. John Gahan, Parish Priest of Rathvilly, County Carlow.

From application in behalf of Tynaclash School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

A lecture from the Douay Testament is read daily, to which all the children are obliged to attend.

Is it used without note or comment, written or oral?

Without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No; neither one or the other are used in school hours.

If your Society would afford to the parishioners of Killeagan 30*l.* towards building a school-room adequate to their numbers, 12 dozen of slates, as many pencils, half a dozen of each of the following reading books; viz. History of Joseph, Fables of Æsop, Instinct Displayed, Exiles of Siberia, Robinson Crusoe, and Commodore Anson's Voyage, and eight or ten reams of paper, I think it would enable them to have their children instructed in science and morality, the neglect of which has, in my opinion, proved fatal to many of themselves, to this neighbourhood, and to society at large, as I can attribute to no other cause than neglect of education, the perpetration of crimes which at this day are not known in any other part of Ireland.

From application in behalf of Rathvilly School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Scriptures will be read from the opening of the school by all the scholars who shall have attained a suitable proficiency.

Is it used without note or comment, written or oral?

Without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

Neither catechisms nor books inculcating peculiar religious opinions shall be used in the school in school hours.

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Society.

The only aid I solicit at present from your committee is, that in their wonted benevolence they may permit the master for Rathvilly school to be received into their model school, to be instructed in their improved system of education as specified in the ninth paragraph of your printed regulations, if after trial he shall appear to your officer to merit so great favour from your Society.

From application in behalf of Ballyhacket School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Scriptures will be read by all the children who have attained a suitable proficiency in reading.

Is it used without note or comment, written or oral?

Without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

There shall not.

The only aid at present required for the school intended to be established next April at Ballyhacket, is the admission of Patrick Keating into your model school, to be qualified to teach school on the improved system of education recommended by your Society.

Rathvilly, Nov. 27th, 1821.

(signed) John Gahan, P.P.

From application in behalf of Rathvilly School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The New Testament is read by all the scholars who have attained a suitable proficiency in reading.

Is it used without note or comment, written or oral?

Without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None whatever.

Since we have been so fortunate as to be noticed by your Society, the obstacles which impeded the progress of education began to disappear, and by your liberality they have been all removed, except the want of a school-room, but at present the scite on which to build could not be procured in a convenient place.

The wants of this school I have already taken the liberty of mentioning to you in my application of last week, which if granted, or any part thereof, your committee will confer additional obligation on me and most other poor of this neighbourhood.

Rathvilly, 7th May 1823.

(signed) John Gahan, P.P.

From application in behalf of Englishtown School.

THE want of an appropriate school-room is the greatest obstacle to the education of the poor in this neighbourhood, though every exertion has been made by the inhabitants to procure one. Application has been made even to government, and a grant of about 96*l.* obtained, yet something prevents the landlord from making the necessary transfer of ground on which to have the school-house erected.

This school stands in need of every school requisite to accommodate about 80 or 90 children, but I will be exceedingly grateful to your committee for any part they in their liberality may think proper to bestow on it.

May 7th, 1823.

(signed) John Gahan, P.P. of Rathvilly.

Sir,

Rathvilly, 21st June 1820.

I ENTERTAIN strong expectations, if aided by your Society, that the growing generation in this large and thickly populated tract of land, will be rescued from ignorance and immorality. They are a people naturally disposed to be subject to the laws of their country, but they have hitherto been enveloped from the view of many of them by a cloud of ignorance, which I hope is about to be dispersed by the charitable interference of your Society. I trust our people will be grateful, and ever invoke blessings from the Giver of all good gifts, on the person by whom they shall be enabled to enjoy the happiness of an early and moral education.

(signed) John Gahan, P.P.

Sir,

Rathvilly, 8th July 1820.

SINCE the establishment of the Tynaclash school, I have not one class capable of reading a chapter in an easy book without continual assistance and explanation from the teacher, hence the sacred Scriptures could not, according to your Society's regulations, be allowed

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allowed them. I intend commencing the first quarterly examination on the 17th instant, after which I shall be able to inform your Society to what extent I can comply with their regulations, hitherto I have literally fulfilled them. In my answer to the 6th query, I mentioned 250 children to be generally in attendance; their numbers have since encreased to three hundred, and not a sufficiency of books or other accommodations (except house room and forms) for half the number, notwithstanding, in the short space of time since the establishment of the school, there appears a great improvement in the children's information, their cleanliness, and even in their little homes, a degree of neatness, and almost comfort, is daily manifesting itself. If the regulations of Tynaclash school meet the approbation of your Society, I hope, Sir, to be informed what security will be required for the rightful application of their donation.

(signed) John Gahan, P.P.

Sir,

Rathvilly, 24th July 1820.

WITH great pleasure I can inform your Society, that I have in the Tynaclash school forty children who, I think, may be allowed to read the Scriptures as soon as the sacred volume can be procured for them. If your Society in their bounty would grant so many copies of the last edition of the Douay Testament, it would be an additional obligation on me and the parishioners of Kiltiagan. I hope your committee will take into their favourable consideration, not only my former application, but the people's poverty, their great number of children, and how inadequately my demands would supply them, either with school-room or other accommodations.

(signed) John Gahan, P.P.

P. S. There is no part of your regulations in the printed statement sent me from your Society, but the school at Tynaclash will be in perfect conformity with, when I shall have the Scripture, and it shall, I hope, long continue so.

Sir,

Rathvilly, 25th September 1820.

IMMEDIATELY after the receipt of your letter of 29th July, I procured as many copies of the New Testament as are sufficient to afford an opportunity to all the children attending the school at Tynaclash, who have attained a suitable proficiency of reading the Scriptures. That school now is, as it has been since its commencement, and shall continue in perfect conformity with the printed regulations of your Society, two copies of which I had the honour of receiving from you.

I shall mention one instance of their scanty means; about 170 children, from 16 years old down to nine, who attend the school, were not able to procure dinner these four months past, and, of course, studied from about eight o'clock in the morning until past five in the evening without subsistence; from this instance of poverty and zeal to procure instruction, I hope your committee will perceive that the children of Tynaclash school are really those for whose education your benevolent Society is interested.

Numbers have increased to 350 children, and the average attendance has also increased to, of male children 130, of females 150; of these there are at present forty-eight of each sex reading the Scriptures, without note or comment, written or oral, and I expect to have three classes more of twelve each, capable of reading them in the course of this month.

I take the liberty once more of informing your honourable committee, that the parishioners of Kiltiagan, hope, from the number of their children, their poverty, their great zeal for their education, and above all from the liberality of your Society, to be aided with 30*l.* towards building a school-house equal to their necessities, or to be expended in any other way more agreeable to their more enlightened views.

(signed) John Gahan, P.P.

Sir,

Rathvilly, 21st October 1820.

IMPRESSED with the liveliest feelings of gratitude, I have the honour to acknowledge the receipt of your letter of 7th instant, informing me of the very liberal grant of 20*l.* made by your Committee towards building a school-house at Tynaclash.

(signed) John Gahan, P.P.

Sir,

Rathvilly, November 25th, 1820.

I HAVE the honour of receiving your last, with an additional grant of receiving the teacher of the school at Tynaclash into your model school to be instructed in the improved system of your Society. Also I have the pleasure of acknowledging the receipt of your directions and sheet of queries, enabling me to apply to your Committee in favour of the school I intend establishing at Rathvilly. I send the sheet of queries answered according to the plan I intend having followed up, as soon as that school shall be opened.

(signed) John Gahan, P.P.

Sir,

Rathvilly, December 20th, 1820.

I HAVE the honour of receiving your favour of 2d instant, informing me that your committee will admit into their training school, on the 1st of January next, the teacher of the Rathvilly school.

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the Kildare-place
Society.

There is yet one division of the parish of Rathvilly anxious to be assisted by your Society in promoting the benevolent object for which it was formed. They hope to be favoured with a sheet of queries directed to the Rev. Michael Lyons, Rathvilly.

(signed) John Gahan, P. P.

Rathvilly, December 26th, 1820.

It is warmly anticipated that these young men instructed on the principles of your inestimable system of education, when established in this parish, will through the bounty of your institution be the means of facilitating the progress of youth far beyond any thing of the kind hitherto experienced.

(signed) John Gahan, P. P.

Rathvilly, March 6th, 1821.

THE friends of education in this neighbourhood, and I hope we shall also, by our repeated exertions, prove our gratitude to your Society for their liberality in having qualified at their model school, *free of expense*, the masters for Tynaclash and Rathvilly schools. I trust these young men will be indefatigable in promoting that laudable object for which they are intended.

(signed) John Gahan, P. P.

Sir,

Rathvilly, June 19th, 1821.

WITH great satisfaction I can state to you, that since the establishment of your system of education in the school at Tynaclash, the progress of the children attending there has been very gratifying to me, their parents, and the friends of education, many of whom visit the school.

(signed) John Gahan, P. P.

Sir,

Rathvilly, Nov. 14th, 1821.

AFTER experiencing the many advantages derived to the school at Rathvilly, conducted on the principles of education recommended by your Society, a portion of our parishioners too remote from Rathvilly, anxious to enjoy equal means of facilitating the education of their children, request me to solicit your committee to receive into their model school Patrick Keating, who will, if admitted after being qualified, teach school at Ballyhacket, two and half miles from Rathvilly.

(signed) John Gahan.

Sir,

Rathvilly, Sep. 8th, 1821.

YOUR letter of 1st inst. filled me with sentiments of gratitude and respect for your benevolent society. The sum granted to the Rathvilly school, and the school requisites, for which I send you a receipt, are proofs of the liberality of the laws by which your Society is governed. Since I first had the honor of a correspondence with your committee, I was convinced that if your regulations were properly understood, no reasonable objection could be made to them by any denomination of professing christians, and as an individual I flatter myself I contributed something in this neighbourhood to remove prejudices entertained against some conditions required by your Society from schools in union with it; but an inspection of the schools in this parish in union with and aided by your Society obviates every objection that even the most prejudiced of their visitors can propose.

I am thrice happy to hear that the school at Tynaclash met the approbation of your inspector; it was greatly impeded in its progress this summer by sickness.

Rev. Mr. Lyons is at present absent, but on his return he will with sincere thanks to your Society for so kind and generous an admonition, make application for the instruction of the Englishtown master at your model school.

I send the items of the actual expenditure of the Rathvilly school, signed by two of the most respectable inhabitants of this neighbourhood, who are also very grateful to your Society and much interested in the education of the youth of their country.

(signed) John Gahan.

Sir,

April 29th, 1822.

THE report of the Rathvilly School for last week, amounts to one hundred and forty-eight scholars.

I hope your committee will with their usual liberality grant whatever school requisites they may deem necessary to bestow on such numbers. I expect your committee will, in their deliberations, call to mind the extreme poverty of the parents of the children who attend at Tynaclash school, also the greater number of those of Rathvilly.

Joseph D. Jackson, esq.

(signed) John Gahan,

Secretary to the Education Society,
Kildare-place.

Rathvilly.

Sir,

April 26th, 1823.

WITH great pleasure I can inform your committee, that the schools of this parish continue to be conducted with the strictest observance of the system of education recommended by your Society, through this observance and their paternal kindness so liberally extended towards them, they are progressively advancing towards perfection.

(signed) John Gahan, Rathvilly.

To the Society for promoting the Education of the Poor of Ireland.

Sir,

Rathvilly, 22d November 1823.

NOT until this day have I had the honour of receiving your communications of the 1st, 19th, and 1st, instant, with the enclosures to the teachers of Tynaclash and Rathvilly schools. My gratitude is inexpressible especially at this moment, so transported am I with admiration of the liberality of your committee in granting premiums of ten pounds each to the masters, and seven pounds ten shillings each to the mistresses of the above schools. Their conduct and faculties for communicating information have greatly pleased me, and have given very general satisfaction to all friends of education in their respective neighbourhood that their zeal and exertions will increase; I am confident, were I to detail the advantages the peasantry of this parish derive from the patronage and munificence of your Society, it would far exceed the limits of a letter; advantages that no person can sufficiently appreciate, who was not acquainted with the manners and morals of our country-people before the establishment of our schools on the plan of education recommended by your Society.

The school at Englishtown has, since its establishment, been supplied with two Testaments to every three children who were capable of reading them with any degree of accuracy, though from some fatality they were taken out of the school on Sunday, Monday morning being the time of inspection, nor were they missed by the teachers, as a similar circumstance never before occurred. I waited at Baltinglass to explain to Mr. Mills, but was not fortunate enough to meet him; however the proportion of two Testaments to every three good readers may appear to your committee, each of the three schools shall be supplied with a Testament for each child capable of reading it, from this day forward.

(signed) John Gahan, P. P.

Sir,

Rathvilly, 21st January 1825.

WITH pleasure I send signed and inclosed the receipts for the grants made to the schools at Tynaclash, Englishtown, and Rathvilly.

I think, if I remember well, your inspector said he did not visit a school in which the children answered him so well as at Rathvilly, and I am quite convinced that there is not in this country a school in union with your Society where there is so great progress made by the children in attendance as at our schools, and I believe in no instance are the teachers so poorly remunerated as at Tynaclash, Englishtown, and Rathvilly.

May I hope for the honour of hearing from you if our teachers are entitled to premiums from your Society for the last year; if they are entitled, I beg leave to offer my opinion as I have made very close observations on the progress of the children of the respective schools. I think the female teachers, if not more, at least equally deserving as the masters.

(signed) John Gahan, P. P.

From the Reverend Richard Carolan, Parish Priest of Ratoath,
County Meath.

Sir,

Ratoath, December 11, 1822.

THE very kind, polite and prompt attention of your Society encourages us still to hope we may be able to effectuate this great and necessary object we have in view, in the perfecting of which that Society is interested equally with the local managers here, we shall therefore waive all minor particulars which can be reasonably objectionable, and endeavour, by co-operating earnestly, to remove that dark cloud of ignorance which overhangs the minds of the entire group of peasantry, inhabitants of this neighbourhood.

The Testament without note or comment shall be read in the school by those who have obtained a suitable proficiency in reading, but shall not be used as a school book; and as we cannot yet calculate on our means of procuring such, neither can we specify any particular number, but must confide in the charity and generosity of your Society; I have now only to repeat my reply to the 13th query; surely all denominations of christians must be eligible as masters, managers, teachers and scholars.

Should your Society consider us as just objects of their charitable attention in the present case, we shall with pleasure submit, as far as possible, to such other regulations as they may at a future period require, tending to promote the good order of the school, and the improvement of the poor children.

I cannot but express my deep sense of your very courteous and polite attention, for which I beg you'll accept my best thanks and most grateful acknowledgments.

(signed) Richard Carolan, P. P.

I. Topham, Esq. Assistant Secretary,
&c. &c.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Ratoath, August 2d, 1823.

PRESUMING your inspectors have by this time communicated to your committee the result of their inspection of our intended male and female poor school, and that those gentlemen have made minute reports of our state, circumstances and situation, your committee are therefore now better enabled to form a judgment of our claims to encouragement and assistance from your Society, upon which report, joined with the great confidence which their kind attention has excited, we are induced to hope the Society will grant the sum of forty pounds towards enabling us to complete our establishment, and the admission of the master (when appointed) to the training school, and requisites for the use of the scholars, expected to amount to sixty males and forty females. The kindness and attention we experienced from your inspectors, Messrs. Daly and Veevers, must be to me one of the strongest incitements to discharge the important duties with which I am entrusted in aiding to promote the improvement of the education of the youth of this poor village.

(signed) *Richard Carolan, P. P.*

Secretary to the Committee for the Poor School of Ratoath.

Sir,

Ratoath, November 30, 1823.

THE committee for conducting the general free schools of Ratoath, &c. &c. grateful for the kind encouragement already given by your Society, and agreeable to the instructions contained in your letter of the 9th of August, anticipating the happy consequences of so useful an establishment, although their new school-house has not been as yet inhabited, have proceeded to elect a person, whom they have judged from experience of his general sober, moral and attentive habits, in every qualification eligible, and whom they confide, will be found suitable to the conditions proposed by your Society; they beg now to be informed if he can be admitted into your training school in the beginning of the next month, so that he being instructed in that system of education recommended by your Society, the schools here may be opened in the beginning of the new year, and go on without interruption.

(signed) *Richard Carolan,*

Sir,

Ratoath, 23 March 1824.

IN compliance with the rules of your Society, we the society for promoting the education of the poor of this village, wishing to co-operate with your laudable exertions, have determined that the Testament without note or comment shall be read by all the scholars in the Ratoath school, who have attained to a suitable proficiency. Therefore, upon this assurance, hope we shall obtain a grant of such school requisites as to your committee be deemed necessary.

By order of the Committee,

(signed) *Richard Carolan, Secretary.*

Sir,

Ratoath, 1st June 1824.

AGREEABLE to the directions contained in your letter of the 9th of August 1823, we transmit a statement of the items of the actual expenditure on the building of the male and female schools for the benefit of the poor of this neighbourhood, and beg leave now to call upon your committee for the amount of the grant of 40*l.* as specified by your letter, made by your committee towards defraying the expense of our building. We can assure your committee the schools are supplied with a suitable number of the New Testaments, which have been and shall continue to be read by all those of the scholars, who have attained a suitable proficiency in reading; the schools opened the beginning of May, and there are, within one month, 127 children; 68 boys and 59 girls, who profit of the improved system of education as taught by our master, who owes much gratitude to your Society for the very useful knowledge and the many advantages he has obtained by being instructed at your training school; our prospects of obtaining that assistance in this neighbourhood, which in the commencement of this undertaking we flattered ourselves we might expect, are at present much altered, so as to induce us to hope that upon an inspection and proper inquiry being made by your committee, they will be convinced of the necessity and propriety of affording us this, which we now apply for, and even some additional aid, in promoting this work of charity so necessary amongst the illiterate and too long neglected peasantry of this neighbourhood.

(signed) *Richard Carolan, P. Ratoath,*
Patrick Thunder, Lagore.

Michael Thunder, Lagore.
Patrick Cahill, Wilkenstown.

Ratoath School-room, 29th Sept. 1824.

I CANNOT express what my heart feels for the honourable notice which your committee have been pleased to take of my weak and humble efforts in our common cause.

'Tis a peculiar gratification to me to have merited the approbation of gentlemen who know so well how to appreciate any exertions which may be made to promote the public good; their sanction and confidence, I shall consider among the most estimable attainments of my life,

Permit

Permit me, Sir, to entreat that you will assure the gentlemen of your committee, of my profound respect and most grateful acknowledgments.

My gratitude is, if possible, increased, by the committee having conveyed their sentiments through a gentleman whose manner of communicating them, enhances the obligation.

(signed) *Richard Carolan, P. P.*

Isaac Topham, Esq. Assistant Secretary
to the Education Society, Kildare-place.

From the Rev. *James Hughes*, Roman Catholic Curate of Castlebar, County Mayo.

From application in behalf of Castlebar Free School.

Sir,

Castlebar, October 3d, 1823.

YOUR last letter on the subject of education which I had the pleasure to receive was dated 3d August 1822. It stated that my answer to the tenth quere on your list precluded the Society from granting any aid whatever to our school. But the conscientious difficulties under which I then laboured, and which prevented me from acceding to the terms and conditions of your Society, have been latterly (in my mind) so fully obviated by the ample and very satisfactory explanation given to me by Counsellor Donelan of the views and principles of the Kildare-place Society, that for the present I can see no motive that could or should reasonably prevent me from submitting to your regulations. May I therefore expect that you will transmit to me a copy of the queries, which I shall deem it my duty to answer without delay.

(signed) *James Hughes, R. C. Curate.*

Sir,

Castlebar, Nov. 8th, 1823.

AFTER the receipt of your letter of the 1st instant, I have not delayed in acquainting the free school committee with its purport and contents, the committee beg to offer the most unfeigned expression of their gratitude to your Society for their very favourable consideration of the claims laid before them in behalf of the free school of this town. The committee also pledge themselves for the most scrupulous adhesion to the principles and regulations laid down and required by the Society.

In compliance with the directions of the Society and your request, I transmit a correct and detailed estimate of the expenses to be incurred in finishing of the school-house. The estimate has been given by the most *nominal* architect in this town. The committee, anxious to trespass but as little as possible on the kind indulgence of the Society, have directed the architect to make the terms of the estimate as low as possible.

The committee engage that the strictest economy will be observed in the application, and the most satisfactory account given of the expenditure of any aid which they may receive from the Society. I send you the receipt for 12*l.* 7*s.* 8*d.* signed, and the gentleman who shall hand you this letter and the receipt will be able, if required, to give your Society any further information. He shall also receive and forward to me your grant of books for the school.

(signed) *James Hughes, R. C. Curate, Secretary.*

P. S.—The committee, convinced that the large number of scholars usually in attendance at their school cannot be sufficiently attended to by one master, without the aid of some regular system, and highly approving as they do of the system adopted by your Society, earnestly solicit the permission of the Society to admit their master for some time into their training school.

Sir,

Castlebar, January 7th, 1824.

THE free school committee of this town return your Society their sincere thanks for the liberal grant of books, paper, &c. &c. which they have been pleased to send them. We have sent to Coyne for four copies of the edition of the New Testament which your Society recommended. We have deferred the partial and imperfect improvements of our school-house, which, independent of the aid which we expect from your Society, we may be able to effect.

In your last letter you ordered me to have sent you a regular estimate of the expenses to be incurred in the finishing of our school-house, and assured me that the Society were disposed to give the kindest consideration. In consequence of mentioning in the estimate different items which I had not considered in my first application, the estimate exceeded my first application by 54*l.*

I received a letter from Mr. Donelan, the inspector of the Society, on the 26th November last, in which he mentioned that the Society were inclined to grant our school 50*l.* He wished to know if I could, as a Catholic clergyman, have any objection to receive the aid of the Society on the terms and considerations on which the aid was offered; my answer was, that as far as I understood from him, and the rest of my correspondence with the Society, their laws and their terms, I could have no hesitation whatever in submitting to them, that all catechisms and tracts on religion should be excluded the school during the school hours, and that the New Testament, without note or comment, should be read under the restriction specified and required by the Society.

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of Roman Catholic
Clergymen with
the Kildare-place
Society.

The committee expected to hear before this the result of your Society's consideration with respect to their estimate.

(signed) *James Hughes, R. C. Curate, Secretary.*

To J. Topham, Esq. Assistant Secretary,
Kildare-place, Dublin.

Sir,

Castlebar, 21st January 1824.

I HAVE received your letter of the 17th instant, and have to inform you in reply, that I shall feel much pleasure in attending to any instructions of your committee; since they are of opinion that twelve copies of the New Testament are necessary for the Castlebar free school, that number shall be procured as soon as we can get them from Dublin.

Although this school be in its infancy, not being established more than four years and three months, however I can feel no difficulty in adopting in it the reading of the Scriptures, under the restrictions laid down by your Society as explained by Mr. Donelan.

(signed) *James Hughes.*

To J. Topham, Esq. &c. &c. Dublin.

Sir,

Castlebar, 28th February 1824.

I HAVE received your letter of the 7th instant, stating that your committee must decline making any grant to our school on this account, that the house was built on chapel ground.

The conditions on which you assured us you felt disposed to make these grants were specified. The only conditions were, that the Scriptures, without note or comment, should be read in the school during school hours, by such of the scholars as had attained a suitable proficiency in reading, and that all catechisms and religious tracts were to be excluded the school during school hours. With these conditions, as they have been laid down and explained to us in your letters and by your inspector, Mr. Donelan, we have most strictly complied.

(signed) *James Hughes, R. C. Curate, Secretary.*

From the Rev. *Maurice Kearney*, Parish Priest of Graig, County of Kilkenny.

From application in behalf of Goresbridge School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, oral or written?

The Douay Bible and Testament shall be read by all the scholars, as required by the Society without note or comment, oral or written.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism shall be used during school hours, nor any book of controversy, nor inculcating peculiar speculative opinions.

Sir,

Graig, February 13th, 1823.

I HAVE to acknowledge your favour, and in reply, have to say, as your benevolent Society leave to the managers of the school the choice of the version, and the selection of such parts as are judged best suited to the capacity of children, I feel no difficulty in complying with the rule; men of different religious persuasions may hold various opinions regarding the necessity of authority in expounding the sacred text, or the competency of private judgment, aided by that interior conviction which affects the reader in perusing the work; but where there is question of educating so numerous and so indigent a population as Graig, such discussions would be unseasonable; reading a portion of the Testament, as you mention, will meet with no opposition, and if it is complained of, it will be only when read by zealots or by ladies whose piety sometimes outstrips their prudence. Aware of the good intended by these interpreters of the word who, although violating your rule, mean only to reclaim us from what they conceive to be errors, I hear of this interference with indulgence, it often causes irritation, and always proves an obstacle to the education of the poor. Our funds are so exhausted, having expended above 300 l. erecting our school, that we are scarcely able to buy the Testaments; if your Society will furnish them with the other requisites, I will take care to have them read; if such books be not distributed, I will, as soon as possible, provide them, so that our not this moment having them, will not, I trust, prevent the grant; our school is strictly on the plan of the Kildare-street Society, and when completely filled up, will accommodate between three and four hundred children, and I have little doubt your inspector will report it to be the best village school in the province.

(signed) *Maurice Kearney, P.P.*

Sir,

Graig, March 8th, 1823.

I HAVE this day ordered two dozen Testaments for the Graig school, from Mr. Tims, of Grafton-street, we will have them about the end of next week; I shall, as soon as convenient, make a further purchase of Testaments, so that each boy who has attained a sufficient proficiency in reading may use them; your inspector, I have no doubt, will report the plan of education

education at Kildare-street to be completely exemplified here. I have again to call the attention of your honourable Society to our immense population here, and to its great poverty; the school, when our third room is fitted up, will educate 350, which number I hope they will have in view in granting the requisites.

A committee is forming to manage a school agreeably to the plan of Kildare-street at Gores-bridge; I cannot yet state the amount of subscriptions, but at a proper time will lay the matter before the Society.

(signed) *Maurice Kearney, P.P. of Graig.*

Sir,

Graig, March, 26th, 1823.

IN common with the managers of the Graig school, I feel grateful to your benevolent Society for their liberal grant of school requisites to our establishment; I have further to express my acknowledgments for receiving and instructing at your model school, the Gores-bridge master; I shall select one to send up who will profit from the opportunity offered, and carry into effect the charitable views of the Society towards the numerous poor of Gores-bridge. Whilst I feel truly grateful for the grant already made, I hope your liberal Society will not consider it trespassing on their bounty, humbly to submit, that our third room (where we intend to instruct by a monitor the younger children) is not yet quite fitted up, and would require eight desks, 12 feet long, with seats, to provide which, six or eight pounds would be wanting; if your funds could afford us that sum, we would forthwith educate between three and four hundred children.

(signed) *M. Kearney, P.P.*

P.S. Enclosed I send the receipt.

Sir,

Graig, February 11th, 1824.

I FEEL much indebted to your honourable committee for the prompt assistance given to our school; their liberal grant of requisites are all this moment wanting, and will be of the greatest use; our numbers are encreasing and are likely to encrease.

I shall always very cordially co-operate with the Society in educating that portion of persons over whom I have a controul; our combined efforts hitherto have been eminently successful. I have strong reasons to believe it will long continue to be one of the most numerous and best attended schools in this part of the province.

(signed) *M. Kearney, P.P. of Graig.*

Sir,

Graig, July 6th, 1824.

THE Committee were graciously pleased to attend to my application in favour of Gores-bridge, and to make a grant of 80*l.* for building a school; the house now building for that purpose, I am sorry to say, is too small to answer the views of the committee or the people; it is now under my controul.

I hope my application in favour of Graig, will be equally favourably received by your committee; there is no part of Ireland in which it will be productive of more good.

(signed) *Maurice Kearney, P.P. of Graig.*

From the Rev. *Francis Haly*, Parish Priest of Kilcock, County of Kildare.

FOR the last six or seven years, the public schools of the parishes of Kilcock and Newtown have been progressively on the decline, and in consequence, the progress of education amongst the children of the labouring classes has been considerably impeded.

From the want of all sorts of furniture for a school-room, I am of opinion, that less than fifteen pounds will not furnish the two rooms of the "Newtown Free School," by practising the most rigid economy. The Rev. Mr. Dunne, the late incumbent, received from the Society for educating the Poor of Ireland, a quantity of books, slates, &c. which are forthcoming for the use of the school.

(signed) *Francis Haly, P.P.*

From application in behalf of Tiermoghlan Free Shool.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible shall be read by all those who are supposed to attain a suitable proficiency in reading.

Is it used without note or comment, written or oral?

Without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism, or other religious tract, shall be introduced into the school during school hours.

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THE place being entirely destitute of all sorts of furniture for a school, a few desks will be wanting; and for accomplishing what I have just stated, as indispensably necessary for putting the school in a state of repair, I think a less sum than seven or eight pounds will not be sufficient.

(signed) *Francis Haly, P. P.*

From application in behalf of Kilcock School.

Sir,

Kilcock, 2d May 1823.

THE person who has the honour to hand you this letter, has been appointed principal of the Newtown school by the subscribers, and is sent up to the model school at Kildare-place, in order to qualify himself for teaching on the Lancasterian plan.

If any ambiguity of expression appears in my reply to the 10th query, on behalf of the Newtown school, I beg to assure you, that nothing of that kind was intended; my meaning was, that the Scriptures would be read by such of the children as had arrived at the reading class. The Society may rest perfectly satisfied, that any contract I may enter into with them shall, on my part, be most scrupulously fulfilled.

I shall lose not a moment in fitting up the Kilcock, Newtown and Tiermoghgan schools, which, when done, shall be certified, according to the regulations laid down in your letter.

(signed) *Francis Haly, P. P.*

To the Committee of the Society for promoting the Education of the Poor of Ireland.

Gentlemen,

Kilcock, 5th December 1823.

I HAVE had the honor of receiving a letter from Mr. Topham, to inform me, that you had been good enough to grant me 12*l.* for additional improvements in the Newtown free school, for which I beg to return you my best thanks. I beg also to assure you, that nothing shall be wanting on my part to have this grant applied to the purpose for which it has been made with the greatest possible economy. When Mr. Mills visited the Kilcock and Newtown schools, he remarked to me, that the book which I considered to contain the four Gospels, with the Acts of the Apostles, all entire, was only extracts from the Gospels and the Acts of the Apostles; I assure you, on my word, that this mistake was unintentional on my part, never having examined the books till after Mr. Mills had made the observation to me. I have sent an order to Coyne for 30 copies of the New Testament for the two schools, which I expect down immediately, and I should have them before now, but have been prevented from going to town myself in consequence of being ill for some days back of a very severe cold. By a letter from Mr. Topham, received this day, I am given to understand, that before you can take the claims of the respective teachers for gratuities into consideration, it is necessary, that the schools should be furnished with a sufficient number of Testaments, and read by the children according to the regulations of the Society. I assured you, when first I applied to the Society for aid, that whatever compact I entered into with the committee, should be religiously fulfilled by me. This pledge shall be honourably redeemed, and you shall always find that I shall never be guilty of the meanness of wilful or deliberate misrepresentation. My conduct, I trust, shall be at all times guided by a principle of honour, which will enable me to court an investigation without fear of the result; I do confess, that no exertion is wanting on my part to make these schools as useful to the community as possible; and I think the gentry of the neighbourhood will do me the justice to say, that my exertions have not been unsuccessful; I hope the mistake that has taken place with respect to the Scripture lessons, will form no obstacle when you come to consider the claims of the teachers, for they were completely blameless; if there was any fault, it rests with myself, and I trust you will do me the justice to believe, that it originated in misconception.

(signed) *Francis Haly, P. P.*

— These sums, added to the tradesmen's estimate, will make an entire sum of 26*l.* 11*s.* 8*d.* a large sum no doubt, particularly when added to your original grant in favour of this institution; but I beg to remark, that by making this grant you will render the school of Kilcock one of the most respectable, and I verily believe one of the best schools I have ever had an opportunity of knowing; that your grants to the schools of Kilcock and Newtown have been most liberal I most freely confess, but at the same time I assure you, that greater economy could not be observed than there has been in its application to answer the ends for which it has been granted. When you add together the various sums granted to assist the public institutions of these parishes, do not, I intreat you gentlemen, be startled, but remember, that by the liberality of your aids, you have been instrumental in diffusing the benefits of a well regulated system of education, accompanied by its usual retinue of blessings, over a tract of country of about 25 square miles. I pledge myself to you, that in the event of your granting me this request, the money shall be applied to the best possible advantage; there shall be no jobbing I promise you.

Kilcock, 12th December 1823.

(signed) *Francis Haly, P. P.*

Sir,

Kilcock, 6th July 1824.

I AM happy to find, that the report of the inspector has not been at variance with my representations, and I feel grateful to the committee for the manner in which they have been pleased to express their approbation of my exertions. In the support of these interesting

teresting institutions, I beg to assure them I feel a very lively interest, and nothing shall be neglected on my part to give them stability, and render them, in the most extensive sense of the word efficient. The attendance is numerous at both these schools, and the improvement of the children quite perceptible. I beg, sir, you will accept my best thanks for your readiness in forwarding at all times my statements to the committee.

(signed) *Francis Haly, P. P.*

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Sir,

Kilcock, 16th November 1824.

I HAVE had the honour of receiving your letters of the 6th instant, enclosing gratuities for the masters and mistresses of the Kilcock and Newtown free schools. I have been prevented by absence from home from acknowledging sooner the receipt of your letters. I beg to assure you, that I have no reason for withholding the gratuities from the persons for whom they are intended, believing as I most firmly do, that they leave nothing undone on their parts, to advance their pupils, and in preserving order and discipline in their schools; indeed, if I do look on them with too partial an eye, I do not know any schools where a proper and unwearied attention is paid with better effect to the interest of the pupils, than in the schools of Kilcock and Newtown. The frequency of my visits to these institutions, enables me to judge of the attention of the masters and mistresses, as well as of the proficiency of the children; and I can honestly declare, that I cannot see any thing wanting on the part of the former, and I always feel gratified at witnessing the progressive improvement of the latter. This observation can only apply to those children who are regular in their attendance; those who only come occasionally, cannot be supposed to derive the same advantages from the school as those who are constant in their attendance. The average attendance at Kilcock and Newtown schools amounts daily to about 90 in each. I beg to return my best thanks to the committee for their liberal donations to the masters and mistresses of the Kilcock and Newtown free schools.

(signed) *Francis Haly, P. P.*

From the Reverend *James M'Keal*, Parish Priest of Kilcommon, County of Mayo.

Sir,

Hollymount, Jan. 30th, 1824.

I SOLICIT thirty or forty pounds for building, fitting out and supplying seats, desks and books, writing paper, slates and pencils, together with ten pounds per annum, to assist in paying the salary of the master.

(signed) *James M'Keal, P. P.*

Sir,

Hollymount, January 30th, 1824.

IF your charitable committee will be pleased to grant the aid required, bearing my signature, I shall give undoubted security that it shall be expended according to the wishes of the committee, and that it shall be executed with all possible economy and dispatch. In my first application I mentioned, that so impoverished were the bulk of the people in this parish, that they are quite unable to do any more in the way of educating their children than they have done already; and can assure you, that any aid given in such way as not to interfere with their creed, would be received with sincere gratitude. To say any thing on the lasting benefits to be derived from such aid, is on this occasion unnecessary. I have only to add, that the respected and revered rector of the parish, the Reverend Mr. Gorges, with whom I have the honour of living on terms of the strictest intimacy, will bear testimony to the truth of the statement made in this letter.

(signed) *James M'Keal, P. P.*

Sir,

Hollymount, March 22d, 1824.

INCLOSED I send a plan and estimate of the school-house, which, with the kind and bountiful assistance of your liberal and charitable committee, I purpose to get built. Towards erecting the school-house in this impoverished country, after making all possible exertions, all I could calculate on with safety, in subscriptions, labour and materials, would amount to no more than fifty pounds; so that if your committee will make a grant of 160*l.* the work shall be completed by the middle of June next.

J. Topham, Esq. Assistant Secretary.

(signed) *James M'Keal.*

Dear Sir,

Hollymount, Sept. 15th, 1824.

INCLUDING Mr. Nolan's assistance, I have succeeded in getting subscriptions to the amount of 70*l.* I now solicit the aid of your charitable society to complete this work, having had the promise, that when due arrangements were made, the Society would be kind enough to contribute liberally towards it whilst the building is going on, and I expect to have it fit for the reception of pupils by the middle of next spring, or if your Society will be pleased to make a grant of eighty or ninety pounds towards the building of it immediately, I shall engage to have it completed before Christmas next, and to have the master sent to the training school, and to have the school conducted then according to the approved method of your Society. Mr. Mills, who has seen the houses in which the

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schools are carried on here, is of opinion with me, that no good can be done in the way of giving instructions, until a suitable place can be procured.

The conditions required by the Society, as explained by Mr. Mills, I shall get complied with.

(signed) *James M^cKeal, P. P.*

Sir,

Hollymount, Oct. 6, 1824.

I do pledge myself that this school, if built, shall be supplied with the Holy Scriptures, which all them who attain a suitable proficiency, shall read. Mr. Nolan will give the same pledge, if necessary. I do also assure you, that I have distributed one dozen copies of the Douay version of the New Testament, to the pupils in the schools under my care, which I got them to read, together with some copies of the authorized versions, which have been given to the Protestant part of the pupils, and read by them. It did not, however, happen that there were any in the school on the day Mr. Mills inspected them.

(signed) *James M^cKeal, P. P.*

Sir,

Hollymount, October 6th, 1824.

As I comply with all the conditions required of me by your Society, and as I have, through you, their kind promise that they will contribute liberally towards the building of the school-house, I shall get the work commenced on Monday next. I have all the necessary preparations already made for that purpose, and request to have the master, whom I intend for it, received into your training school about the 10th November next; so that he may be duly prepared to instruct in the modern improved system, at the time the school-house shall be prepared for the reception of pupils.

(signed) *James M^cKeal, P. P.*

J. Topham, Esq. Assistant Secretary, &c.

From the Rev. *Daniel O'Flaherty*, Parish Priest of Cappagh, County of Tyrone.

Sir,

THE situation of the poor in this neighbourhood is truly miserable, save a few of the better class of farmers, being by the downfall of trade rendered unable to educate their children, or even to procure books for them should they get free schooling, and consequently must remain in total ignorance, without some assistance from your charitable and most serviceable Society. There is a debt of 8*l.* against the house, which was paid by a neighbouring farmer, who is one of our committee, towards the expense thereof, on conditions that it should be refunded by the neighbourhood, who are undoubtedly insolvent.

Therefore this 8*l.* together with all school requests as are practicable to your Society to communicate, knowing our necessity, particularly books, paper, slates and pencils, with the means whereby we may fit out the house with seats and desks, which gratuity you never communicated to a school more in need than ours, for which we shall ever be indebted.

(signed)

*Daniel O'Flaherty, P. P. in Cappagh,
James Mayne,
James Jonson,
Rob^t Lyon,
And^o M^cAlred.*

*Joseph Culberson,
Cha^r O'Donel,
Pat^h Mayne,
And Culberson.*

Carnony, February 9th, 1822.

To the Society for promoting the Education of the Poor of Ireland.

I SEND this certificate by the bearer; you will be so kind, sir, as to deliver the contents thereof to him for the Carnony school.

We feel thankful to you for your kindness in granting those articles, hoping that the management of our school shall meet the approbation of your Society.

We find the school at a material loss for desks and forms, and as the house is spacious, we request that the Society will give a grant of money for fitting out the house with desks and seats; whatever it may be, we shall be thankful to your liberality, and shall follow your directions in every particular.

I hope to receive an answer from you per bearer, together with the parcel.

(signed) *Dan^t O'Flaherty, P. P. in Cappagh.*

To the Society for promoting the Education of the Poor of Ireland.

WE return our most grateful thanks to the Society for the school requisites, which we have received. I consider the spelling books, &c. most uncommonly well adapted to the capacity of children, comprising many useful parts for the more advanced pupils; in short, I feel myself greatly obliged to you for such an excellent and useful present, and be assured, I shall have the same distributed in the most careful manner; we shall preserve the books as long in the school as possible, by giving another to a boy when he has read one, and preserving the old one still in the school, &c.

April 20th, 1822.

(signed)

Dan^t O'Flaherty, P. P. in Cappagh.

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Carnoney School, near Omagh, October 2d, 1823.

To the Education Society,

WE have corresponded with the wishes of the Society respecting the reading of the Scriptures in our school; we have them publicly read by all those who are properly capable of doing so. We refer to Mr. Griffith, the inspector, for our attention in other respects.

We hope that our school will meet the approbation of your beneficent Society.

(signed) *Daniel O'Flaherty, P. P.*
James M'Allen, Schoolmaster.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

From the Rev. *John Ryan*, Parish Priest of Turagh, County of Limerick.

From application in behalf of Doone School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The New Testament published by the English College of Rheims, and approved by Dr. Troy, without note or comment of any description, will be read by those qualified.

THE people in general in this parish (Doone) are extremely poor, yet they have not been inattentive to the education of their children, and were the aid now afforded given in a less exceptionable shape very satisfactory results might reasonably be expected. There are no regulations, however well devised and plausible in theory, but should be allowed to yield to particular circumstances. I do therefore think, that if your Society has solely in view the education of the poor, the catechism might be allowed in any school where there is only one denomination of Christians; as to controversial tracts, they are books with which it would not be prudent to allow children to meddle under any circumstance.

(signed) *John Ryan, P. P. Doone.*

From application in behalf of Turagh School.

Sir,

February 28th, 1824.

I BEG leave, through you, to solicit aid from the Kildare-place Society for the Education of the Poor, for a school which has been opened a few days since in this village. I am informed by Dr. Armstrong, of Tipperary, that 10*l.* will be necessary for the purchase of the usual school furniture.

The school above alluded to contains a list of 209 scholars, and has been opened at my request by Mr. Frazer, inspector to the London Hibernian Education Society.

(signed) *John Ryan, P. P.*

Sir,

Turagh, 23d April 1824.

I HAVE this evening received your very elegant and explicit letter of the 17th instant, and, from your explanation relative to the 13th query, have no hesitation to say, in answer to said query, "Yes."

The schools will in a few days be supplied by the agents of the London Hibernian Society with an adequate number of the Douay version of the Testament, without note or comment, which shall be read by "all the children who have attained a suitable proficiency in reading." I feel much gratified at your assurance of obtaining from the Kildare-street Society the necessary aid for the four schools established in my parish, and have only to remark that the sooner it could be effected the better, as the schools cannot be regularly nor effectually conducted without it.

(signed) *John Ryan, P. P. Tough, Pallas Green,*
County Limerick.

Turagh, 17th June 1824.

THOUGH I would be desirous to have suitable houses for the other schools of my parish, yet I feel very anxious at this time to have Pallsbeg house erected as soon as possible, for many reasons (which probably you will hear in detail from another quarter). These important reasons induce me earnestly to request of the Committee to grant forthwith the estimated expenses for said purpose on the inclosed plan, if they should think them fair, and any further local aid which may be procured from time to time can be remitted to the treasurer of the Society, or applied in any manner the Committee shall direct.

I have made the request on no light or trivial grounds, but from the sincerest motives for the general success of this very beneficial plan of education, and as tending to the diffusion of that object in other neighbouring districts and the security of those already established in mine.

The furniture for the different schools is making on an approved plan given by Mr. Phelps, and the boxes are safely arrived here. I have to request you will give my sincere thanks to the committee for these prompt and liberal grants.

I anticipate the committee's order for the above purpose on an early day, as the season for building is passing apace, that the work should be finished in due time.

(signed) *John Ryan, P. P. Tough, County Limerick.*

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Turagh, September 11th, 1824.

THE bearer, Eliza Raleigh, who has been heretofore recommended by Doctor Armstrong and me, as a person fit to be admitted into the training school, Kildare-place, hands you this letter, and I beg you may be pleased to inform the Society that in my opinion it would answer well for the encouragement of the schools not to be scrupulously exact with respect to a particular day of admission into the school, and also to remark, that in parishes, particularly where the parish priest is not the manager of the schools, it would be well done, in order to remove suspicion and jealousy, to have at least some of the visitors, &c. of Catholic schools, Catholic also; I beg leave to remark, that I have been engaged for a few days past in endeavouring to conciliate my bishop, he being on his visitation in this and the neighbouring parishes, where I had an opportunity of impressing on the minds of the reverend gentlemen my high opinion of the utility of your Society's system of education, and I have gleaned from all, that making a proper selection of every denomination of Christians with respect to masters, visitors, &c. would answer best, so as to preclude the interference of either visitors, master, &c. with the religious tenets of the other. I now beg leave to remark, I had not time to make the necessary inquiry relative to the last printed queries which I shall have answered in the course of one week.

(signed) *John Ryan, P. P. of Turagh, &c.*

Gentlemen,

27th November 1824.

I BEG to acquaint you, that I have appointed Catherine Minahar to be mistress of the Bilboa school, and have to request that she may be admitted to the training school of the Society, to receive instruction in the improved system.

(signed) *John Ryan, P. P. of Turagh, &c.*

From the Rev. *James Doyle*, Parish Priest of Redcross, County Wicklow.

THERE being no notice taken in Mr. Litton's letter to me of the 26th, of my humble petition to the Society for aid to erect a school in Kilpatrick, I beg to call the attention of the committee to it, and hope they will enable me to place the poor of this part in such circumstances with regard to schools, as will both set an example to those parts where such matters are less attended to than they ought, and also to furnish a demonstrative refutation to the charges which I know are unfairly made against the Society.

(signed) *J. Doyle, P. P.*

THE Petition of the Rev. *James Doyle* respectfully sheweth, that the Bray free school of which he has given a description, is in want of all manner of requisites for carrying on the school; that the present fund for the subsistence of the teachers till next August, which is the period of the charity sermon, does not amount to 12*l.* out of which it is impossible they could purchase requisites; petitioner therefore confidently hopes that your committee will be pleased to furnish the school with a supply; slates, cutters, copy-pieces, merit-tickets, class-lists, arithmetic-lists, arithmetic-lessons or book-maps, spelling-books, reading-book, ruled and unruled paper, report-book, registry, &c.

Petitioner further states, that it would greatly add to the comforts of the poor children if the floors were boarded, and the walls dashed and plastered, to which the parishioners are totally incompetent, being now engaged in building an extensive chapel for religious accommodation.

Your committee are humbly solicited for a grant for the above purpose, for which he will pray.

(signed) *J. Doyle, P. P. Bray.*

Sir,

YOUR letter having been mislaid by a friend, who, through civility, was bringing it from the post-office, I had not the pleasure of seeing it till just now. I beg to offer you my grateful acknowledgments for laying my application before the committee of education, and also to that highly respectable body, through you, for the flattering notice they are pleased to take of my puny endeavours to promote the cause of education, as well as for their readiness to comply with my request. Knowledge being the only sure path to social and religious perfection, I feel that I could but ill discharge my duties as a member of society, and still less as a christian, and a christian pastor, did I not endeavour to promote it as far as my little power and influence may reach. In this endeavour I have made it a principle to aim at success, without offending the religious feelings of my separated brethren, many of whom for several years have been under my direction, and I have found the task not at all difficult; I trust that, proceeding in the same way, I shall always find a sure and efficient support in that estimable Society of which you are the organ. I shall procure as soon as possible the most correct estimate of the expenses sought to be known in your communication.

October 11th, 1826.

(signed) *J. Doyle, P. P. of Bray.*

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Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Dear Sir,

Ballinacor, Arklow, 25th November 1820.

I HAVE taken means to procure the most correct estimates for the intended school at Newbridge, which I now submit for the consideration of your humane committee:

Total of estimate - - - - - £. 92. 11. 11½.

I am collecting materials for the walls, and purpose, by the blessing of God and the aid of your worthy committee, to have them covered in, and fit for the reception of children by the month of April next, or at farthest, the beginning of May. To this end it will be necessary that your beneficent committee be pleased to enable me to purchase materials for roofing, &c. &c. that I may have all things made and fitted by the time the walls are completed. The work shall be executed in the best manner, and on the cheapest terms, and an account of the expenditure faithfully submitted to your committee, to satisfy them that not a penny of their benefaction shall be mis-spent. I have to add, that the poverty of the surrounding neighbourhood is such as leaves me no room to expect that I shall be able to procure more by subscription than will build the walls, plaster them within, and dash them without; for the rest, I throw myself, and the undertaking, on the benevolence and kindness of your committee.

(signed) J. Doyle, P. P.

Sir,

Ballinacor, January 8th, 1821.

I HAVE to apologize for not having answered in due time your kind communication of the 2d ultimo, in which you inform me that the committee have been pleased to grant me 30*l.* towards the erection of the Newbridge school; I beg you will present my grateful acknowledgments to the committee for this instance of particular liberality; and assure them, that I shall endeavour, as the most acceptable return I can make them, always to co-operate with their benevolent views in promoting knowledge and morality amongst the poor. The communications from the masters accompany this, which have been a little delayed through my unavoidable hurry in the holidays. There is another object which I wish to accomplish for the better promoting the end we have all in view, which is to have the master of the Newbridge school instructed in the system of Kildare-place. He is a native, which is desirable, and a most excellent character, in all respects, as to sobriety, steadiness, and exemplary conduct; but he is 38 years of age, which I perceive excludes him from gratuitous reception into your establishment. It would press very heavily on him to support himself, and we have no fund from whence to assist him, having, through the increasing poverty of the people, been obliged to receive more poor children this year on our charity list than our means have enabled us to pay for. Please to lay this case before the committee, and inform them, that if any thing can be done through their kindness to obviate this difficulty, it will enhance my obligations to them.

(signed) J. Doyle, P. P.

Dear Sir,

Ballinacor, 23d December 1821.

I wish to send a young man of good parts, acquirements and conduct, to be instructed in your model school, and beg you will be pleased to lay this my humble request before the respectable committee; and, in case of his being admitted, to transmit me the earliest information. I have therefore to request that your committee will allow my name on the list of your subscribers for one guinea annually, which I wish I were able to increase to ten; and to beg that I may be informed of the precise period of your next general meeting, at which I have a desire to be present.

(signed) J. Doyle, P. P.

Sir,

Ballinacor, Jan. 15th, 1822.

I HAVE just received your favour of the 12th, and proceed to submit a copy of the estimate which I have received for Kilpatrick school. I am aware of the regulation regarding the Testament, and shall comply with it.

Total amount of estimate, 105*l.* 13*s.* 3*d.*

I calculate upon raising 30*l.* in the neighbourhood of the school, and amongst friends elsewhere, by subscription and gratuitous labour, and for the rest throw myself on the generosity of the Society.

(signed) J. Doyle, P. P.

Dear Sir,

Ballinacor, 30th Jan. 1822.

I AM honoured with your's of the 26th. I beg to offer my warmest gratitude to the committee for their liberal grant of 40*l.* for Kilpatrick school; and to assure them of my faithful execution of the engagement under which their kindness has laid me, and of my faithful compliance with the conditions of the grant. May I take the liberty of inquiring whether the young man, for whose admission into the model school I petitioned sometime back, can be admitted this year.

(signed) J. Doyle, P. P.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Ballinacor, 11th May, 1822.

I BEG you, my dear Sir, to assure your most liberal and benevolent committee, that I am impressed with lively gratitude for their beneficence to the poor under my care; and were I not even sensible of my obligations, as a christian and a pastor, to promote moral and religious knowledge amongst the poor, I should be ashamed to be found backward in a cause, wherein those who have neither local nor personal concern have evinced such a warm interest. I inclose the receipts.

(signed) J. Doyle, P. P.

Dear Sir,

Ballinacor, July 26th, 1822.

AFTER using my best endeavours to obtain further aid towards defraying the expenses of Newbridge school (in which there are at present two most promising schools, one of boys, containing 80; one of girls, containing about 60, which I flatter myself will obtain the approbation of the Society), I have been able to obtain no more than 5*l*. The truth is, no man here has any thing to give; the farmers being unable to pay up their rents, the gentry are really distressed. I must, therefore, throw myself on the bounty and consideration of your Society, which I have hitherto found so liberal to me; and beg that they be pleased to remit me the sum they were pleased to promise, to stop the craving of those to whom it is due, and who really need it; and shall leave it to their kind consideration to determine, whether the balance shall fall on me, whose promise is pledged for it, and who can by no means afford it, or whether they will be pleased, by their liberality, to grant the whole sum stated in my last petition, bating the 5*l*. mentioned above. As there are most importunate demands made on me, I beg the committee to favour me with the promised remittance.

(signed) J. Doyle, P. P.

Dear Sir,

I HAVE this day received your letter and inclosure, and return the receipt. I offer the tribute of most grateful feelings to the committee, whose agent you are. I trust, that since the commencement of my connection with them, nothing has appeared to make them distrust the sincerity of my engagements; and I can add with truth, that in my private intercourse I have zealously laboured to dissipate the clouds of prejudice and misapprehension, which I have frequently encountered with regard to that body. I flatter myself that the inspection of Newbridge school will give satisfaction; and that every year will prove more fully that it has not been unworthy of the partiality shewn it by the worthy gentlemen of the committee. I believe I cannot do more to prove, that the liberality of the establishment is not in name only,—a thing which I myself have sometimes had the pain to witness,—but in fact and deed, than that I have selected a Protestant for one of the teachers, as the other was a Catholic; and this not through necessity, for I had the offer of Catholics perfectly qualified.

(signed) J. Doyle, P. P.

Dear Sir,

Bray, 18th Jan. 1825.

I INCLOSE the receipt; bearer will take charge of the articles.

I beg you to assure the committee, that I entertain a high sense of their goodness. I shall have an estimate prepared and forwarded very soon.

(signed) J. Doyle, P. P.

From the Rev. *Raymond Hardiman*, P. P. of Annadown, County Galway.

From Application in behalf of Woodpark School.

10. Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible or Testament is or will be read soon as the scholars know how to read English well.

Is it used without note or comment, written or oral?

It is, and will be used without note or comment.

WE certify that the above-mentioned questions are honestly and candidly answered, and that we are of opinion that the sum of twenty guineas, exclusively of the expenses already incurred, will scarcely suffice to glaze the school-house, purchase seats, tables, and every other apparatus necessary for the school.

(signed) Francis Blake, J. P.
R. Marlay, Minister.

From Application in behalf of Currendolla School.

Sir,

Annadown, 15th February 1822.

You must be not a little surprised on being addressed by a stranger, who has not the honour of knowing you, or any member of your charitable Society; but, aware that even strangers find easy access to the seat of charity, I presume to intrude by informing you, that

that I am a parish priest of Annadown, within few miles of Galway; that on entering the mission of said parish, I found the flock committed to my care deeply sunk in a state of ignorance, particularly in the literary sense, without a knowledge even of the English alphabet, with very few exceptions. Moved with compassion, in order to rescue the minds of the rising generation, at least, from total darkness, and furnish them with means of receiving some little instruction, I undertook establishing two schools, for one of which I pay the master 10*l.* annually, which I purpose shall be continued in perpetuity, having sunk a competent sum for that end out of my own very slender means indeed. Seeing these two schools quite insufficient for the instruction of half the youth or children of the parish, I ventured erecting a large school-house in a remote, but very populous part of the parish, four or five miles distant from the other schools, same time depending on subscriptions, or some little contributions from the poor, who are the only residents of that district, but now see myself utterly disappointed; for they, together with my whole congregation in general, consisting of a peaceable, loyal, but distressed and very indigent peasantry, harassed and ground down by rack-rents, county charges, tithes, &c. with all their exertions and industry are unable to satisfy these necessary demands, much less can they afford contributing their mite towards building a house of instruction even for the use of their own children. That house is now built, well thatched, with a chimney for the accommodation of master and scholars, nearly at my sole expense, which has already amounted to near 30*l.* In order to complete it, there are still some things necessary; that is, timber for frames, sashes and glass for four windows, the cost of which, according to the calculation of a judicious and conscientious carpenter, will not exceed 3*l.* 10*s.*; also, boards for tables, and benches or forms for the use of the scholars, the number of whom, I may safely assert, cannot be under from a hundred and fifty to two hundred from time to time. For my part, limited as I am in circumstances, I cannot, consistently with my means, proceed to further cost, but must leave the house in its present state, without some external or foreign aid. Thus circumstanced, I am induced to appeal to your honourable and benevolent Society for succour; for here, at home, I have no resource. If they condescend to listen favourably to my appeal, by granting a small sum of money for these necessities, I would not have it placed in my hands, lest I be mistaken for a swindler or impostor, but wish it lodged with Rev. Mr. Daly, Protestant Warden of Galway, and cousin-german to the member of our county, a most humane gentleman, very solicitous for the education of the poor, without prejudice or partiality; he will take care to have it duly expended in the proper channel for the completion of the house in question. Your Society, Sir, is aware that charity has no limits, and that it extends its bounties to the remotest extremities; therefore, remote as we are here from the capital, I fancy the result of my humble prayer will prove successful, partly for this reason, that I admit the reading of the Holy Bible in the schools of my parish without note or comment, seeing that it is the wish of your Society and of government, same time that my spiritual brethren in general are adverse, from an apprehension, I suppose, that young minds or weak heads may pervert the sense of the sacred volume; but I am not to be counted among that number.

I have trespassed too long on your patience; I beg, Sir, you will forgive me. The love I feel for my fellow creatures, and a sincere anxiety to have them instructed in the morality of the Gospel, are my only apology. I have only to add, that the Rev. Mr. Marlay, rector of this parish, joins me in patronising these schools.

(signed) *Raymond Hardiman*, Pastor of Annadown.

Should you deign, Sir, to give an answer, please to direct to the Very Rev. Warden Daly, Galway, to be forwarded to me to Annadown.

If any doubt you may entertain of my integrity, I refer you to Mr. Albert Blest, of Sligo, agent to the London Hibernian Society, who contributes to disseminate the Bible instructions, as I frequently correspond with him, and who consequently knows me.

Annadown, 23d March 1822.

— SHOULD the Society condescend to remit me twenty pounds for requisites, and for a little compensation for my own expenses, I would be grateful, and exert myself to see the school prosper. In the course of time I have it in view to prepare a lad for the model school, but at present none offers that I may select.

(signed) *Raymond Hardiman*, P. P.

Sir,

12th August 1822.

WITH a grateful sense of the charitable donation of the Kildare Society, I acknowledge the receipt of your letter of the 3d instant, enclosing a twenty pound half note, with a receipt for the same, which I return signed. The receipt for the books, &c. ordered by the Society for the Wood-park school, I recollect to have signed, and returned some time ago. I expect that will not be the last benevolent act of the Society for the progress of said school, as I am confident they will not lose sight of it at a future day, should they be informed of its proficiency, which, indeed, must be slow, as it is (I may say) only in its infancy. Be pleased to forgive all the trouble I gave you on this subject since the commencement of my correspondence.

May the labours of your Society, and their anxiety to forward the moral education of the Irish poor, finally meet an eternal reward, is the sincere wish of

(signed) *Raymond Hardiman*, Pastor of Annadown.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

5th January 1824.

ENCLOSED you have Mr. Bain's receipt for 5*l.* which, with the encouraging letter you sent him, ought to increase his zeal, and double his attention in the instruction of his pupils, which I am confident he will not neglect.

The great anxiety your Society feels for the diffusion of knowledge and the education of the Irish poor, induces me to intrude further on their indulgence, wishing to have another school in this parish under their patronage. They may judge it superfluous to patronize two schools in one parish; but when I inform them that this parish of Annadown is in extent about nine miles, inhabited by a very numerous and most wretched population, and that Woodpark is eight miles distant from the other extremity, they may see the consistency of my proposal. Should the Society favourably receive my present address, as they did relative to the Woodpark school, the inhabitants and I shall be grateful; the same laws and regulations prescribed for the said school, must be observed here if my wish be acceded to.

Please to let me know if my present proposal prove acceptable.

(signed) *Raymond Hardiman*, Pastor of Annadown.

Sir,

8th March 1824.

In your letter of the 21st ultimo, you say the Society were not satisfied with my answer to the 10th query of the printed list, viz.; Is the Bible read by all the scholars who have attained suitable knowledge in reading? my answer was—"It is, by all under the Hibernian Society, and those under your patronage." My motive for making the exception was, that I have more than 40 pupils educated in the Carrondolla school at my own individual expense, whose capacity, generally speaking, is not suited to the reading of the sacred text, being not sufficiently ripe or intelligent for that Divine book; and moreover, as the Hibernian Society oblige their pupils to read and commit to memory a certain number of chapters in the Testament every three months, when in the mean time they scarcely know how to spell, a system I totally disapprove of, as the Divine book ought to be handled with more propriety. Now, in answer to your 10th query, I say, I shall have no objection that all the scholars in said school, mine included, do hear or read the Testament or Bible as soon as they arrive at competent knowledge in reading it.

(signed) *Raymond Hardiman*, Pastor of Annadown.

Sir,

3d April 1824.

THOUGH not well able to write in consequence of a fall from my horse a few days ago, yet I lose no time to answer your letter of 20th ultimo, which I received this day, wherein you say, that the committee are not pleased with my answer to the 10th query. It occurred to me, in my former answers, that I may lay a plan for the instruction of the pupils educated at my own individual expense; but it seems the committee are not pleased with any exception or distinction in the school, therefore there shall be none; for they must all read the sacred volume without note or comment, written or oral, agreeably to the rules of the Society. I cannot answer in more explicit terms. I must soon apply for the 10*l.* granted by the Society for the addition to the Woodpark house, which will be soon completed.

(signed) *Raymond Hardiman*, P. of Annadown.

Sir,

20th April 1824.

I RETURN by bearer, signed, the receipt you enclosed to me in your letter of the 10th March, of books and other requisites ordered by the Society for the use of Corondolla school. In your letter of the 13th September 1823, you were pleased to mention that the committee had made a grant of 10*l.* towards the addition made to the Woodpark school house. Soon as convenient I expect the amount of the expenditure of said addition, which is now complete and habitable. Below you have the certificates and signatures of two respectable gentlemen, as the committee require.

(signed) *Raymond Hardiman*, P. of Annadown.

From the Rev. *Peter Ward*, Parish Priest of Aughagoer, County of Mayo.

From Application in behalf of the Aughagoer School.

Sir,

Aughagoer, October 25th, 1823.

HAVING read the 11th report of your honourable Society, and considering your extensive charity, permit me to transmit you a memorial in behalf of the school at Aughagoer, towards which I feel confident you will be as liberal as you can, when I inform you that it is established in a poor country, destitute of all support, except what it receives from me and a few others (there being no resident gentry). The number of children in it is 72; and I am sure we would have three times the number, if we had the means to purchase books and pay the schoolmaster. Aughagoer is within three miles of Westport, in the county of Mayo. The school, which is kept in the parish chapel, was established in March last, since which period the scholars have made a good progress. A committee has been appointed, of which I have the honour to be treasurer; all denominations of christians are eligible as masters, and persons of all persuasions admitted as scholars. Now the applications for admittance are so numerous that we are obliged to apply to your benevolent Society for aid, who will find that any assistance given shall be punctually applied, and their system of education most strictly adhered to; this, however, will be better known when your inspector visits the school, and makes his report.

(signed) *Peter Ward*, P. Priest of Aughagoer.

Sir,

Ashfield, May 28th, 1824.

Now that your honourable Society has received additional means from Parliament for the education of the poor, may I beg leave once more to call your attention to the schools of Aughagoer, Mace and Erive, in this parish, the poverty of which compels me thus to apply to the Society for some aid, either in books, paper or otherwise. A chapter from the Douay Testament is daily read in the two first schools; it would also be the case in the last, if I had one. From this you can plainly see into the poverty of the district, and the inadequacy of the parents, though extremely anxious, to extend the blessing of education to the rising generation. That I should apply thus for three schools, may appear strange; but when I inform you that the parish is 16 miles long, with a population of a thousand families, you will clearly see the necessity of establishing at least as many others, when time and circumstances will permit. By having the Scriptures thus read, I hope you will allow that I have done what the Society requires, and every thing in my power to enlighten and instruct the ignorant.

(signed) *Peter Ward, P. P. of Aughagoer.*From the Rev. *Arthur Stairs*, Parish Priest of Longfield, County Tyrone.

Sir,

Drumquin, 24th Sept. 1819.

HAVING lately experienced the important utility of your benevolent institution towards the information of the poor of this island, I am now resolved to open a school upon the model system in my own chapel, as I have received the particulars of the plan from a young man belonging to my parish that hath been taught in the model school; and through his assiduity in qualifying some boys for me, which I intend appropriating as monitors, I expect to effect the system. I approve much of the order of the pupils, the regular arrangement of the classes, and the direct harmony of your compilations; I therefore expect your Society will be so kind as to grant to me four dozen of the Scripture Lessons, and one dictating spelling-book, with some of your merit tickets. For any other gratuity that accrues from the Society I will not demand, because I intend to introduce nothing more than spelling and reading in my school.

(signed) *Arthur Stairs, P. P. of Langfield.*

THE particular design of my address to the Society, is for promoting the laudable plan which they have adopted in my school; and all the grant I require is, four or five dozen of the Scripture Lessons (which I have had the pleasure of seeing in Mr. M'Dermott's school), and one dictating spelling-book; I stand in need of nothing else; the liberality of your generous Society, even in my parish, is worthy of being rewarded here for time immemorial.

(signed) *Arthur Stairs, P. P. of the Parish of Langfield.*

Drumquin, October the 8th, 1819.

From the Rev. *Paul M'Greal*, Parish Priest of Becan, County Mayo.

From application in behalf of Becan School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

It is not at present, but it shall.

Is it used without note or comment, written or oral?

It shall be.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None.

WHATEVER my prospects of relief may be from the generous sympathy of your humane Society, they are cheering, though solitary; I am limited to them alone, my hopes are bounded by them; they have broken in upon my view with the singular recommendation of a new and unexpected bounty.

I owe this consolation to Mr. Donelan; his agency is as zealous and discreet as his commission is honourable to the Society for whom he acts; he cannot fail of success: his manners, his means, and his object, all amiably unite to insure the success of his humane and liberal mission. I shall not further state any suggestions for the direction of your sympathy, but shall be always prepared to co-operate with your humane wishes.

4th Oct. 1823.

(signed) *Paul M'Greal, P. P. Becan.*

From application on behalf of Larragaboy School, County Sligo.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

Not as yet read, nor in the school. I shall send up to Dublin for two copies of the Douay Testament, without note or comment, in the course of the next week.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Is it used without note or comment, written or oral?

My own Bibles have note and comment; it shall be read without note or comment, written or oral; the Testaments are intended for the schools of Larragaboy and Becan, of which the committee vouchsafed to take notice.

Sir,

Becan, 31st Oct. 1823.

THE contents of your letter were exceedingly gratifying to me. I hope my answer to the Becan queries will be within the approbation of the Committee; there never was, and will not be, any regulation in the schools under my management, rendering the mere difference of religion an obstacle to the eligibility of a master or manager, or trustee, &c. I thus far consider the visit of Mr. Donelan to this country exceedingly auspicious to the diffusion of education in this neighbourhood, inasmuch as it is received by every liberal man as an unequivocal pledge of the disinterestedness and benevolence of your committee in furthering their humane object.

I feel a pleasure in assuring you, Sir, that I shall always strictly enforce the regulations of the Society, and economize, with all the prudence in my power, any grant of their's, or gift in aid of the schools under my management. I shall also endeavour to make known to my brethren in the ministry the cheering promptitude of their efficient benevolence; this too may contribute very much to improvement; the facility of parting with a good name, and the difficulty of parting with a bad one, is not one of the lightest afflictions.

(signed) *Paul M'Greal*, P.P. of Becan.

From the Rev. *Peter O'Loughlin*, Parish Priest of Ennistymond, County of Clare.

From application on behalf of Ennistymond School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Testament will be read in the school by all who have attained a suitable proficiency in reading.

Is it used without note or comment, written or oral?

Without either.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

None used during school hours.

(signed) *P. O'Loughlin*, P.P.

Sir,

Ennistymond, July 7th, 1824.

I FEEL I would be deficient in the discharge of my duty as a christian minister, if, in my anxious efforts to promote the education of the youth of both sexes in my parish, I were to neglect the indispensable duty of giving moral and religious instruction in the different schools under my care, without which I consider the best system of education, however well regulated, a source of greater evil in general than of real blessing to the poor.

The hours during which school will be held on each day, shall be from nine o'clock in the morning until twelve, and from one o'clock until three. A portion of the intervening hour shall be spent in conveying religious instruction to the Catholic children, without interfering directly or indirectly with the religious creeds of the other pupils who may attend the schools, and who shall be at liberty to retire at that time, it being the usual dinner hour of labourers in the country.

With respect to the Holy Scriptures, I must observe, that I am decidedly against having them placed indiscriminately in the hands of the rude and illiterate, or made a common school-book of.

I shall, however, make no objection to have a select portion of the Douay edition of the New Testament read, under my own inspection, in the schools, by such of the scholars only as shall have made a suitable proficiency in reading. I beg leave also to state to your committee, that no consideration shall ever induce me to relinquish to any society or individual, except my bishop, the exclusive right of appointing managers and teachers to the different schools in my parish. However, there shall be no positive law in the schools excluding persons of any religious persuasions as managers, teachers or pupils. These alone are the conditions in which I would conceive myself justified, as a Roman Catholic pastor, in receiving aid from any society or individual, towards enabling me to establish or support any school with which I am or may be hereafter connected.

(signed) *Peter O'Loughlin*, R. C. Pastor of Ennistymond.

AN estimate of the probable expense of fitting up the school accompanied my application, to which your committee first made no objection, and only required "a more satisfactory reply to some of the queries," which I have given; but to my utter astonishment, they have afterwards instituted an objection to the estimate, which led me to believe they had every reluctance to co-operate with me in my efforts to promote the education of the poor of this country. Under this impression, I must beg to decline complying with your instructions, as I have come to a resolution of supporting my schools independently of any aid from your Society. I shall, therefore, consider your committee at liberty to withdraw from the male school at Ennistymond the forms, desks, &c. at any period they may please, by giving me two months previous notice. I am reluctantly compelled to adopt this course, from the

conduct

conduct of the Society towards me, and also from the impressions on the minds of the Catholic clergy and laity, and also of many of the Protestant gentry of this country, respecting their principles.

Ennistymond, 26th August 1824.

(signed) *Peter O'Loughlin, P.P.*

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Ennistymond, 25th Sept. 1824.

IN reply to your letter of the 11th, I beg you will no longer consider the male school at Ennistymond in connection with your Society. I regret being compelled to act thus, but my reasons I have already stated in my former letter to you. The school being now actually withdrawn from all connection with your Society, I beg you will excuse my not sending the return, &c. you called for.

(signed) *Peter O'Loughlin, P.P.*

From the Reverend *M. Slattery*, Parish Priest of Borrisoleigh, County of Tipperary.

From application in behalf of Borris and Heigh Schools.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible has not been hitherto used, but the schools having recently been placed under the London Hibernian Society, its regulations in that respect will of course be complied with.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

The children attending the school being all Catholics, have been instructed in their prayers and catechism by the master after the school business was terminated.

You will have the goodness to recollect that my present application is in behalf of two separate schools, one in Borris and the other in Heigh, for both I request a supply of books, papers, slates and pencils, and for the school in Heigh, a grant of 5*l.* or 6*l.* to put it in comfortable repair, and also about the same sum to procure desks and seats for the scholars. I do not at present apply for any pecuniary aid for the school at Borris, as I have only taken the house for six months, and before that period is expired, I expect to have a good house built for the purpose. May I expect the favour of a line, to inform me whether the aids required will be granted, and if so, when and where I am to apply for them.

(signed) *M. Slattery, P.P. of Borrisoleigh.*

From application in behalf of Borris School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Testament, without note or comment, will be read conformable to the regulations of the London Hibernian Society.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

According to the rules of the same Society, no catechism or tract of the kind alluded to, will be used during school hours.

From application in behalf of Heigh School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Testament, without note or comment, according to the regulations of the London Society, will be read.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No such book or catechism will be used during school hours.

Sir,

Borrisoleigh, 2d January 1824.

I WAS favoured with yours of the 13th ult. enclosing a list of queries to be answered by me, relative to the Borris and Heigh schools, which I beg to return, business having prevented my replying sooner to your letter; should my present answers to the queries not satisfy your Society, I don't think it would be in my power to give any that would be satisfactory, and in that case I must only endeavour to let things remain as they are, or remedy them by some other means.

(signed) *M. Slattery.*

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Borrisoleigh, 8th August 1824.

HAVING been from home during the last six weeks, I found on my return a letter of yours, dated 1st July; in reply, I beg to acquaint you, that the schools in this parish which had been for a time under the patronage of the London Hibernian Society, have ceased to be so, and that they are no longer in connection either with that Society or yours; under these circumstances, I did not consider myself justified in applying for the sum which had been voted some months back for the repairs of the Heigh schools, and for the same reason I must decline accepting the offer contained in yours of the 1st July.

(signed) *M. Slattery, P. P.*

Sir,

Borrisoleigh, August 23, 1824.

I RECEIVED your letter of the 17th instant, calling on me to answer the queries contained in this sheet. I beg to remind you, that on the 8th instant I wrote to apprise you, that the school to which those queries refer, was not to be considered any longer in connection with your Society, and I now acquaint you, that I shall state the same in the return which I am preparing to send to His Majesty's Commissioners in my communication with them; however, I will not omit to acknowledge the books, &c. which this school formerly received from your Society; my letter of the 8th, which must have reached your hands, as it was directed in the usual form to Sir E. Lees, has given you sufficient notice, that this school is at present totally unconnected with your Society, but should that letter have miscarried, this I suppose will not; however, although the connection alluded to has ceased, I have no objection to give the information called for during the time it existed, and I have accordingly answered the proposed queries as to that period.

(signed) *M. Slattery, P. P.*

From the Reverend *Robert Logan*, Parish Priest of Duleek, County of Meath.

From application in behalf of the public school of Duleek.

10.—Are the Scriptures read in the school by all the scholars who have attained suitable proficiency?

The Scriptures will be read in the school by all the scholars that can read.

Are they used without note or comment, written or oral?

They will be used without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism will be used in the school during school hours, nor any book inculcating peculiar religious opinions.

I HAVE, gentlemen, to solicit your aid towards the finishing of the Duleek school-house; this will require, according to the opinion of an intelligent carpenter, the sum of 20*l.* including plastering, desks, forms, labels, &c. Should your committee be pleased to advance that sum, or authorize me to expend what may be necessary, I shall procure two or three persons of character to vouch the manner it was expended. Books, slates, &c. would be necessary.

I have also to pray that you will receive the bearer, John Kearney, into your model school, and have him instructed in the system. He is a young man of good character. I could not say too much for him, although poor, he is admired and respected by all in the neighbourhood for his good conduct.

(signed) *Robert Logan, P. P.*

Dear Sir,

Duleek, January the 8th, 1821.

FROM my answers to the printed queries, you will perceive the state of education in this neighbourhood. On my appointment to this parish not quite two years, I expressed to the people my opinion of the necessity of establishing a school in this village on the plan recommended by your Society, and they contributed according to their means; the house is finished as to the exterior, but much remains to be done before the system can be carried into effect; indeed, I must despair of seeing it, unless aided by the liberality of your Society. Whatever assistance may be given by the committee in maintaining and educating the master in money, books, &c. &c. will be gratefully acknowledged by,

R. Logan, P. P. of Duleek.

Sir,

Duleek, January 17th, 1821.

It was but this day I received your letter of the 13th, with the receipt which I return signed; the bearer, Mr. Hatch, will take down the articles for which the receipt is given. Permit me to assure you, that I feel towards your Society the most lively sense of gratitude for their very liberal donation of books, slates, &c. and for admitting Mr. Kearney into their training school. I trust that his conduct will give satisfaction, and entitle him to such marks of favour as the Society bestows on persons of merit.

On

On the assurance of the committee that the sum of 20*l.* will be given to finish the school-house when the Parliamentary grant for the year 1821 is made, I shall commence the work without delay, and when finished, shall transmit to the committee the items of expenditure, certified by two persons of respectability in the neighbourhood.

(signed) R. Logan, P. P.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Dear Sir,

Duleek, March 13th, 1821.

THE encouragement I received from the Society for educating the Poor of Ireland, caused me to incur some expense in fitting out my public school-house; I apprehend that at present, I can have no claims for indemnity on the Society, and that I must forego the promised assistance, as it is not permitted me to observe all the regulations which that Society requires. Since the time I made application to the Kildare-street Society, many Catholic bishops and priests as you must know, have unequivocally expressed themselves hostile to the principle of admitting into the hands of children, the Bible as a school book; after such decision, it would be criminal to introduce it into the school under my care, it would be acting in opposition to the opinions of persons for whom I entertain the highest respect, and by whose counsels I must be ever influenced in matters connected with religion and morality. The best proof that I act from a sense of duty, and that I meant no fraud on the Society when I solicited favours and received them, will be found in the declaration that I now make, that I am willing to return the books, slates, paper, &c. by the first convenient opportunity, and that I hold myself accountable to the Society for the expenses of the master's board and tuition while in Dublin, requesting only that such charge may be as moderate as a due regard to the interests and principles of the institution will permit. This house has already cost me much; I should not regret the mere loss, were it not accompanied with the failure of my undertaking; perhaps, indeed, I should not say failure, as the house is nearly finished, and the master instructed in the new and approved system of education, yet my wishes are far from being accomplished. Permit me to thank you, and the gentlemen acting with you, for the very polite attention paid to my communications.

(signed) R. Logan, P. P.

Dear Sir,

Duleek, April 17th, 1821.

I RECEIVED a letter, signed Daniel Litton, informing me, "that your committee were pleased to make me a present of the books and school requisites now in my possession, and that they make no demand for the expenses of the master while in the training school." This is a favour I did not expect, indeed I had no claims on their bounty; an act of such pure liberality, whilst it demands my warmest acknowledgments, it causes me to recommence my labours with new ardour in fitting up and finishing the Duleek school house. Please to return my most sincere thanks to the committee for their valuable presents, and for the very kind and complimentary terms in which they make them.

(signed) R. Logan, P. P.

From the Rev. Timothy Kavanagh, Parish Priest of Baltinglass,
County of Wicklow.

From application in behalf of Bumbo Hall School.

Sir,

Baltinglass, April 17th, 1823.

PERMIT me, in the name of the poor of this district, to return to your Society their sincere thanks for its liberality in defraying the travelling expenses of the schoolmaster for Bumbo Hall, to and from Dublin, and for his support whilst at the training school.

(signed) T. Kavanagh.

Sir,

Baltinglass, 3d May 1823.

I BEG you will allow me to return to your benevolent Society the sincere thanks of the poor of Bumbo Hall division, and the adjoining country, for their kind and liberal grant of 5*l.* 10*s.* 5*d.* for purchasing requisites to promote the education of the poor of Ireland in said school. I hope we will always feel grateful, and pay strict attention to carry your admirable plan into execution.

I acknowledge the receipt of the Eleventh Report of your Society, for which I feel greatly obliged.

Enclosed is the receipt for 5*l.* 10*s.* 5*d.* signed.

(signed) T. Kavanagh, P. P.

Sir,

Baltinglass, 3d July 1823.

WE are hourly expecting the receipt of your generous grant of 15*l.* in favour of the Bumbo Hall school. I wish you could make it 20*l.* which would complete the matter (with our own humble efforts) in a manner perhaps superior to any you have visited in the county Wicklow. You know it is impossible to conduct our school according to your very superior plan, without the necessary furniture.

I hope I may have the pleasure of receiving in return an enclosure of half a 20*l.* cut note from your liberal and generous Society for promoting the Education of the Poor of Ireland.

J. D. Jackson, Esq.
Secretary to the Education Society.

(signed) T. Kavanagh, P. P.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

Sir,

Baltinglass, July 26th, 1824.

I RECEIVED your letter of the 23d June, and am sorry to hear the Bumbo Hall school has not pleased your committee in every regard. With respect to Prayer books, Catechisms, the work entitled, the Sincere Christian, or any other book inculcating peculiar religious opinions, I confidently assure you, after the most strict enquiry, they have not been used in said school during school hours, and that the book alluded to was taken out of the chapel adjoining, and left inadvertently in the school-room by the master; and that the Scriptures, without note or comment, written or oral, have been read in said school, as prescribed by the rules of your committee, and so of all the other rules, if not in the most perfect manner, at least substantially so; and whatever time I have to spare, after the parochial duties, is devoted to this, and the many other schools of the parish, as much as possible.

After this my assertion, should your committee be pleased to withhold in future any aid from said school, it cannot be remedied.

Joseph Devonsher Jackson, Esq.
Secretary to the Education Society, Kildare-place.

(signed) Timothy Kavanagh, P.P.

Sir,

Baltinglass, November 13th, 1824.

WITH the most sincere gratitude for your past favours, may I apply to your generous committee in behalf of Christopher Coulter, master of the Bumbo Hall school, to obtain some gratuity this year as formerly; by virtue of your kind favour last year, he has taught almost all the paupers within the district gratis.

There are no complaints of him; he adheres strictly to the rules of the committee, improving both himself and the pupils greatly.

Joseph Devonsher Jackson, Esq.
Secretary to the Education Society, Kildare-place.

(signed) Timothy Kavanagh, P.P.

From the Rev. John Bourke, Parish Priest of Newport, County Mayo.

From application on behalf of Newport, Mayo School.

Dear Sir,

Newport, Mayo, 7th March 1824.

I HAVE received your kind favour, 21st ult. conveying the pleasing account of the grant of books, slates, stationery, &c. made by the Kildare Society, to the school of Newport, for which the committee and I return our most sincere thanks. Any pecuniary aid granted by the Society shall be thankfully acknowledged by the inhabitants of this town and neighbourhood, by the committee, and your faithful humble servant.

J. Topham, Esq. Assistant Secretary.

(signed) John Bourke, P.P.
Newport, Mayo.

I enclose receipt as directed.

My Dear Sir,

Newport, 18th December 1824.

It was only this day your kind favour of the 8th instant, with its enclosure, half notes, amount 3*l.* has reached me. I have not been at home these twelve days past, otherwise you should hear from me by return of post. I rested satisfied that the Society shook me off entirely, from what cause I know not; their inspector, Mr. Mills, whom I consider to be a steady sensible gentleman, promised me when in Newport, he would represent the poverty of the town and neighbourhood to the Society on his return to Dublin. I pay 10*l.* per annum for a school-house out of my own pocket, which sum I thought would be taken into consideration by the Society, until such time as we would be able to build a suitable school-house; probably Mr. Mills forgot to make any representation of it from the multiplicity of business he had on hand; if so, I pray you, Sir, to lay this appeal of mine before the Society, and should they deem fit to comply with it, I shall acknowledge it with thanks. I have complied with your instructions to Mr. Edmund Nolan, and send you the receipt with his signature and mine; he further requests with me, to return his sincere thanks to the Society, for having so far taken him into their consideration.

(signed) John Bourke, P.P.

To J. Topham, Esq. &c. &c.

Dear Sir,

Newport, Mayo, 31st December 1824.

YOUR letter of the 24th instant, in answer to mine of the 18th, arrived in course; in this you say, you are directed to inform me, "much as the committee wish to aid my gratifying exertions in favour of education, they are precluded from granting the assistance of 10*l.* towards the rent of our school-house." It is really laughable to hear your committee talk of aid towards my exertions in favour of education—any thing for them but pecuniary grants, on this or any like occasion. I have at an early period applied to them for assistance towards building a school-house, but the answer was, that it was contrary to their regulations and rules to take my claim into consideration, and therefore referred me to the Lord Lieutenant's fund for that occasion. I also applied for some aid for my other school of Tieranere, but this was also out of rule and out of season, so that I never yet, since my first introduction to your committee, could devise any method of succeeding in obtaining any aid whatsoever, but

a small

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

To J. Topham, Esq. &c. &c.

(signed) P. Henry Gribbin. { John M^cMullen, P.P. of Duneane.
 { Robert M^cCulloch, curate of Duneane.

Sir,

(signed) *John M^cMullen*, P.P. of Duneane.

None.

(signed) { *John M' Mullen*, P.P. of Duneane.
 { *Robert M' Cullogh*, curate of Duneane.

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Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare-place
Society.

From the Rev. *Richard Gibbons*, Parish Priest of Castlebar, County Mayo.

Sir,

C. Bar, 24th August 1824.

I HAVE to acknowledge the receipt of two letters from the Society for promoting the Education of the Poor of Ireland, regarding the free-school of this town. To the first I shall only advert to say that I thought the inspector appeared satisfied that the introduction of catechisms during school hours grew out of my unacquaintance with a resolution to exclude them, of which I was not aware, to the moment of inspection. Indeed I did not suppose the connection between the Society and school to be so bound as that the breaches alluded to should be deemed violations of compact. However, I have on the instant, and the inspector has acknowledged it, given strict orders for their exclusion during school hours; and I have myself seen copies, I believe twelve, of the Testament deposited in the schools, at the reading of which I have been present in both schools, leaving orders they should be read the number of times required, when other duties prevent my own attendance.

I was prompt in having the rules of the Society observed, as I understood the inspector to say, I might expect an annual gratuity for both schools from the funds of the Society.

(signed) *Rich^d Gibbons*, P. Priest.

Sir,

C. Bar, December 22, 1824.

TOWARDS the close of your last communication, touching the grants solicited for three schools belonging to this union, you expressed the willingness of the committee to consider favourably of said schools, were the conditions required observed. I have to say, that, for the present, I must leave two of these schools as now conducted, but engage to have the third, the one to be established at the village Clonkeen, conducted on the conditions required. I would find it difficult at once to supply the three with copies of the Testament for the use of the senior scholars. I am now advanced in roofing Clonkeen school. I can add that the expense is defrayed by myself, but confidently hope the committee of education will extend aid towards it, to cover the expense of roofing and completing this school. When once established, it shall be open to inspection, and I hope to give satisfaction. The scholars of sufficient proficiency shall read, as required, a portion of the sacred Scriptures.

J. Topham, Esq. &c. &c. &c.

(signed) *Rich^d Gibbons*, P. P.

Sir,

C. Bar, January 15th, 1825.

It is only this day I am enabled fully to return the answer required to your last communication, on behalf of the Society for promoting education. I do undertake to say, that no catechisms shall be introduced during school hours, and that all denominations shall be admissible as masters, managers, teachers and scholars, in Clonkeen school. I here subjoin the detailed estimate of the expense incurred in roofing and completing such school-house, 7*l.* 2*s.*

(signed) *Rich^d Gibbons*, P. P.

Note.—For grants made to the school at Castlebar, prior to September 1824, see correspondence with Rev. James Hughes.

At the time of inspection in the month of August last, the Scriptures were not in use in the school, and catechisms were taught.

These deviations from the principles of the Society, on being noticed to Mr. Gibbons, were immediately rectified.

From the Rev. *Michael Brennan*, Roman Catholic Curate of Dunleekny, &c.
County of Carlow.

From application in behalf of Ballinkellen School.

Sir,

Bagnalstown, October 4th, 1824.

I HAVE directed the bearer to call at the Society's depository for the books and stationery granted to the Ballinkellen school. Mr. Fitzgerald, of Mount Gerald, has informed me that the committee have confirmed the grant heretofore promised to that school, and I have commenced the repairs, &c. of the house. I hope to have it prepared for the reception of scholars in a very short time.

To J. D. Jackson, Esq.

(signed) *M. Brennan*, R. C. Curate.

Sir,

1st January 1823, Roundstown Bay.

It is to be regretted that there was no reply to the application made by me to your Society, for establishing a school or schools in my parish, to be conducted on the principles of said Society. I have read the tenth annual report, and I do approve of its principles, object, and the regulations it sets forth, and shall feel a pleasure in faithfully co-operating with it in the education of my poor, without deviating in the slightest degree from its principles.

(signed) Mich^l Waldron, P. P. of Moyris.

From Application in behalf of Ballanafad School.

Oughterard, 25th January 1823.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Scriptures, without note or comment, shall be used in the school by those scholars who have attained a suitable proficiency in reading.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism or book inculcating peculiar religious opinions shall be used in the school during school hours.

I should calculate on aid towards the erection of a school-house, to the amount, perhaps, of 15*l.* or 20*l.*; should the Society add to this 30*l.* I should hope that I could erect a commodious and permanent school-house, which is to be for the use of the school exclusively.

Timber for desks, &c. is now very cheap here. It is hoped also that the Society may take it into consideration to grant requisites of books, slates, pencils, &c. for scholars.

(signed) M. Waldron, P. P.

From Application in behalf of Doonrehan School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Scriptures, without note or comment, shall be used in the school by those scholars who have attained a suitable proficiency in reading.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism or book inculcating peculiar religious opinions, shall be used in the school during school hours.

I should calculate on aid towards the erection of a permanent and commodious school-house, to the amount, perhaps, of 15*l.* or 20*l.*; should the Society take it into its consideration to grant 30*l.* I should hope to be thereby enabled to erect one. Timber is now cheap in this country. It is hoped that the Society may grant school requisites for the number of scholars.

25th January 1823.

(signed) M. Waldron, P. P.

From the Rev. Peter Fitzmaurice, Parish Priest of Killmina, County of Mayo.

From application in behalf of Mina School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible or Testament is not at present read in our school; but we engage that the Douay Bible, without note or comment, shall be read by those who have attained a suitable proficiency in reading.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism, or no book, inculcating peculiar religious opinions, is used during school hours.

Sir,

In soliciting aid from your charitable Society in behalf of the chapel school of Mina, we can with safety assert, that our means at present are miserable; and taking into account the impoverished state of the country, must of necessity fail, unless immediately aided. We have received no aid as yet from the resident landlords, and only a contribution of from 1*l.* to 1*l.* 2*s.* 9*d.* per annum from some of the members of the committee. We are also of opinion, that what contributes greatly to impede the progress of education, is the great want

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

want of stationery; and next to this, nothing is so indispensably necessary as the erection of a suitable school-house, particularly as there is half an acre of land bestowed upon the chapel of Mina, by the Marquis of Sligo (lease for ever), and surrounded by a seven foot wall, where said school-house could be erected. We beg leave also to remark, that in addition to the four other schools in the parish, we have three others in the parish of Killmacloss, a part of this living, which labour under the same inconvenience, the principal school being in the chapel. For conclusion it may be added, that in this populous parish the chapel school of Mina is to them very central; so that the greatest possible benefit would result from the erection of a suitable school-house there.

(signed)

{ *Thomas Keane*, P. P. Chairman.
{ *Peter Fitzmaurice*, P. P. Secretary.

From application in behalf of Fahia School, County Mayo.

10.—Is the Bible or Testament read in the school, by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible or Testament has not been hitherto read; but we pledge ourselves that the Douay Bible, without note or comment, shall be read by all the scholars who have attained suitable proficiency in reading.

Sir,

IN making application for the chapel school of Fahia, I can assert with all possible safety, that in regard to the promotion of education in this populous and industrious district, they have to depend on their own scanty means, aided by the most active co-operation on the part of the acting clergy. The principal landlord is the Earl Lucan (and an absentee), who gives not the support as yet in the furtherance of this most laudable and necessary object. It is unnecessary to remark, that without a good supply of books (in this district in particular) our most sanguine expectations will be frustrated. I have been always of opinion, and must remark at present, that without a suitable school-house, whatever the grant of books, or other necessary articles might be, matters could never be carried on methodically, in fact, that such a grant would be misapplied. I am authorized, however, to state, that by a substantial grant on the part of your enlightened and liberal committee, such a house might be erected in this forlorn district. The Earl Lucan's agent will, I am sure, consent to a grant of half an acre of land; and on the return of your kind answer we shall endeavour to have the lease perfected.

(signed) *Peter Fitzmaurice*, P. P.

P. S.—The Earl Lucan has not been applied to for aid as yet.

From application in behalf of Clooncanavane School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible or Testament has not been hitherto read; but we pledge ourselves that the Douay Bible, without note or comment, shall be read by all the scholars who have attained suitable proficiency in reading.

From application in behalf of Rosehill school.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible or Testament has not been hitherto read; but we pledge ourselves that the Douay Bible, without note or comment, shall be read by all the scholars who have attained suitable proficiency in reading.

Sir,

I AM authorized to state, that we have reason to expect a grant of a commodious spot of land, from the principal landlord in this district, for the erection of a suitable school-house. What impedes the progress of education in this district is the establishment of a school, patronized, I suppose, by the Hibernian Bible Society, where they are supplied with all school requisites, instructed, clothed, &c. free of any expense. Hence it follows that the parents object to pitiful contributions of a penny per week, which our system very justly requires. An ample supply of books and school requisites is of course necessary. Having been informed that your model school has been opened for the reception of a certain limited number, and that that number has been already completed, I have hitherto deferred the recommending of any teachers for admission. I now clearly see, that unless one of our teachers be well trained in the system of education, taught in your model schools, your liberal

liberal grant of books, &c. would be in part misapplied; I therefore beg leave to recommend the teacher of the Mina school, as a fit person to be instructed in your system.

J. Topham, Esq. Assistant Secretary,
Dublin.

(signed) *Peter Fitzmaurice, P. P.*
Secretary.

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From the Most Rev. Dr. *Everard*, late R. C. Archbishop of Cashel.

Sir,

PURSUANT to what I had mentioned to the committee of the Society for promoting the Education of the Poor of Ireland, I send the bearer, James Burke, to be instructed in the improved method of teaching under their direction. I intend, after a little time, to send another young man for the same purpose: by the latter, a correct list of the names of the parish priests shall be transmitted to the committee.

Kilmoyler, Cahir, 26th March 1818.

(signed) *P. Everard.*

From the Rev. *James Colgan*, Parish Priest of Ballyburly King's County.

From application in behalf of Trimblestown Free School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible or Testament is not read at present; but in the event of obtaining the aid now sought for, it shall be read. It shall be read from this day, as I shall purchase the Testaments before I leave town, for the purpose. It shall be used without note or comment.

Sir,

Colville, Edenderry, March 9th, 1824.

I HAVE had the honour of receiving your letter, intimating that the gratuity has been withheld from the master of the Trimblestown school, in consequence of the school not being provided with copies of the New Testament, agreeably to the regulations of the Society for promoting the Education of the Poor of Ireland. I beg to state, that I made inquiries at all the Catholic booksellers in Dublin for copies of the New Testament without note or comment, and could not procure them; and I feel it a peculiar hardship, that the master, who is acknowledged to be a man deserving encouragement, should be punished for a neglect, which it was not in his power to remedy. If there be any fault, it ought to be visited on me; and I can assure you, no industry on my part was wanted to fulfil any engagement I had entered into with the Education Society. I could not possibly have any objection to the entire of the New Testament being introduced into the school, more than to the lessons or extracts from it, when the Society left it optional with me to select any passages I thought proper to be read by the children. The school is now supplied with a sufficient number of copies, and shall continue so, and be uniformly read, as the regulations of the Society require. As to the introduction of catechisms, I beg to assure you they have not been in use in the school, nor have I ever understood they were brought there by any of the children; and as for Dr. Doyle's Pastoral Address, its introduction into the school was merely accidental, and entirely unknown to the master or me. Under all these circumstances, I trust you will feel the justice of paying me 25*l.* 15*s.* the amount of the grant made for the furnishing of the school; and also the further sum of 13*l.* the amount of all the repairs made on the school; and that the gratuity usually given to the masters, will not be withheld from the master of the Trimblestown school, when it is clear that the want of copies of the New Testament in the school was a matter of mere necessity, and not through any fault of his.

(signed) *James Colgan, P. P.*

Sir,

Colville, Edenderry, Dec. 13th, 1824.

YOUR letter, inclosing half notes amount, 7*l.* 10*s.* for the master of the Trimblestown school, came in due course, but as I had been from home, its receipt could not be acknowledged until now. I consider the master to be very deserving the gratuity, and he is very thankful to the Society for their liberal grant. The mistress of the school is a woman of great merit; she has taught upwards of thirty children within the last year to sew and work samplers in so perfect a manner, that the ladies of the neighbourhood expressed not only their approbation of the work, but their surprize at the proficiency of the children. I beg leave, through you, to recommend her to the committee; and to suggest, that a small gratuity could not be better disposed of, than in rewarding her for her attention to the improvement of her pupils.

I beg leave also to request the following requisites for the use of the scholars. There are at present about 60 children in daily attendance at the school, which, considering the state of the weather, is a large number. We have not a sheet of paper; we want also three dozen of spelling books, three dozen of slates, with pencils, and a great many reading books of the kind we got before.

You would oblige me much by letting me know when we may expect to get those articles. Inclosed I send the receipt, signed by the master and myself.

(signed) *James Colgan, P. P.*

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From the Rev. *Lawrence Mawn*, Parish Priest, Killinagh, County of Cavan.

From application in behalf of Gubaveny School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible is taught, and Testament in this school by all the scholars who have attained suitable proficiency in the art of reading; the Scriptures are used in this school without note or comment, written or oral; no catechism used in this school during school hours, or any books inculcating peculiar religious opinions.

Sir,

September 21, 1823.

I FEEL most anxious on account of the circumstances and general state of the education of this neighbourhood, situated, I may say, almost in the face of a mountain, with a large extent of population, unable from their circumstances, and from the pressure of the present times, to give their children the benefit of timely education, that a suitable school-house should be erected as soon as possible; this I trust your committee will be able to discover, from the nature of the several answers replied to in the queries you had the goodness to send.

I can say with confidence, that the wishes of those connected with the school will sincerely accord with those of the Society, in regard to the mode of education. As I have reason to affirm, that it is and will be their particular wish not to offend the religious principles of any, but to encourage and assist in promoting among the peasantry of this quarter, which has been so long neglected, the best principles of education, as so warmly recommended by your Society. I will on my part say, that I will use my best exertions, and will feel most happy in being instrumental in promoting such a good in this neighbourhood.

(signed)

Lawrence Mawn, P. P.

Sir,

January 3d, 1824.

I HAVE waited with impatience for your favourable letter of decision respecting the Gubaveny school, of which I had the pleasure of sending my letter of authenticity, enclosed with the queries in September last, hoping to have shared of your munificent grants, as also the necessity of establishing your plan of education in this poor mountainous country; and from my representation in my letter of authenticity, in holding myself accountable to your benevolent Society for any grant that might be made. Understanding from your annual report and letter, that it is the prevailing and essential rule of your Society to guarantee any amount granted by the Society to be laid out, as mentioned in the queries, with every economy, accordingly I promise to fulfil any commands directed to me from the Society, understanding their system to be founded on charity, not interfering with religious principles of teachers or scholars.

(signed)

Lawrence Mawn, Assistant Parish Priest, Killinagh.
Red Lion, Florence-court, County of Cavan.

Sir,

February 26th, 1822.

WE cannot express what we feel in gratitude to the Society for establishing in our own neighbourhood a permanent school, which is a very great blessing, considering the great poverty of this part of the country.

We have the house completely finished, but still it remains to be finished with seats, desks, &c. which the master regrets not being done, as he cannot teach according to the instructions he received in your model school. We will not entreat for any particular sum, for we do not exactly know what we will require, but whatever the Society pleases to give, we will receive it with gratitude.

Bernard O'Neill, P. P. Clonfeacle.

From the Rev. *Bernard O'Neill*, Parish Priest of Clonfeacle, County of Tyrone.

Sir,

July 22d, 1822.

CONVINCED that the real intention of the Society is to promote the education of the poor, by their goodness and kind attention to our school, for which the poor of this part of the country are ever bound in GRATITUDE to pray for their spiritual and temporal welfare. The comfortable accommodation we have for children is the admiration of the whole country.

Now the future prosperity of our school entirely depends upon the master attending well to his duty (which he zealously observes), and a sufficiency of school requisites, the want of which is the only inconvenience we labour under at present, which we humbly hope the Society will grant us.

(signed)

George Evans,
Curate;
Bernard O'Neill,
Parish Priest, Clonfeacle.

Robert Orr.
Bernard Hughes.
Francis Droogan.
John Wilson.

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Sir,

Clonefacie, December 4, 1823.

FROM the trust and confidence the Society repose in me, I consider it my duty to give a fair, candid and true description of the present state of the school, nor would I be a friend to humanity if I did not take an active part with the Society in promoting the education of the poor in general, but particularly of my own parish, well knowing the great loss they sustain who are deprived of an early and virtuous education.

I can say the master does not receive from the parents of his scholars five pounds per annum; the master told me, was it not for the gratuity he received last year from the Society, he would be under the necessity of resigning the school, and provide for his family in some other honest employment.

Now in order to make it a free school, we have applied to the London Hibernian Society for aid, which we hope to receive.

Being duly sensible of the many favours we have received from your Society, we would not, for any consideration, wish to tease you with importunate demands, but with your kind assistance, and that of the London Hibernian Society, we hope to have a school that will be of great service, and open a door of education and useful knowledge to a poor, ignorant and unlettered people.

The system recommended by your Society shall be strictly attended to, in the same manner the inspector informed us.

I can assure the Society, that the master is a moral, honest, active and zealous man, and that he will faithfully discharge the confidence the Society reposes in him.

(signed) Bernard O'Neill, P. P.

Dear Sir,

Lisbane, February 29th, 1824.

WHEN we consider the nature of the institution, we wish from our hearts to correspond with its well digested system. And when we consider the kind attention you evinced to us, and moreover the many favours we have already received from your truly benevolent Society, we are encouraged to look forward, with an humble confidence, that the Society will not let our school fall away. We labour under unfavourable circumstances, which we beg leave to lay before the committee; a great many of the inhabitants of this neighbourhood are so extremely poor, that they are more likely to leave their miserable habitation than pay any thing for the education of their children, and hence the master has been subjected to many distressing circumstances these three years past, but is now reduced to the necessity of quitting the school, in order to procure a subsistence for his family in some other employment. When we found that the master was denied the gratuity last year, we ordered him to admit no scholar that would not pay weekly, or something in advance; we are sorry to state the result; above fifty poor children have remained at home ever since, and may live and die in ignorance, unless a free school is established by your committee.

We assure the Society, that any deviation from the rules laid down to us was merely accidental, not intentional, and in future the strictest attention shall be observed on our part; and we have every reason to think, the master will discharge the confidence we repose in him to the most sanguine desires of all concerned. With the fond hopes of having our school established, we have persuaded the master to persevere until we receive your answer.

John Wilson,
Robert Orr,
Bernard Hughes,

} Committee.

(signed)

Bernard O'Neill, P. P. Clonfeacle.

We hope the first inspector who will visit our school, will have the goodness to call upon us.

From the Committee of Lisbane School, near Dungannon.

Dear Sir,

July 29th, 1824.

IN reply to your letter of the 21st instant, we have the pleasure to state, that with the encouragement given by the London Hibernian Society, together with the aid we hope to receive from your Society, we may yet expect a permanently prosperous school. On the 31st May we commenced anew (upon Mr Daly's encouragement), and on the 3d July the London Hibernian Society's inspector established our school under their regulations, in co-operation with your Society, and examined and classed 116 children; and there are at present on the list 127.

Dear Sir, we were promised two copies of each of the cheap books published by the Society since the date of the last grant of library books, and have not received them yet, granted on the 15th November 1823, N° 26. We are in great need of some writing paper, ruled, and alphabet leaves for tablet boards and class lists, and copy pieces, which are of great use, and any other grant much wanted will be gratefully received.

Robert Orr,
John Wilson,
Bernard Hughes,

} Committee.

(signed)

Bernard O'Neill, P. P. Eglish.

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To the Society for promoting the Education of the Poor of Ireland.

Sir,

Dungannon, August 1824.

THE committee for Crewbridge school return their sincere thanks to your honourable Society, for the benefit of the lending library and school requisites which we have received. The children have made a great proficiency in reading the various kinds of natural history, which are owing to the liberality of your Society. The object of the present communication is, to acquaint your Society with the inconveniency of the school-house, for want of fixtures to accommodate the children in their classes; we assure you our fixtures are by no means accommodating to the school, and the neighbourhood is very poor, which obliges us to apply to your honourable Society for some pecuniary means to procure them. We have reason to think, that our school would be very pleasing to your visitor or inspector, if we had this small but necessary relief, which we promise, through the blessing of Providence, would leave us a permanent school. We have nothing more to communicate, but trust that your honourable Society will take our application into consideration, for which we and the poor of this neighbourhood will ever pray, &c. from the Crewbridge school, parish of Clonfeacle and county Tyrone.

(signed) Bernard O'Neill, P. P. Eglisli.

18th October 1824.

—There is one thing you may rely on, that we will lay out the money to the best advantage; as far as our skill and knowledge will go, we are willing to use our efforts in this good cause, and look to your Society for that assistance, without which, we fear, our endeavours must be in a great measure useless; we are also at a loss for a few class lists, and some writing paper, if it is not troublesome to you. If your Society comply with our request, I believe they will most effectually promote the improvement of the poor in this populous district.

(signed) Bernard O'Neill, P. P. Eglisli.

22d November 1824.

WE had a large school this last quarter: there were 128 children examined and classed by an inspector of the London Hibernian Society at the commencement of the quarter; and at the end of the quarter, there were as many who had attained to the proficiency required, as entitled the master to the sum of 2*l.* 10*s.* for the quarter, which was paid by the Society. Now, dear Sir, if your Society encourage our school, we have no doubt but our school will continue very useful to this poor neighbourhood.

The master regrets not having seen the inspector, having had some necessary accounts to shew him. The master observes the system recommended by your Society, as much as is deemed necessary in a country school, and the rules are particularly observed.

Robert Orr,
John Wilson,
Bernard Hughes, } Committee.

(signed) Bernard O'Neill,
P. P. Clonfeacle or Eglisli.

Gentlemen,

Crew Bridge, 22d December 1824.

WE, the visitors or patrons of the Crew Bridge school, which is conducted by James Fox, beg leave to inform you, that we consider the school conducted with superior skill and knowledge, and also the pupils under his care appear to have made a proficiency in their various pursuits of education, and we hope that he merits some pecuniary aid agreeable to your honourable Society.

Given under our hands, this 22d day of December 1824.

Andrews Edmeston,
Thomas Forsayeth,
James Patterson,
J. Fox. }

(signed) Bernard O'Neill, P. P. Eglisli.

From the Rev. P. J. Rigney, R. C. Curate of Philipstown, King's County.

From application in behalf of Kilclonfert School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The New Testament shall be read by the scholars as they attain a suitable proficiency.

Is it used without note or comment, written or oral?

It shall be used without note or comment, written or oral.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

There

There shall be no catechism, or book inculcating peculiar religious opinions, used in school hours.

(signed) *P. J. Rigney*, R. C. Curate.

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Sir,

Philipstown, 26th June 1824.

I HAVE waited with much anxiety the coming of the inspector, and would not trouble you with this letter, but that I feel the season for plastering and dashing the school-house is passing, nor can the children make the proficiency that could be wished, without the accommodation of school furniture. We have got books and stationery, and labels, &c. for which I sincerely thank the committee, but for want of desks and forms and boards on which to paste the labels, we can make but little use of them.

There are at present in the school from 100 to 110 children, and a large proportion being poor, and merely beginning their letters, could you supply us with a few more spelling books, I would feel infinitely obliged. Allow me to request that the inspector will make his visit as soon as possible; I am confident he will be highly pleased with the system of education pursued in the school. Permit me to intreat you to submit this to the consideration of the committee as early as possible.

To J. Topham, Esq. &c. &c.

(signed) *P. J. Rigney*.

From the Rev. *Patrick Nolan*, Parish Priest of Balla, County of Mayo.

From application in behalf of Minola School.

10.—Is the Bible or Testament read in school by all the scholars who have attained a suitable proficiency in reading?

No Bible or Testament at present, not having them, but would read the Douay Testament printed by Richard Coyne.

Is it used without note or comment, written or oral?

Without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism in the school during school hours; no religious book read in the school.

From application in behalf of Balla School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible or Testament is not read, not having them, but the Douay Testament would be read without note or comment.

To the Society for promoting the Education of the Poor of Ireland.

Gentlemen,

Balla, Nov. 8th, 1823.

HAVING got the eleventh report of your Society from Mr. Donelan, your agent at Balcarra, at a meeting of clergy where I preside, and finding you are desirous of being informed respecting the general state of education among the poor of Ireland, I think it my duty to acquaint you with the state of these parishes, Balla, Balcarra, and half parish of Minola; the causes which impede the progress of education is their great poverty, and having no school-houses. I built the walls of a school-house in Balla, and another in Minola, and from the badness of the times, and getting no assistance from the people, could not finish them.

These circumstances I submit to your humane consideration; any aid you may think proper in your wisdom and charity to extend to this poor district, shall be duly acknowledged and subject to the inspection of your agent.

I can assure you, gentlemen, with confidence, there is no part of the county Mayo stands more in want of your liberal consideration than the present.

(signed) *Patrick Nolan*,
Parish Priest, Balla, V. G.

Sir,

Balla, Dec. 22d, 1823.

I HAVE to acknowledge the favour of receiving a letter from you some posts back, and from the hurry of business could not answer it sooner.

I had applied to the Society of Kildare-street for aid to build a school-house in Minola and Balla, presuming they would be glad to have such application made to them, as it was the object of their establishment to promote the education of the poor. As to the plan or dimensions, I mentioned before, that one house was 40 feet long and the other 30; breadth in proportion. The estimate of one may be from 60*l.* to 70*l.* and the other from 50*l.* to 60*l.*; as to local contribution, I cannot exactly say what it may be, as the people are so poor, and under so many other taxes; but I am sure of some, say 10*d.* a house among

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500 houses in both places. I can also depend on labour a day from every house. The tenure of the plot in Minola is a rood of ground Lord Kilmaine made a grant of to me some time back; in Balla is a plot of which there is a lease of three lives; there can be no doubt that the plot of any such charitable establishment would be reclaimed by the landlords. When the school-houses are built, I shall then comply with any regulations proposed by the Society, compatible with our church. I am confident, that honourable Society has no other object in view but the individual one of ameliorating the condition of their poor countrymen without distinction of every description, and the first step towards attaining that desirable end, is the building of school-houses.

(signed) Patrick Nolan, P.P.

Sir,

Balla, Jan. 30th, 1824.

I ACKNOWLEDGE to have received your letter of the 10th, mentioning you laid my last letter, on the subject of education of the poor, before the committee, for which I return you thanks.

Desirous of being an humble instrument in the hands of the Society, in promoting the blessings of enlightenment among the poor in this district, I made the communications I thought necessary in my different answers. In my last letter I proposed to build two school-houses, one in Minola, on a handsome scite, and another in Balla. The houses would be in proportion to the aid I received from the Society; I mentioned the local aid I could expect from a poor population.

You now say the committee expect a pledge from me that the Testament will be read without note or comment, and no catechism at school-hours; I can give no pledge but my word and character, which is well known these 30 years past, to people of every rank and description in this country.

(signed) Patrick Nolan, P.P.

Sir,

Balla, April 25th, 1824.

HAVING been prevented by various incidents from attending sooner to your last letter, dated 7th February, and wishing to satisfy the Society in every respect, I have to state that fewer schools (as you say) well attended to, would be more effectual to attain the desired end, and that you would grant aid towards building one school-house at present. I perfectly coincide with you in opinion. As to the site, I am in the same situation with my neighbouring town, Castlebar. It is on the plot Lord Lucan gave for the chapel, the school-house for free education was built, to which your Society granted aid of money and school materials, which I have seen, and it is on that reliance that I made my application. I am building the school-house in Minola, on the plot Lord Kilmain gave some years back for building a chapel, there can be no doubt therefore of its permanent use to the public. The dimensions I have already mentioned, 40 feet by 20; the estimate will be in proportion to the grant given. The trustees are John Bourke, Thomas Bourke, Francis Ivers, Patt Ivers, all living in the town of Minola, of course interested in the cause. I myself, the manager.

I have already stated the local contribution, which I compute half-a-crown a house in money and work, among about 200 families.

This being done, I should not hesitate to conform to the principles of your Society, as I think them liberal, not like other societies who have impossibility for their object, that of making proselytes of millions. If they could succeed in any thing, it is in making a few hypocrites.

The additional grant we learn, made by Government to your Society, makes me, and hundreds of poor forlorn creatures for whom I am begging assistance to cultivate their rude and uninformed minds, hope for a favourable answer.

(signed) Patrick Nolan, P.P.

From the Rev. Thomas M^c Innelly, Parish Priest of Feakle, County of Clare.

From application in behalf of Feakle School.

Are the Scriptures used in the school; are they used with or without note or comment, written or oral?

No; nor have they an opportunity of having them, or any other books of information, from their poverty.

Is any catechism used in the school, during school hours?

There is; but not at school hours.

Sir,

Cahir, 3d July 1818.

HAVING perceived the incalculable advantages arising from a school lately established in Scariffe, in the county of Clare, by the Society for promoting the Education of the Poor of Ireland; as the director and advocate of a considerable portion of this suffering class, I feel myself loudly called on, without further delay, to apply to this most benevolent Society for their aid towards establishing a similar one in the parish of Feakle, where I can vouch it is extremely necessary, for it consists of 1,100 families, 300 of which scarcely can afford to

to send any of their children to the schools we contrived to establish ourselves among them. There is another district, called Kilnena, consisting of only 500 families, committed to my care, equally, if not worse circumstanced.

Should these partake of the benefit of this most laudable institution, what a pleasing reflection must it not be to each of its members, to consider they had been instrumental in rescuing thousands (I may say) from the fatal effects of ignorance! I am sorry to have trespassed so long on your time. I shall only say, that should the purport of this meet the approbation of the committee, no exertion on my part should be ever wanted for its support.

(signed) *Tho' M' Innery*, Parish Priest, Feakle.

— Mr. Byrne, one of the present teachers, I think, is the most proper person to be trained for the school, who will be ready as soon as required. I have also to say, that I have not the least objection to have the Scriptures, without note or comment, in the school, or small moral tracts, if they could be procured.

Feakle, Scariffe, Oct. 20th, 1818.

(signed) *Tho' M' Innery*, Parish Priest.

Sir,

Feakle, 28th Dec. 1819.

I HAVE the pleasure to acknowledge the receipt of your letter of the 18th instant; I am sorry thereby to learn I have not been explicit enough in my answer to one of the printed queries contained in section, N° 3, of the printed statement. I only intended to inform the committee of the real state of Kilnena school hitherto; but now desirous of being under the patronage of the Society, and of course willing to be conducted upon its principles and regulations.

If Mannix for Feakle school, and Hogan for Kilnena school, could be admitted shortly into the model school, it would be of great service to this neighbourhood. I beg you will excuse all this trouble I give you.

(signed) *Thomas M' Innery*, P. P.

Sir,

Feakle, May 26th, 1821.

I HAVE the pleasure to acknowledge the receipt of your favour of the 16th instant, and also the Ninth Annual Report, together with the list of queries to be answered, which I did submit to the inspection of Dr. O'Shaughnessy, our bishop, who highly approved of the principles on which the schools are conducted, with the exception of what the third paragraph in the printed statement contains, referred to also in the 10th query, under the impression that it would be in some measure a profanation of so sacred a work as the Scriptures to have them in schools, used or rather abused by undiscerning children.

This, I dread, will disqualify this indigent neighbourhood from the enjoyment of the benefit or assistance that may be otherwise obtained from the Society.

(signed) *Tho' M' Innery*, P. P.

From the Rev. *Gerald Doyle*, Parish Priest of Naas, County of Kildare.

From Application in behalf of Naas Free School.

I HAD the favour, Sir, of receiving your letter in reply to my application to the Education Society, in favour of Naas free school. The Testament is read by such of the scholars as have obtained a suitable proficiency in reading, without note or comment, written or oral. All the aid or assistance that can be obtained in the neighbourhood is less than sufficient to pay the teachers.

16th October 1823.

(signed) *Gerald Doyle*, P. P. of Naas.

THROUGH neglect, Sir, in the General Post Office, your letter, dated the 29th of November, I did not receive till this morning. The imputation of falsehood to a gentleman must be very offensive indeed, and, if possible, much more so to a clergyman. Feeling that such an imputation cannot, nor could not, be made to me, I beg to know what day your committee will next meet, that I may prove to them the incorrectness of the report made by the inspector.

3 December 1823.

(signed) *Gerald Doyle*, P. P. of Naas.

I HAVE the pleasure, Sir, of signing and enclosing to you the receipt for the grant of books and school requisites made to Naas free school.

Though the Society have not thought it expedient to grant the entire sum applied for, I am still much indebted to them; and I hope I do not flatter myself when I think, that, from the increased advantages this establishment is producing, I shall have a particular claim to their attention.

The books and school requisites will be called for on Friday the 27th.

Naas, 24th February 1824.

(signed) *Gerald Doyle*, P. P.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

From the Rev. *Philip O'Reilly*, Parish Priest of Ballymachugh, County of Cavan.

From application in behalf of Dromlomon School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Bible and Testament may be read by Protestants at will. The Catholics, who have suitable information, may read the Bible and Douay Testament under the direction of Rev. P. O'Reilly, with the view that respect shall be paid to the volume of truth, and that their religious opinions be not interfered with, &c. without note or comment.

Sir,

Ballymachugh, April 1st, 1824.

THE poverty of my parishioners, and the melancholy neglected state of the mental culture of my youngling flock, with the want of suitable means of education, are powerful motives with me to call to your Society for the necessary assistance to erect a decent school-house. If you answer this so charitably as you are called on, I shall apply to you for a similar school in my other parish, Ballymachugh, under the patronage of Mr. Dease and Rev. J. Story, Ballyconnell, who has also given an acre of ground to me for a similar school; of the two, the latter is more needful, as the present school contains more than 120 poor children.

(signed) *Philip O'Reilly, P. P.*

Sir,

July 21st 1824.

I LOST no time, after leaving your office, in procuring an architect to furnish me with the necessary specifications of the expenses attending the completion of the Ballyheelan school-house. That I can thatch it, is evident; but this consideration vanishes, when I consider how liable to the vicissitudes of the inconstant seasons it will be, which we so generally witness in Ireland. (See Mr. Mills's Report). I have a perpetuity of the land whereon it sits; and I say, why not make the house also perpetual, as far as a slated roof, and the other necessary appendages. Walls of the best materials are now built, and only needing those requisites. It now remains with your committee to grant the contents of the estimate, and make the whole a good and permanent work. The expenses are trivial, in comparison to the vast benefits society will reap from so good and local an establishment. This house will be exclusively a boys school; and in a few days I shall again call on you for assistance for a girls school, of which I shall also build the walls, &c.; for a female school is as necessary in this parish as (or more) than a boy's. The subscriptions which remain unpaid (owing to the unfavourable season of the year, when all are going to market to buy) will erect the female school. I shall expect your answer by the next post after your committee sit, letting me understand what I may expect.

As I adopt your system, contrary to the spirit and intention of the other clergymen of this respectable diocese, I shall take no boon less than the contents of the estimate which I inclose, and also the plan of the house; whether you give aid or not, I'll expect the plan back.

The undertaker is a respectable Protestant, highly recommended by the rector of the parish, &c.

(signed) *Phil. O'Reilly, P. P.*

Ballymachugh and Dromlomon.

Sir,

Ballymachugh, July 22d, 1824.

INCLOSED I send you two plans and estimates of the Carrick school-house for your inspection and approval. Mr. Conway's meets my decided approbation; he proposes to finish the house according to the plan (same specifications as the Ballyheelan school-house,) given by him, for 52*l.* 10*s.* 1*d.* Give me the necessary instructions, and your will shall be done. I intend, as the season is so favourable, to begin the mason work of the Carrick school-house about the middle of the next week; therefore I shall require an immediate answer and the plans, as usual.

(signed) *Phil. O'Reilly, P. P.*

From application in behalf of Ballyheelan School, County of Longford.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

Will be read as required by your committee, without note or comment, but the Rhemish version.

Sir,

Granard, August 5th, 1824.

As to the remarks alluded to in your letter respecting the two queries, I authorize you to answer them as in this. I shall forthwith proceed to roof the houses, and establish the schools before the winter. I shall send you, time after time, the specifications of the work to be done, and shall apply to you for money as I stand in need of it, giving a satisfactory account of the expenditure. Every assistance in my power shall be given to procure local subscriptions and grants. The Ballyheelan school-house is large enough for the boys; but I should require aid to further my intentions of adding to it a school-house for females,

females, with apartment for the schoolmistress. How far I am allowed to call for so much is for you to tell me. This I know, that females in this parish stand in need of instruction as much as males. Please to say when I may send up two young men to your model school to be trained, to have them duly qualified to teach the system properly. Any remarks you have to make, I shall be glad to know.

(signed) Philip O'Reilly, P. P.

Sir,

30th August 1824.

It appears from your letter of the 14th instant, that the rules of the committee require that no particular day be set apart for general religious instruction. Should the committee be satisfied that the early part of Saturdays be devoted to an examination and revisal of the week's work, and that one hour be spent in catechising each denomination of children, I should feel obliged; yet your committee are perfectly at liberty to adopt their own rules.

I also find, by the tenor of your letter, that the committee returned the 13th query for a more explicit answer; when I answered "Roman Catholic teachers," my motives were grounded on these reasons, the vast number of pupils who will attend these schools, will be in the proportion of Catholics 20 to 1 Protestant. The proximity of these school-houses to my chapels, calls upon the schoolmasters to attend the altar on Sundays as clerks. The young men, who are to conduct the schools, are natives of the parish, of respectable parentage; scholars, and favourites with Protestants and Catholics.

The already deep impression on the minds of many, that your Society wish to proselytise the Roman Catholics; from these, and many equally strong motives, let me ask you, would it be prudent of me to appoint Protestant teachers to my schools under these circumstances, though I have no objection to any denomination of christian teachers, provided they be duly qualified for their calling. If I wish to do good, must not I in a great measure amalgamate myself with the poor, and square with their weaknesses and narrowmindedness to apply the proper remedies to these disorders, and be able to reap due advantage in the proper season.

Dear Sir, I feel unhappy to put you to so much trouble about my schools, or that you spend so much of your valuable time. In one word, I beg leave to call for your final answer before six days, whether I get the aid required to complete the two houses or not.

(signed) Philip O'Reilly,
P. P. of Ballymachugh, &c.

To J. Topham, Esq. Assistant Secretary.

From the Rev. William Fitzgerald, Parish Priest of Newcastle, County of Limerick.

From application on behalf of the Newcastle Charity School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

Will be read three days in the week as soon as the books are sent up. Without note or comment, certainly, written or oral.

Sir,

June 10, 1824.

In consequence of the eager anxiety manifested by the youth of the parish of Newcastle, in the west of the county of Limerick, to obtain some education, I felt it my duty, as their pastor, to establish a school, in which at present, upwards of three hundred pupils are in attendance, consisting of nearly as many boys as girls.

I have been fully informed by Mr. Eugene O'Cavanagh, late superintendent of Lady Conolly's school, in Celbridge, who had been trained in your model school in 1820, and who is now appointed to conduct mine, of the particular advantages of your system, to which I strictly mean to adhere, and for which purpose I have procured a school-house (rented) for the present, in which is a ground floor 40 feet in length by 20 in breadth, for the boys, and another of equal dimensions overhead for the girls, who are also to be instructed conformably to that system laid down by your honourable Society.

The advantages of impressing early on the youthful mind of the poor and indigent peasantry religious and moral knowledge, cannot be too much appreciated, and more especially in this unfortunate district, where perhaps the want of early instruction was a principal cause of the many misfortunes and calamities which distressed, dissected and distracted the harmony of its inhabitants.

I approve very much of the order of the pupils, the regular arrangement of the classes now in training, and the uniformity of your compilations in every school which I have seen conducted on your plan; and regret extremely that for want of these very necessary requisites, we are still in a state of confusion. But this difficulty, through your timely aid, I hope will be obviated; the very important advantages resulting from your benevolent institution towards the education of the poor of this part of the kingdom, induce me to apply to you for pecuniary assistance, to furnish and carry on these schools; and also as soon as possible, should you please to grant it, a set of lessons (placards), dictating and otherwise, arithmetical cards, and dictating ditto, some class lists, merit tickets, and such assistance

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Society.

as you should think we stand most in need of, as we are miserably poor here. As I am determined, and do hereby pledge myself to have the Holy Scriptures read both in the Irish and English languages, in my male and female schools, on three days in each week, as soon as I can procure the necessary elementary books and Scriptures, your reply as soon as possible, and the probable aid to be expected therein mentioned, will very much oblige.

To Joseph D. Jackson, Esq.

(signed) *William Fitzgerald,*
P. P. Newcastle.

FROM the answers to your queries, which are candid and sincere, you may easily judge the extent of the aid which the Newcastle poor school requires. We want Bibles, charts, school books, &c. and more desks and forms. I have an acre, rent-free, and a part of this I would willingly give gratis, to build a school-house. This statement places our wants in a clear point of view before you; and in my opinion, no less a sum than 200*l.* would establish and place the school this year on a permanent footing. In this part of the country the Irish language is generally and correctly spoken; but it is not one out of a thousand who can read and write it; but should this school be liberally aided by you, I pledge myself to have the youth and adults of this neighbourhood taught to read the Scriptures in that language.

Any aid sent by your honourable Society will be scrupulously expended, and satisfactorily accounted for, by J. Dowling, esq. treasurer.

25th June 1824.

(signed) *William Fitzgerald,* P. P.
Newcastle.

Sir,

Newcastle, August 14th, 1824.

SINCE the receipt of your last reply to my request in favour of the Newcastle charity school, I anxiously expected that your promise would have been realized, and that the inspector would have called here in order to confer with me on the practicability and propriety, &c. of erecting a school-house here; and also of taking into consideration the means of supporting this school in a place where the blessings of education are so much wanted in the poorer classes. From your Society I expected aid, my school being exactly conducted according to the plan recommended by you.

The Irish Society most humanely sent Irish Scriptures and primers, which are read in the school daily. To the Bible Society I have applied for English Bibles, but to you I apply for more substantial aid. As the commissioners of education in Ireland have applied to me for a reply to their queries, I think it right to apply to your Society previously to my answering them; for should you not think well of giving that support which you so liberally held out, I shall be obliged to petition the government for aid, sooner than have 400 children deprived of that blessing which that government is so anxious to dispense amongst them. A speedy reply, signifying the aid likely to be afforded, would very much oblige.

(signed) *William Fitzgerald,*
P. P. Newcastle.

Sir,

Newcastle Charity School, Dec. 7th, 1824.

THE grant made by your committee arrived safely here last week; for which I return you most sincere thanks. Nothing could equal the joy of the little children on being each, according to his degree, furnished with requisites. The evident improvement already made in the school is really astonishing, owing to their being classed, having at each desk the same books. The narrowness of our school-house at present precludes any use that could have been made of the placards, which to us is a very great inconvenience, as all the books sent did not even supply the entire of the boys; and the girls are equally numerous. This consideration induced your very respectable agent Mr. Griffiths, to encourage us to apply for further aid; assuring us, that we need not be delicate, as it was the wish of the Society to assist such schools as ours. His report, I am confident, will shew the justness of our claim, and our intention of adhering to your system. Every effort has been made by our master, even before we got the requisites, to bring the boys and girls to a systematical form. He has done his endeavours to train the mistress; but should you encourage us to send her to be completely modeled in your school, it is our wish that she should, determined as we are to adhere strictly to your plans. Your agent told me, that I should immediately receive a premium for his attention; I wish I did, as we can do little for him at present. The mistress too merits your support.

The Testament should be read in our school daily, if we had them; but we have no means to purchase them; what we have, the Irish Testament, is daily read in our school. I am certain, that if we had a proper school-house, next season we would have 600 children in attendance. To you we chiefly look for the support of this institution.

(signed) *William Fitzgerald,*
To Joseph D. Jackson, Esq. &c. &c. P. P. Newcastle, &c.

From the Rev. *Michael Lyons*, Parish Priest of Rathvilly, County of Carlow.

Sir,

Rathvilly, 9th January 1821.

THE desire of giving correct answers to your queries, prevented me from having the honour of acknowledging, ere this, the receipt of your communications transmitted to me according to Rev. John Gahan's intimation. I entertain the most sanguine hopes, if aided by your Society, that the rising generation of this large and thickly populated neighbourhood will be rescued from ignorance and immorality. They are people naturally disposed to be subject to the laws of their country, but they have hitherto been enveloped from the view of many of them by a cloud of ignorance, which I hope is about to be removed by the charitable interference of your Society; I trust they will be grateful, and even invoke blessings on the persons by whom they shall be enabled to enjoy the happiness of an early and moral education.

J. D. Jackson, Esq.

(signed) *Michael Lyons*.

Secretary to the Education Society, Kildare-place.

From application in behalf of Englishtown School.

10.—Are the Scriptures read in the school by all the scholars who have attained suitable proficiency?

They are.

Are they used with or without note or comment, written or oral?

Without note or comment, written or oral.

11.—Is any catechism used in the school-house, or any book inculcating peculiar religious opinions?

None whatsoever.

I KNOW of no cause which can impede the progress of education amongst the poor of this neighbourhood, but the want of school-houses.

If your Society would grant to the parishioners of Englishtown, 30*l.* towards building a school-house suitable to their necessity, half a dozen of each of the following books; Robinson Crusoe, History of Joseph, and Elizabeth or the Exiles, eight dozen of slates, and 10 reams of paper, I think it would enable them to have their children instructed in science and morality, the neglect of which has proved fatal to so many of themselves, to this neighbourhood and society at large; as I can attribute to no other cause but the want of education, the perpetration of crimes which are scarcely known in any other part of this kingdom.

Rathvilly, 30th January 1821.

(signed) *Michael Lyons*.

Sir,

Rathvilly, 21st September 1821.

I FEEL very grateful to your committee, for directing that application would be made for the admission of the Englishtown teacher into your model school, though having but an imperfect knowledge of the system of education approved of by your Society, still the children have made a great improvement under him this season; in temper he is mild, of diligent habits, and unblemished character. Should your committee be pleased to admit him into your model school, I have great confidence that the children will derive much advantage from his instructions next season.

(signed) *Michael Lyons*.

To D. Jackson, Esq.

From the Rev. *J. Griffin*, Roman Catholic Curate of Ardcastle, County of Galway.

From application in behalf of Carna School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Bible or Testament is not generally read in schools in this county, yet if required will not be objected to.

Is it used without note or comment, written or oral?

The Bible, without note or comment, written or oral, will not be objected to.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

The catechism will not be taught during school hours (if required) nor any books inculcating peculiar religious opinions.

Sir,

Ardcastle, 20th Sept. 1823.

I HAVE received your's of the 18th instant, and have to inform you that I have answered the queries in as brief a manner as I could.

The last year's report I had is now in my possession, and shall feel happy in co-operating with your committee's benevolent designs.

(signed) *J. Griffin*.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

Sir,

Ardcastle, 30th October 1823.

ON the 22d instant I received your favour of the 4th, which gives me to understand that your committee is pleased to give an order for 15*l.* when the walls of the school-house at Carna are built, upon a distinct pledge being given that the rules of your Society (as explained in your's of the 4th instant) will be strictly adhered to. The part of Conamara that I am in, is so distant from persons of respectability, as to render it impossible for any to superintend the school. Being consequently deprived of the support of such persons, I undertake the management of it myself, in hopes that this neglected people would share in the blessings of a liberal and well regulated system of education.

In the wish, then, of attaining that end, I do promise to you and the Society, to adhere strictly to the rules laid down by you, and co-operate as well as possible in forwarding the intention of your committee. If a promise thus made to act in accordance with the principles of your institution be deemed insufficient, may I trouble you to inform me what else might be considered as a pledge sufficiently distinct.

(signed) *J. Griffin, R. C. C.*

Sir,

Carna, October 22d, 1824.

I HAVE been favoured by your's of this month, inclosing half notes to the amount of 15*l.* half the grant for the erection of a school-house at Carna.

Though the committee was pleased to grant 30*l.* only towards the buildings, yet I had no doubt but they would pay the amount of the entire expenditure, for I said in reply to the queries proposed that there were no resources but from them.

If the house was completed for less, I could not require of the committee more than the actual expenditure. From these circumstances, I had hopes that they, the committee, would not see me at a loss, if to complete the building I advanced, as I did, a trifle of my own. My means, as curate in this parish, are so slender as not to enable me (though much inclined) to advance any money towards the erection of the school-house. May I request you will have the kindness to say, will your committee be pleased to allow me the remaining sum of 2*l.* 14*s.* 9*d.* which with the 30*l.* received is the entire expenditure.

Please to say, will your committee give a further grant, and to what amount, for furnishing the house with tables, desks, forms, &c.

In your next, tell me when I may expect books, papers, slates, ink, &c. and what salary may be given to a master.

(signed) *J. Griffin, R. C. C.*

From the Rev. *Patrick Corr*, Parish Priest of Glangevlin, County of Cavan.

From application in behalf of Glangevlin School.

Dear Sir,

Glan, the 22d December 1824.

I RECEIVED your letter of the 3d instant, I would have answered it sooner, but being unwell; and I return my sincere thanks to the committee for the grant they have made to the Glangevlin school. They may be delivered to Thomas Magamon, Stoney Batter, (who keeps a carman's stage); I do not know the number; and to be delivered to the care of George Crawford, a carman, from Swanlinbar, when I can get them. I hope the committee will kindly consider the schoolmaster, who is very attentive to his pupils.

(signed) *Patrick Corr*, Parish Priest, Glan.

I have inclosed the receipts in this letter.

Dear Sir,

January 10th, 1825.

I HAVE received your letter of the 4th instant, with an inclosure of the half of 3*l.* being a grant made by the committee to Thomas Moran, teacher of the Glangevlin school; I now return them my sincere thanks. I have inclosed the receipt to you with our signatures, for the receipt of the first half of 3*l.*

(signed) *P. Corr*, Parish Priest,
Glangevlin, Swanlinbar.

To Mr. J. Topham, Assistant Secretary,
Kildare-place.

From the Rev. *John Johnson*, Parish Priest of Derrylossory, County of Wicklow.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Douay Testament printed by Coyne, in Parliament-street, without note or comment, is read by the higher classes.

11.—Is any catechism used in the school during school hours?

No catechism during school hours, or any book inculcating peculiar religious opinions.

From

From the Very Reverend Dean *Egan*, D. D. and Parish Priest of Dunmore,
County of Galway.

Gentlemen,

Dunmore, 30th October 1824.

ALTHOUGH the teachers of the Dunmore school, and all the parents of both persuasions, are ready and willing to prove, before any competent tribunal, that the late inspector (Mr. Mills) of the Kildare-street Society, must have totally forgot himself, when he omitted stating to you that a competent number of Testaments of the approved Douay version were exhibited to him, and taken before him out of the hands of such of the scholars as were considered by me to acquire a sufficient proficiency in the perusal of the same, three days of the week invariably, without note or comment, as required; moreover, the parents and children of both persuasions can incontrovertibly attest, that the perusal of the Testament without note or comment, was not confined to any portion of scholars, sect or otherwise.

(signed) Dean *Egan*, P. P.

Gentlemen,

Dunmore, 26th November 1824.

BEING in the constant habit of reading from my altar, to both young and old, the version of the Douay Testament, without note or comment, I could feel no reluctance in having the same practice pursued in the Dunmore school; I am happy, therefore, to learn, by the receipt of your letter of the 20th instant, that the regulations of your Society have been so far complied with, in the perusal of the New Testament by the senior classes three times a week, I do therefore beg leave to assure the conductors of that institution, that the report made of the perusal of the Scriptures being confined to Protestants alone, is highly injurious to my character, as can and will be, I trust, fully established by His Majesty's Commissioners. As all obstacles, therefore, towards a remuneration or gratuity to the teacher are hereby removed, I do flatter myself with a more favourable communication in the next.

(signed) *B. Egan*,

R. C. Pastor of Dunmore and Dean of Tuam.

Copy of a letter from *John O'Donnell* and *Patrick Reily*, Teachers of Dunmore School, and certified by Dean *Egan*, R. C. Pastor of Dunmore, to the Kildare-street Society, for promoting the Education of the Poor of Ireland.

Gentlemen,

WE the undersigned, teachers of the Dunmore school, after respectfully acknowledging the receipt of the late communication of the 4th inst. beg leave to give the following (we trust) conclusive reply to the gentlemen of the Kildare-place.*

1st. We are ready and willing to depose, in truth and honesty, before any competent tribunal or court, that we have caused the Testament, both of the Protestant and Douay version, to be read and perused, by order of the Reverend Dean *Egan*, who was commonly present, by all the senior class, as well as by other scholars who have acquired a suitable proficiency in reading.

2d. We do depose, at the very risk of our character, that in the perusal of the Scriptures three times generally a week, there never was any distinction or reserve kept up or observed in the perusal of the same, between Catholic or Protestant children, and that they were all alike in their turns called upon, one by one, to read chapter and verse, without distinction.

3d. We are ready to give up our present situation or livelihood, if Mr. Mills can substantiate his report as set forth, that the Scriptures are only read by such Protestant children as attend the school, and that there are in the school but three Testaments, the property of Protestant scholars.

4th. For self-preservation sake alone, we are under the indispensable necessity of contradicting most fully the above statement, as the three Testaments alluded to are exclusively the property of the Reverend Dean *Egan*, and of no other whatsoever; the Protestant children bringing and carrying home at will their own Protestant Testament, without any molestation whatever on our part, and that there are at present in the school eight Testaments of both versions.

Dunmore, 10th December 1824.

John O'Donnell.

Patrick Reily.

N. B.—We beg leave to have it clearly understood, for fear of any misconception in our statement, that the Catholic children read only their own approved Douay version, the Protestant children reading their own; their names, *Jeremiah Petty*, *James Petty*, *William Gibrose*, *Mary Pollard*, *Christopher Johnson*, not mentioning those who have not as yet made a sufficient proficiency in reading.

(signed) *John O'Donnell*.

Patrick Reily.

I do hereby certify the above statement to be literally true, and indulge in the fond hope that it may prove satisfactory and conclusive at last.

(signed) Dean *Egan*.

R. C. Pastor of Dunmore and the Arch-diocese of Tuam.

* When this school was visited by the Society's inspector, it appeared that the Scriptures were read but by one denomination of christians attending the school. The regulations of the Society have since been conformed to.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

From the Rev. *Patrick Kiernan*, Parish Priest of Moynalty, County Meath.

From application in behalf of Moynalty and Carrick Springan Schools.

10.—Is the Bible read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The scholars in both schools have not arrived at a suitable proficiency in reading nor in age to read the Holy Scriptures; probably after a year or two, some might be allowed the Sacred volume, but at the present time there is scarcely one who could read the common story book with any ease or accuracy; therefore I have not introduced the Testament with or without comment.

From the Rev. *Denis Egan*, D. D. Parish Priest of Castlebar, County of Mayo.

From application in behalf of Castlebar School.

Are the Scriptures used in the school; are they used with or without note or comment, written or oral?

The Scriptures will be used in the school, without note or comment, at school hours.

Is any catechism used in the school during school hours?

No catechism will be used at school at school hours.

THE undersigned begs leave to assure the committee of the Society for promoting the Education of the Poor of Ireland, that not only in his district and neighbourhood, but in the extensive county where he resides, there are hardly any opportunities offered to the poor of instruction, except what the most independent of them may be able to procure from a country teacher, who seldom or ever is qualified for that important office. The undersigned, therefore, as well as to obviate and remedy so lamentable an evil, the principal sources of those atrocious crimes which have so frequently disgraced that country for a series of years, and to correspond with the design and wishes of the committee for the Education of the Poor of Ireland, has selected, in the first place, and brought to Dublin for their inspection, a teacher of approved morals and serious deportment, who has exercised himself successfully for the time past in conducting a school of his own, for English, Greek, Latin and writing, and his scholars have been uniformly found at Maynooth college to distinguish themselves in the above languages.

The undersigned means to employ him in the new school, when previously instructed in the Society's model school.

(signed) *Denis Egan*, D. D.

From the Rev. *Thomas Tyrrell*, Parish Priest of Killabin, Queen's County.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

It is intended, if the school is assisted by your Society, as it is one of its rules, to have the New Testament read by the grown children every day, without note or comment of any kind.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism, during school hours, shall be hereafter taught in the school.

13.—Are all denominations of Christians admissible as masters, managers, teachers and scholars?

All denominations of Christians are admitted as masters, managers, teachers and scholars.

May 1823.

(signed) *Thomas Tyrrell*, P. P.

From the Rev. *Michael Prendergast*, Parish Priest of Dunleckny, County of Carlow.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

Though I do not consider the Holy Bible fit to be put into the hands of scholars, and used as a school book, yet, under my own inspection and direction, the lessons which I will point out may be read without note or comment of any kind.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

There is no catechism taught in the school during school hours, nor any controversial tract of any description used in it.

13.—Are all denominations of Christians admissible as masters, managers, teachers and scholars?

Yes; provided they be duly qualified, do their duty, and be under my direction and controul; this school has been frequented by Protestants as well as Catholics since its commencement.

Extract

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Extract of Letter from Rev. *Michael Prendergast*.

THOUGH I do not consider the Holy Bible fit to be put into the hands of scholars, and used as a school book, nor has it been used as such hitherto in the Bagnalstown free school, yet, in the present circumstances, and with a view of obtaining the necessary aid and assistance from the Kildare Society, the Douay Bible or Testament shall be read in future in the school under my own direction, without note or comment, written or oral, by all the scholars who have attained suitable proficiency in reading.

9th March 1824.

(signed) *M. Prendergast, P. P.*

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

From the Rev. *Michael Flanagan*, Parish Priest of Cadamstown, County Kildare.

Gentlemen,

Balyna, August 2d, 1822.

I HAVE to acknowledge the receipt of your secretary's letter of the 6th of July, informing me that, as catechism is taught in the Balyna school at school hours, the Society regret that, according to their rules, they are precluded from giving any assistance. I beg leave in return to state, that after maturely reflecting on the great advantages that may be derived by the poor of this neighbourhood, by your Society liberally seconding the views of a generous legislature, I shall dispense with the catechism not being taught at school hours, as soon as I shall be informed of the intention of your Society to extend to us the required assistance.

(signed) *M. Flanagan, P. P.*From the Rev. Dr. *Dunne*, Parish Priest of Kilcock, County of Kildare.

Sir,

Kilcock, October 16th, 1820.

THE Rev. Mr. Dunne, P. P. of Kilcock and Newtown, incloses the two receipts for the donations granted by the Education Society to his poor schools, and at the same time begs leave to return his most grateful acknowledgments and that of his parishioners, for the kind assistance afforded those schools.

Mr. D. further takes leave to forward an application to the Society for the admission of a master for each school, to be taught in the training school of that Society in the improved system of education, for which he will recommend proper and approved of persons.

(signed) *John Dunne.*

Sir,

Kilcock, October 30th, 1820.

I HAVE to acknowledge the receipt of your favour of the 28th instant, as directed from the Education Society, Kildare-place, and feel grateful for the kind and liberal determination of your Committee, in accepting of the masters recommended by me to be instructed in your model school, and hope to send them to Kildare-place about Monday, the 5th of November.

(signed) *John Dunne, P. P.*

Sir,

Kilcock, May 6th, 1822.

I HAD the honour to receive a letter from your Society, Kildare-place, dated the 2d instant, and very much regret that our circumstances do not allow us to conform more agreeably to the rules and directions of that Society in our poor schools of Kilcock and Newtown.

A strict conformity to your system of education, particularly where the common reading of the Scriptures is so indispensably insisted on seems to give displeasure to many of our subscribers, and alienate their attachment from the interest of these schools. I have always to acknowledge the kindness of your Society in looking so particularly to the welfare of our establishments, and shall hereafter dispense with giving further trouble to the Society, as it seems to be the inclination of our committee and subscribers to manage our subscriptions (small as they may be) without interference or controul from any other establishment.

(signed) *John Dunne, P. P.*From the Rev. *P. Duffy*, Roman Catholic Curate of Westport, County Mayo.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading?

The Testament is not read; but it shall be read according to the principles of the Society.

Is it read without note or comment, written or oral?

It will be used without note or comment, written or oral, during school hours.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechism during school hours, or any other religious book.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

I CAN engage to procure ten pounds from the poor by way of gratuitous labour. I think 30*l.* more would be sufficient to build a school-house, which I trust the Society, in their kindness, will be good enough to grant me.

(signed) *P. Duffy*, R. C. Curate of Westport.

Sir,

Westport.

FROM the explanation which Mr. Donelan has given of the principles of the Society for promoting the Education of the Poor of Ireland, I consider I can conscientiously, as a Roman Catholic clergyman, comply with their regulations with respect to reading of the Scriptures, and should your liberal and philanthropic Society think fit to extend your liberality to the deserted children of this parish, I will undertake that the principles of their Society shall be most strictly complied with.

(signed) *P. Duffy*, R. C. Curate.

Sir,

Westport, 25th October 1823.

YOUR kind letter, dated 18th, informs me that the committee has been pleased to grant the aid applied for.

For the satisfaction of the committee I give a clear and full answer to the 13th query; viz. "Christians of every denomination are admissible as masters and scholars."

(signed) *P. Duffy*, R. C. C.

From the Rev. *William Jennings*, Parish Priest of Killarcan, County of Galway.

From Application in behalf of Killarcan School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

An approved version of the Douay Testament, of which select passages are read, without note or comment.

11.—Is any catechism used in the school during school hours, or any book inculcating peculiar religious opinions?

No catechisms, or books of religious opinions, during school hours.

13.—Are all denominations of christians admissible as masters, managers, teachers and scholars?

All denominations admissible.

(signed) *W. Jennings*, P. P.

Sir,

12 November 1824.

IN reply to your letter, dated the 23d ultimo, I beg to inform the committee, through you, that there was a Bible, without note or comment, in the Dangan school, but I believe not used according to the regulations of the Society, in consequence of the master not being trained as yet, and not knowing any regular system. However, in order to comply with their laudable desires and the order of the inspector, I have borrowed some Testaments, without note or comment, until I can get a supply of my own from Dublin, as I could not get them to purchase in the neighbourhood. I have also to express my gratitude for their kind encouragement to me to promote education in my neighbourhood, for which I beg leave to offer my most humble thanks. I have further to state, that, by this time, I would give a statement of the expenditure for the furniture of the school room, but in consequence of the increase of pupils when I received the grant of books, &c. &c. the master was under the necessity of commencing an addition to the school-room, which I hope will be soon in fit repair for the reception of scholars, at which time I shall state the actual expenditure.

May I request to know what encouragement the master can depend upon from the Society, circumstanced as he is, without aid, as yet, from any individual, but wholly depending on their bounty and humane consideration.

(signed) *W^m Jennings*, P. P. of Killarcan.

Sir,

November 29th, 1824.

THE repeated favours I have hitherto received through you from the humane committee, induces me to hope they will be kindly pleased in sending the master, who has paid the strictest attention to the school, some relief that would encourage him, as he is wholly depending on the bounty and humane consideration of the Society, without aid from any individual, except what has been stated in the last queries. I left nothing undone to procure

procure some additional assistance to support the teacher; the dulness of the times rendered my endeavours ineffectual as yet. I regret to notice that the inhabitants of this neighbourhood are extremely poor, and not able to pay for the education of their children. I have also to inform the committee, through you, of my willingness to excite my exertions in promoting the laudable desires of the Society.

I was encouraged, long since, by some private sources, that they would contribute to a subscription for the support of schools, although none effected, I believe, in consequence of their misery and distressed situation. May I request to know when will the master be sent for to be trained.

I beg an answer as soon as possible.

(signed) *W. Jennings, P. P. Killarcaran.*

From the Rev. *Peter Rush*, Parish Priest of Portumna, County of Galway.

From Application in behalf of Portumna School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

It is intended that the New Testament be read by all who are suitably qualified, without note or comment; at present they have no books.

This is the first attempt to set on foot any means of educating the poor in this parish. A house has been taken for one year, from the 1st of January 1823, at the rent of 12*l.* per annum. The subscription list at present amounts only to 15*l.* and application is made to the Society for pecuniary aid to fit up the school-room with the requisite accommodation of seats, desks, &c. &c. for which an estimate is enclosed; also, for such supply of books, paper, slates and pencils, as the Society may think in their liberality wanting to an infant establishment.

More particularly, a sufficient supply of New Testaments to carry into effect the answer to the tenth query.

(signed) *John Lever, Curate.*
Peter Rush, P. P.

From the Rev. *John Boland*, Parish Priest of Kilconly, County of Galway.

From Application in behalf of Kilconly School.

Sir,

Richardstown, 9th February 1824.

As I learn you are the organ through which every communication relative to the education of the poor is forwarded to the Society for the Education of the Poor, I beg you will direct their attention to my application in behalf of a peasantry, from many causes, unable to afford their children the blessing of education. The inhabitants of these parishes are very poor, and consequently unable to pay for the schooling of their children, nor afford them the necessary clothing. There are many causes operating against their education, which I hope your benevolent exertions will ultimately counteract. There are three schools at present thinly frequented; one at Kilconly, one at Sysaleen, and the third Kilbannan. I entreat your attention to this application, and I pledge myself to be a strenuous co-operator in the cause.

(signed) *John Boland, P. P.*

From the Rev. *Philip Cleary*, Parish Priest of Ballybricken, County of Limerick.

From Application in behalf of Ballybricken School.

Sir,

Ballybricken, 1st November 1822.

From the present distressed state of the poor in this country, and the great probability of its being much more so hereafter, there can be little or no hopes that they could expend any thing on the education of their children in future. I have therefore endeavoured to establish a plan whereby I hope to have the poor of my own parish educated gratis; but as this could not be effectually accomplished otherwise than by the Lancasterian system, I most humbly beg the assistance of your benevolent Society. At present I only beg that you will admit for instruction into your school Thomas Shaughnessy, a young man of most exemplary morals. I hope to have an immediate answer, as the time is short; and, on a further occasion, you shall have a more satisfactory communication.

(signed) *Philip Cleary, P. P. Ballybricken.*

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

From the Rev. *Michael M'Guire*, Parish Priest of Wicklow, County of Wicklow.

Sir,

Abbey at Wicklow, August 2d, 1822.

ENCLOSED I send you, as by your letter to me of the 11th May last, by order of the Society for the Education, &c. &c. an account of the expenses incurred by me in the erection of the school-house, which you will see amounts to 67*l.* 3*s.* 11*d.* I hope, therefore, that the committee will be satisfied that I am entitled to the conditional grant, 30*l.* they have made, as I have fulfilled *all the conditions* they required; and also, that they will think with me, it is the best possible mode of erecting schools for the education of the poor, and which are at present so much wanted, as the work has been done under my own inspection, and in the most permanent manner.

To the Secretary of the Education Society.

(signed) *M. M'Guire*, P. P.

Sir,

12th August 1822.

HAVING got the first part enclosed, I send the receipt you sent to be signed by me, and hope you will forward the second part, for which you will please to present my thanks sincerely to the committee.

(signed) *M. M'Guire*, P. P.

Sir,

9th December 1822.

I HAVE been absent from home these three months, and on my return found your two letters before me; one on the subject of granting a premium to the teachers of the Wicklow free school, and the other for withholding it. In the sentiments of the latter I heartily concur, as, on examining the respective classes on my return, I found they made little or no progress during my absence; I therefore declined recommending them to the Society as attentive labourers. However, I feel very much indebted to the Society for thinking of the schools and their teachers, and hope an opportunity may offer when we will have a well founded claim to make their offer available for our teachers. My absence, then, Sir, was the cause why your communication from the Society to me was not attended to with that promptitude it should have met were I at home; and I hope you will assure the gentlemen of the committee of the same, and also to assure the gentlemen that the rules of the Society are particularly attended to in both the schools.

(signed) *M. M'Guire*, P. P.

Sir,

May 1823.

I HAD the honour of receiving your letter, together with the last report of the Society for the Education of the Poor of Ireland, with the perusal of which I was highly gratified. I am also happy to find that the temporary omission that has occurred in the Wicklow free school, with regard to reading the Scriptures, has been placed by the committee to its just cause, the want of my superintendence, occasioned by ill health, during the severe winter just past. But I am happy to inform you, that the like cannot occur again, as I have established a reading diary in each school, in which the names of the readers, together with the books read each day, will be entered, particularly the Scriptures; for it is my most anxious wish that the rules and regulations, as laid down by the Society, should be strictly observed in the Wicklow free schools under my inspection. Enclosed I send you 1*l.* 2*s.* 9*d.* being my subscription for the current year.

(signed) *Michael M'Guire*, P. P.

Sir,

18th June 1824.

I HAVE to request you will lay before the committee for promoting the Education of the Poor of Ireland, my request to admit Ann Kavanagh, about 22 years of age, into the female model school, and of my parish. She is a young woman of most excellent morals; and I believe her literary character will not be found deficient for such a place.

As she is the daughter of a very poor widow, with several children, and who is not able to assist her on her way to town, may I also take the liberty (if there is a place) to solicit a small trifle to bear her expenses, from the Society. Whenever your answer to this will arrive, she will be ready to depart.

(signed) *Michael M'Guire*, P. P.

From the Reverend *Daniel Lyddy*, Parish Priest of Kilkeedy, County of Limerick.

September 14, 1823.

UNRELIEVED, as we have been by any Society, and depending on the precarious existence of individual bounty, we have been obliged to proportion our exertions to the state of our funds. During the years before the last, the number that was permitted to attend amounted

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amounted to two hundred and seventy-five, about 175 male children, and 100 female children; the females were instructed to sew, to knit, &c. &c.; but the decreasing state of our funds obliged us to discontinue the mistress, and to deprive so many children of some of the best comforts and the most pleasing advantages of life; and I much apprehend our exertions will scarcely be sufficient to continue it, owing to the pressure of the times, and the consequent difficulty of procuring money. It is melancholy to reflect, that though the education of the poor be the theme of every tongue, and the desire of every heart, and though the bounty of Parliament has supplied so much money to the achievement of this object, its advantages have been so little experienced in this country. The school for whose aid I now solicit assistance, has struggled to exist these four years against all the vicissitudes and pressure of the times, imparting instruction and education to nearly 200 children, and yet has never been assisted by any society or experienced the bounty of government. If the present appeal shall prove fruitless, the large number of children above alluded to, must be turned on the world, exposed to all the horrors of ignorance and idleness, the real sources of those crimes which have disgraced and demoralized our country; as the place where the school is now taught, is by the bishop's particular indulgence, the chapel of Ballybrown, which subjects us to a great many privations and inconveniences; and as nothing can give more permanency or security to a school than a proper house where it may be held, I humbly submit to the Society the propriety of building a school-house. Colonel Monsel, of Turvew, to whose bounty the school is already much indebted, has had the goodness to promise a convenient and eligible situation; my utmost exertions can do no more than to build the walls, which I propose to do, so as to make the house 28 feet in length, 16 feet in breadth, eight in height from the ground to the commencement of the roof; the rest I must leave to the Society. Mr. Mills will give any further information, as he has visited the school.

(signed) Daniel Lyddy, P. P. Patrick's Well.

From the Reverend *John Heely*, Parish Priest of Dunleer, County of Louth.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

The Testament will be read. It will be used without note or comment, written or oral.

THE school-room requires to be enlarged, repaired and fitted up with desks, forms, stationery, books, slates, &c. which the school is in immediate want of. The parents being in most instances, utterly unable to purchase the most ordinary requisites for a school. But the first assistance our committee requires is the gratuitous instruction of the master; we have selected a man in whom our committee place the greatest confidence, and from whose unwearied assiduity and moral deportment, we have the highest expectations.

(signed) John Heely, P. P.

From the Reverend *Francis Prendergast*, Parish Priest of Athenry, County of Galway.

Sir,

February 10, 1824.

HAVING seen the liberal and humane resolutions of the last annual meeting of the Kildare-street Society for promoting the Education of the Poor of Ireland, the Roman Catholics of this town have formed with me a school committee for the purpose of extending this valuable institution, and complying with its regulations, which in process of time I hope will be productive of the happiest effects; there shall be no exertions wanting on my part.

I have contributed to the formation of Mrs. Lambert's school in this parish, by convincing the parents of the poor children there was no danger of proselytising.

This town and vicinity being in wretched poverty, could not accomplish the building a school-house sufficient to contain from two to three hundred poor children, with other necessary expenses, without the aid of the Kildare-street Society, which they request of me to solicit, and for which they will be for ever grateful.

(signed) Francis Prendergast, P. P. of Athenry.

From the Reverend *Richard Fitzmaurice*, Parish Priest of Tuomoor,

County of Sligo.

Sir,

August 12, 1824.

I HAVE been directed by your correct and liberal inspector of schools, Lewis Mills, esq. to send up to the training school the bearer, Mr. Francis Loden, who has been appointed by Earl Kingston to the school of Templevany, in the county of Sligo, and parish of Tuomoor. I hope you will find him always humble, well conducted, and ready to be directed by you.

(signed) Richard Fitzmaurice, P. P. of Tuomoor.

From the Rev. *Terence O'Shaughnessy*, Parish Priest of Ennis, County of Clare.

Extracts from
Correspondence
of Roman Catholic
Clergymen with
the Kildare place
Society.

— SHOULD the Association think proper to grant me such sum as might be deemed reasonable, I will then adopt as much of the system as may now appear deficient, such as reading the Douay Testament at such parts, at such hours, and to such pupils as I shall select; catechistical instructions shall be given after school hours, and always under the inspection of a clergyman. Should the above-mentioned terms accord with the views of the Society, I shall have the state of the school-house and the necessary repairs forwarded, with the signatures of gentlemen of rank of different persuasions, and equally anxious to have the poor educated.

(signed) *Terence O'Shaughnessy*,
P. P. of Ennis and R. C. Dean of Killaloe.

Society for promoting the Education of the Poor of Ireland,
Kildare-place, 4th December 1824.

Sir,

IN reply to your application on behalf of the Ennis gratuitous school, I am directed to inform you that the rules of the Society require, that in all schools deriving aid from its funds, the Bible or Testament, either of the Authorized or Douay version, without note or comment, written or oral, should be read by all the scholars who have attained a suitable proficiency in reading; that catechisms and all books inculcating peculiar religious opinions should be excluded during school hours, and that all denominations of Christians should be equally admissible as masters, managers and scholars; and I have to state, that as the principles of the school in question appear to be so much at variance with those of this Society, the committee are precluded from granting the assistance desired.

Underneath are copies of the queries, with the answers given to each, and which are not in accordance with the principles of the Society.

(signed) *J. Topham*, Assistant Secretary.

Rev. Dean O'Shaughnessy, Ennis.

From the Rev. *Mathew Dulhanty*, Superior of Clara Monastery, King's County.

From application in behalf of Clara Monastery Cheap School.

10.—Is the Bible or Testament read in the school by all the scholars who have attained a suitable proficiency in reading; is it used without note or comment, written or oral?

As education, not *proselytism*, is the object, the Bible, with or without note or comment, is not used in the school.

1st Observation.—Education amongst the poor in the town and vicinity of Clara is in rather a neglected state, as there is neither poor, free nor cheap school in this neighbourhood, saving the one over which I preside, neither will a school here effect the purpose, if the indiscriminate use of the Bible be obligatory.

2d.—I know of no person from whom any aid could be procured.

3d.—The school over which I preside is conducted free of religious distinction, having therein the children of both Protestants and Catholics.

4th.—The aid I ask is for the benefit of the poor boys who now and may hereafter attend my school, for education to be given to them as their wants may require, therefore I refer the committee to my former communication, soliciting one gross of slates, six gross of cutters, six reams of writing paper, twelve dozen primers, six dozen readings, six dozen spelling-books, and six dozen moral histories, devoid of tracts or religious topics.

(signed) *Mathew Dulhanty*, Superior.

Monastery Lehinch, Clara, June 7th 1824.

Sir,

Kildare-place, Dublin, 19th June 1824.

YOUR application on behalf of the Clara Monastery cheap school having been laid before the Committee, I am directed to express their regret that they are precluded from granting the aid desired, it appearing from your answers to the queries, that the school is not conducted in accordance with the rules of the Society, which require that in all schools deriving aid from its funds, the Bible or Testament, either of the Authorized or Douay version, without note or comment, written or oral, should be read by such of the scholars as have attained suitable proficiency in reading. That catechisms and all books inculcating peculiar religious opinions should be excluded during school hours, and that there should not be any distinction on account of religious opinions in the appointment of masters, managers or teachers, or in the admission of scholars.

(signed) *J. Topham*, Assistant Secretary.

The Rev. *Mathew Dulhanty*, Superior of Clara Monastery, Clara.

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Appendix, N° 224.

GRATUITIES granted by the Kildare Place Society to the Teachers of Schools under the Superintendence of Roman Catholic Clergymen; for the Year 1824.

SCHOOLS.	PATRONS.	AMOUNT.
		£. s. d.
Kilcock - - - - -	Reverend F. Haly - - - - -	10 - -
D° - - female - - - - -	D° - - - - -	7 10 -
Newtown - - - - -	D° - - - - -	10 - -
D° - - female - - - - -	D° - - - - -	7 10 -
Louisburgh - - - - -	Reverend P. Gibbons - - - - -	7 10 -
Askalane - - - - -	D° - - - - -	7 10 -
Burroun - - - - -	D° - - - - -	7 10 -
Cloonrara - - - - -	D° - - - - -	7 10 -
Devlin - - - - -	D° - - - - -	7 10 -
Paulcluff - - - - -	D° - - - - -	5 - -
Kennakellar - - - - -	D° - - - - -	5 - -
Glankeen - - - - -	D° - - - - -	5 - -
Knuckeen - - - - -	D° - - - - -	5 - -
Doughmakevan - - - - -	D° - - - - -	5 - -
Ballyhip - - - - -	D° - - - - -	5 - -
Castlebar, free - - - - -	Reverend R. Gibbons - - - - -	5 - -
D° - - female - - - - -	D° - - - - -	3 - -
Kilmore Moy - - - - -	Reverend J. P. Lyons - - - - -	5 - -
Hollymount - - - - -	Reverend J. M'Keal - - - - -	3 - -
Brees - - - - -	D° - - - - -	3 - -
Kilcommon - - - - -	D° - - - - -	3 - -
Graig - - - - -	Reverend M. Kearney - - - - -	10 - -
D° - - female - - - - -	D° - - - - -	7 10 -
Rathvilly female - - - - -	Reverend J. Gahan - - - - -	10 - -
Naas female - - - - -	Reverend G. Doyle - - - - -	7 10 -
D° - - male - - - - -	D° - - - - -	5 - -
Dangan - - - - -	Reverend William Jennings - - - - -	3 - -
Corrondolla - - - - -	Reverend R. Henchman - - - - -	7 10 -
Woodpark - - - - -	D° - - - - -	5 - -
Newport - - - - -	Reverend J. Burke - - - - -	3 - -
Carnoney - - - - -	Reverend D. O'Flaherty - - - - -	7 10 -
Dunmore - - - - -	Reverend Dean Egan - - - - -	5 - -
Trimbleston - - - - -	Reverend J. Colgan - - - - -	7 10 -
D° - - female - - - - -	D° - - - - -	3 - -
Glangevlin - - - - -	Reverend P. Corr - - - - -	3 - -
Kilclonfert - - - - -	Reverend J. P. Rigney - - - - -	5 - -
Kilreal - - - - -	Reverend John M'Davitt - - - - -	5 - -
Total - - - - -		219 - -

Gratuities granted by the Kildare place Society to Teachers of Schools under the Superintendence of Roman Catholic Clergymen.

Appendix, N° 225.

COPY of a Letter from the Most Reverend Dr. Troy to the Honourable and Venerable Charles Le Poor Trench, D.D. Archdeacon of Ardagh, dated Dublin, 23d July 1818.

Very Reverend Sir,

IN reply to your obliging letter of the 18th instant, handed to me on Tuesday last by Mr. Galway, I have to state, that I did authorize Mr. Blenkinsop, of this city to publish *historical and moral* extracts from the Gospels and Acts of the Apostles, on condition they would not in any manner refer to controverted doctrines; and desired a Roman Catholic clergyman to compare them with the Douay version of the Testament. On his report to me, I sanctioned the publication alluded to in your letter.

In this publication, I have discovered that the Protestant rather than the Douay translation has been followed, particularly on controverted points, such as the Eucharist, or Lord's Supper, the veneration of the Blessed Virgin, Mother of God, the supremacy of St. Peter, and that *repentance* is substituted for *penance*.

However, as I cannot object to the extracts in general, and under the expectation that a further edition of them will be more conformable to my original intention, I have not withdrawn the sanction of my name from the publication.

Allow me, very reverend Sir, on this occasion to observe, that the Catholic church in all ages has prohibited the indiscriminate use of the Scriptures, in the vulgar tongues, without note or comment

Copy of Letter from the Most Rev. Dr. Troy to the Archdeacon, of Ardagh.

* Though Mr. M'Davitt has withdrawn the schools immediately under his superintendence from the Society, yet this school, which was assisted on his application, continues to be conducted on its principles.

Copy of Letter
from the
Most Rev. Dr. Troy,
to the Archdeacon
of Ardagh.

comment, also the interpretation of them by every one's private judgment. This interpretation has been the fatal and prolific hive from which swarms of sectaries daily issue, each one finding his religion in the Bible; which has disfigured and distracted the Christian church since the days of Luther: wherefore the Catholic church condemns the indiscriminate use of the Scriptures in vulgar tongues without note or comment, and permits it only to the learned, or the lettered of the laity.

I have the honour to remain, very reverend Sir, your very humble and obedient servant,

(signed) J. T. Troy.

To the Very Reverend C. Le P. Trench, D.D.

Appendix, N° 226.

REPLY to the Document read by Lord Cloncurry, at the general Meeting of the Society for promoting the Education of the Poor of Ireland.

Reply to Document
read by
Lord Cloncurry,
at General Meeting
of the Kildare place
Society.

AT the last annual meeting of the "Society for promoting the Education of the Poor of Ireland," a document was read by Lord Cloncurry, entitled, "Thoughts submitted to the Right honourable Charles Grant, on the subject of the Education of the Poor of Ireland, by Lord Fingall and by Doctor Troy, for himself and four other Roman Catholic prelates, now in town."

And this document having since appeared in the public newspapers, and being calculated to give an erroneous view of the principles and practice of the Society, the committee of this Institution have deemed it right to draw up the following concise, and they trust, satisfactory Reply to it.

The publication alluded to, commences in the following manner:—

"It is most respectfully submitted to the consideration of His Majesty's Government, that the want of an early religious education is one of the principal causes why the peasantry of this country are easily induced to take rash and unlawful oaths, to combine for bad purposes, and to commit those excesses which for centuries past, as well as at present, have disgraced this country, disturbed its peace, and prevented its prosperity.

"That a vast majority of the poor children of Ireland are Roman Catholics, one half, at least, of whom are unprovided with any kind of useful instruction in their youth: and that a great proportion of those who are sent to schools, profit little thereby, owing to a want of a good system of education, convenient school-houses, and competent schoolmasters.

"That, at the present period, the Roman Catholic poor are totally unable to provide the necessary means of instruction for their children; and that if not assisted by the legislature more effectually than hitherto, education will advance but slowly amongst them, if at all."

With these observations upon the state of the peasantry, and upon the causes of the disturbances which have long retarded the prosperity, and degraded the character of this divided country, the committee cannot but entirely concur; that the majority of the poor of the country are of the Roman Catholic religion, and are still inadequately provided with useful instruction, is also an undeniable fact, which the committee most earnestly deplore:—but, it should be recollected, that the diffusion of a well ordered system of education throughout any country, to be permanent and efficient, must necessarily be gradual and slow; and the committee trust, it will appear from the facts hereinafter stated, that since the formation of the Society, the progress of education among the poor of Ireland, has been as rapid as the peculiar circumstances of the country would admit.

The publication next proceeds to state,

"That no beneficial aid can be rendered to the Roman Catholic poor, in the way of education, if the distribution of it be regulated in a manner adverse to their religious principles, or calculated to excite the apprehensions or distrust of the parents or pastors of the children."

To the justness of this observation the committee entirely subscribe; but they altogether deny the conclusion that is attempted to be drawn from it, namely; that

"Hence, the Society for the Education of the Poor in Ireland, has not been enabled to fulfil, in their regard, the intentions of the legislature, in placing at their disposal a fund for the education of the poor, without religious distinction."

That the Society has fulfilled the intentions of the legislature to the utmost extent of the means entrusted to their care, the committee think, must be obvious, from the rapid increase of schools under the auspices of the Institution, notwithstanding the various obstacles which have hitherto impeded their progress.

In the year 1816, there were only eight schools in Ireland receiving aid from the institution;—

In 1817	-	-	-	-	-	65
- 1818	-	-	-	-	-	133
- 1819	-	-	-	-	-	241
- 1820	-	-	-	-	-	381

and in the last year the number of schools, conducted on the principles of the Society, amounted to 513.

It is also right to observe, that these schools are not confined to the parts of the country where the majority of the poor are Protestants, although the committee freely admit, that at the commencement of the Institution they had stronger prejudices to encounter amongst the Roman Catholic poor than amongst those of a different persuasion.

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Those prejudices, however, are gradually yielding to the steady and impartial conduct of the Society, in proof of which the committee would refer to the state of the Society's schools in the county of Cork, where the poor are, for the most part, Roman Catholics.

In 1816 there was not a single school in that county receiving aid from the Society.

In 1817 there were but	-	-	-	3
- 1818	-	-	-	6
- 1819	-	-	-	12
- 1820	-	-	-	20
And in the last year	-	-	-	35

Each successive year very nearly doubling the entire amount of those which had previously been established.

The committee conceive, that this progressive increase of schools, conducted on the principles of the Society, together with the fact, that no instance has ever been brought forward, to the knowledge of the committee, of any attempt having been made, in any one of those 513 schools, to interfere with the peculiar religious opinions of the children, must be sufficient to prove, that education regulated on the system of the Society, is neither "adverse to the religious principles of the Roman Catholic poor, nor calculated to excite the apprehension or distrust of the parents or pastors of the children." The more especially, as the successive committees have been always anxious, that the Protestant and Roman Catholic clergymen of the parishes in which the Society's schools are situated, should frequently visit those schools, and report to the committee any deviation they might observe from the fundamental principles of the Institution.

The committee think it also right to state, in corroboration of the above observations, that in several instances, Roman Catholic clergymen have stood forward amongst the original founders of the Society's schools; and that, in many cases, clergymen of that persuasion have been, and still are, members of the managing committees of those schools.

It is also conceived that the number of schoolmasters educated in the Society's model school since the year 1813, amounting in the whole to 356 masters, whereof 144 were of the Roman Catholic persuasion, must afford an additional argument in favour of the position advanced by the committee.

It is next stated in the publication,

"That the fund now mentioned could be made available for the education of Roman Catholic children, if the rules of the Society to which it is entrusted, were so modified as to remove the distrust which now prevails with regard to it; and for this purpose the following suggestions are most respectfully offered to be adopted by the Society, through the influence of His Majesty's government."

That the fund placed at the disposal of the Society might be made available for the exclusive education of the Roman Catholic children in the peculiar tenets of their religion, if applied to the support of schools from which the Scriptures, without notes or comment, should be excluded, and which should be placed under the management of the persons who are proposed in this publication as members of the committee, it is not intended to deny.

But the committee are confident that in such case, the fund would cease to be applied to the promotion of a system of education for the poor of *all* persuasions, without religious distinction; and, in support of this position, they would refer to the failure of the attempts made in the extensive cities of Cork and Limerick, to establish schools for the poor, of *every* denomination, on the principle of excluding the Scriptures without note or comment. The school in Cork having become an exclusive Roman Catholic seminary, in which the children are instructed in the peculiar tenets of the Roman Catholic faith;—and that in Limerick, having altogether ceased to exist.

The first modification of the rules of the Society proposed in this publication is,

"That the Roman Catholic archbishops residing in Dublin, be of the number of the vice-presidents of the Society; and that the names of six parish priests in the city, or of any other six persons suggested by Dr. Troy or his successor, and approved of by government, be added to those of the committee."

It would not be very just to endeavour to force any particular individuals, however respectable, upon the committee of this voluntary Society, in violation of one of the laws under which they have been associated together, namely, that the affairs of the Institution should be superintended by a committee of members, to be elected at each annual general meeting.

But the impolicy of such a measure is as obvious as its injustice;—as it could not be expected, that much benefit would be derived from a committee, which would in such case, be composed of members entertaining the most opposite sentiments as to the best mode of promoting education.

At the same time the committee freely admit, that if the legislature or the public should consider the Society unworthy of the trust reposed in them, or that their system of education is inefficient, or prejudicial, both Parliamentary grants and private subscriptions ought to be withheld from this Institution;—but so long as the committee are enabled to state such facts as are above detailed, they will look with confidence to the continued and increased support of both the legislature and the public.

It is next proposed,

"That the Evangelical Life of Christ, without notes, or any other compilation from the Scriptures, approved of by Dr. Troy, be substituted in the place of the New Testament for the use of the Catholic children."

In reply to this proposal, the committee would observe, that the Society has been entrusted

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entrusted by Parliament with pecuniary grants, and by individuals with subscriptions and donations, upon the faith of its strict adherence to the rules originally laid down at its formation;—one of the principal of which was, that in all schools aided by the Society, the Scriptures without note or comment should be read by all children, sufficiently advanced to read them with facility and propriety, whilst all catechisms and controversial books should be excluded. And in their first annual report, published in the year 1813, before any Parliamentary aid had been granted to the Institution, the Society declared their determination, “rigidly to adhere to this part of their plan, looking forward to it with confidence, as affording the only true and solid foundation which can be laid for the moral and religious education of the great body of the people of Ireland.”

One leading object which the Society had in view, was this:—they were desirous to unite, as far as was practicable, in one common bond, and at the earliest age, the poor of all religious persuasions, in this too long divided country. Now the only tie by which Christians, of all denominations, admit in common that they are bound—is the law of God, promulgated in Holy Writ; an authority to which we must all bow. Heretofore in this country, the poor of different religious persuasions had been, for the most part, kept asunder; feelings of mutual rancour and hostility had been thereby cherished in their minds; and it was difficult to make them believe that they were equally bound to each other by the tender ties of Christian charity. Since the diffusion, however, of the system of education recommended and supported by the Society, the committee can affirm with truth, and with gratitude to divine Providence, that very different sentiments and feelings prevail amongst the numerous children of various religious denominations, who have flocked to their schools for instruction; and surely it requires but little reasoning, and still less knowledge of mankind to prove, that this most desirable feeling of harmony and brotherly love, would be but little promoted, however it might be interrupted, by the introduction into schools of a book to be used exclusively by the children of one communion.

For these, as well as many other reasons, the committee entertain the strongest conviction that no book ought to be made a substitute for the Holy Scriptures. Yet, did they think differently, they are satisfied from their own experience, and from the variety of religious opinions which exist amongst the population of this country, that it would be impossible to select any work such as those suggested in the publication, which could be made unexceptionable to all. And the committee think it right to observe, that although the work entitled the “*Evangelical Life of Christ*,” is now proposed to be used in schools, without the notes annexed to it, yet that the form in which it has been published so lately as the year 1820, (and in which it now appears in circulation) under the sanction of the respectable prelate above named, as “a very proper family and school-book,” would, of itself, be sufficient to excite an apprehension, that the approbation of that respectable prelate might possibly be obtained for some work for the use of the Roman Catholic children, which would be most objectionable to persons of a different persuasion, and which would be calculated to check the growth of that kindly feeling towards each other, which the Society are most anxious to cherish amongst the poor of this country; and, in justification of this remark, the committee would refer to the following passages, contained in the notes to this work:—

“Rome:—To this church, on account of its superior headship, every other must have recourse.”—Note, page 310.

“The Catholic church alone retains the true worship; into which he that enters not, and from which he that goes out, forfeits the hope of life, and of eternal salvation.”—Note, pages 270 and 271.

“Let no one deceive himself;—out of this house, that is, out of the church, is no salvation.”—Note, page 274.

“Whoever falls from her communion, neither is, nor can be called a Christian.”—Note, p. 315.

“As they shall not possess the kingdom of God, who have been defiled by fornication, other impurities, and the worship of idols, so neither shall heretics.”—Note, page 274.

“The gates of hell are heresies and heresiarchs.”—Note, page 309.

In the next paragraph it is recommended,

“That no books be hereafter printed for the Society, to which any three members of the committee would object; and that such passages in the books hitherto printed, as may appear objectionable to three or more members of the committee, be omitted in future editions of them.”

This recommendation is unnecessary, in point of fact; for the committee have never published, in any book, even a single passage to which any one of its members has objected; and all books before publication are, according to the rules of the committee, laid on their table for the perusal of its members, for at least one month before they are printed.

But this recommendation seems to imply, that books which are objectionable to Roman Catholics have been published by the Society.

In answer to this insinuation, the committee would observe, that the persons to whom this department of the Institution has been, from time to time entrusted, have been always particularly anxious that there should not be *a single line in any of the Society's publications* objectionable to the professors of that religion to which the greater part of the poor of Ireland belong: and, as proof of the success which has attended the Society's labours in this respect, the committee trust it will be sufficient to state, that although the Society have, since the month of November 1815, circulated more than half a million of volumes of cheap, moral, instructive and entertaining works for the poor of Ireland, exclusive of their numerous school books, yet there have been but two instances (to the knowledge of the committee)

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committee) of any of the Society's publications having been at any time objected to, either in the whole or in part, by any member of the Roman Catholic church.

One of the publications here alluded to, and to which some Roman Catholics have objected, is entitled, "Selections from the New Testament," and was originally published without the knowledge of the committee, by the printer and stationer to the Roman Catholic college at Maynooth, and with the printed sanction of Doctor Troy in the title-page, as "an unexceptionable book for schools where children of different denominations are instructed."

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This book the Society were induced to reprint, with the approbation of Doctor Troy in his own hand-writing, which written approbation the committee still have in their possession; and they trust that, under such circumstances, they will stand acquitted of any intention of publishing a work objectionable to persons of the Roman Catholic persuasion; and they would beg to observe how much the objections made to this (as the committee had conceived, most unobjectionable work) corroborates the opinion they have above expressed, of the impracticability of publishing any selection from the Scriptures, or any other book of the kind, without its incurring the disapprobation of some individuals.

The only other instance, to the knowledge of the committee, of any of the Society's publications having appeared objectionable, *even in a single passage*, to any member of the Roman Catholic church, was made known to the committee by a letter in the Waterford newspaper, published on the 15th July 1820, signed "John Fitzpatrick, P.P." containing the following animadversion on one of the Society's schools:—

"In my review of the books, &c. the first I met with was one entitled, 'Travels through Italy,' &c. containing calumnies and misrepresentations calculated to make impressions on the tender and uninformed mind, injurious to the religion of which these poor children are members."

The Society, not having ever published any work, entitled, "Travels through Italy," inquiry was immediately made upon the subject; and the committee were informed that the work referred to, was "Mungo, or the Little Traveller," and that the passage in it objected to, was the following:—

"By following him in his rambles I found also, that man here was cruel and revengeful."

"It seemed, there existed a weak and wicked law, that every murderer, who could take refuge in a church, was safe from his pursuers, no one daring to seize him in so sacred an asylum. They had always friends to supply them with food, and in time to provide their escape. My master was one evening intently surveying some painting in an obscure part of the church, when one of those wretches, wrapped in a long cloak, with murder and revenge scowling on his dark countenance, glided by us. Even I shook with fear at the assassin's sight; and my master, casting toward him a look of horror, left the place. I pretend not to say that this disgusting circumstance hastened him away, but on the following day we took our leave of Rome."

The committee certainly did not concur in opinion with the reverend gentleman above-mentioned; but with an anxious desire to reconcile all parties, and avoid, as much as possible, giving offence to any, they had the whole passage alluded to, expunged from the new edition of this work lately published by the Society.

The publication next proceeds to state the reasons which have induced the framers of it to propose the changes therein recommended.

"The reasons why the above modifications of the rules of 'the Society' would be proposed, are, first, that they do not seem to infringe materially on its present rules, and are so consonant to its principles of extending the blessings of education to all, without interfering with the religious opinions of any, that without them these principles cannot be carried into effect."

In reply to this part of the publication, the committee conceive it requires no argument to prove, that the forced introduction of ten individuals upon the committee of a voluntary association, and the abandonment of the only principle on which the Society could have been induced to undertake the great work in which they are engaged, would not only infringe most materially on the present rules of the Society, but would, in its results, tend to the total destruction of the institution.

And the committee hope it is apparent, from the facts above detailed, that without any such changes as are proposed in this publication, the principles of the Society can be, and have been carried into complete effect.

The next reason assigned for the proposed recommendation, is in these words:—

"Next, that from a variety of causes, the Roman Catholics of this country will always look with distrust to any system of education devised and conducted exclusively by persons professing a religion different from their own."

This observation is founded on an erroneous assumption of fact, as will be evident to any person who will take the trouble of reading over the names of the committee of each successive year, since the establishment of the Society. It will thus be seen that the business of the Society is not conducted by persons of any peculiar religious persuasion; but that, on the contrary, many individuals of the highest respectability, of the Roman Catholic religion, assisted at its original formation; and that several members of that church, have been, from time to time, and still are, members of the managing committee.

The publication then proceeds—

"Nor can a reasonable hope be entertained that they will cheerfully or generally avail themselves of its advantages, until it meets with the cordial support and approbation of their pastors."

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In reply to which, the committee would refer to the facts above stated, as proof that the Roman Catholic poor have both cheerfully and generally availed themselves of the advantages of education afforded by the Society; and also, that the system of education recommended by this institution, has in many instances met with the cordial support and approbation of Roman Catholic clergymen.

The publication then proceeds to state a further reason for the proposed changes.

"Also, because the reading of the sacred Scriptures in schools by children, is opposed both to the principles and discipline of the Roman Catholic church."

That the reading of the *Rhemish* version of the sacred Scriptures, without note or comment, in the schools by children, *in the manner recommended by the Society*, is opposed to the principles and discipline of the Roman Catholic church, is an assertion, which, though purporting to come from such high authority, the committee cannot but hesitate to adopt, when it is undeniable that very great difference of opinion exists upon this very point, among the clergy as well as the laity of that church; and when the committee find many individuals of both classes alluded to, coming forward and adopting the system of instruction recommended by the Society, and permitting the reading of the Scriptures by the children of their schools; they, therefore, think they are fully justified in concluding, that the reading of the sacred Scriptures in schools, *as recommended by them*, whether it be opposed or not to the general practice, cannot be considered as contrary to the principles and discipline of the Roman Catholic church. And the committee are the more inclined to come to this conclusion, from the reasons assigned in the publication for the position therein laid down, namely,

"Inasmuch as she considers such practice as tending to diminish the reverence which the professors of her faith should entertain for the word of God."

This objection might be considered as entitled to some weight, did the regulations of the Society require the sacred Scriptures to be made use of as a book for teaching children to spell or read;—but as they are only directed to be put into the hands of youth, who have made a suitable progress in reading, and are intended as a sort of reward and distinction for such children—and are desired to be read with proper solemnity, as the sacred word of God, the committee deem it impossible that such a use of it should tend to diminish the reverence which the professors of the Christian faith should entertain for the word of God.

The next reason assigned for the Roman Catholic church objecting (as it is alleged) to children reading the Scriptures in schools, is, that it would tend

"To unsettle their religious belief, by giving occasion to young and ignorant persons to form erroneous judgments of many passages of the Scriptures, which are hard to be understood, and which have ever been interpreted in different ways by divers persons, and not unfrequently to the great detriment of the most venerable institutions both in church and state."

But the committee conceive that this objection will not appear a solid one, when it is recollected that the Society does not prescribe what particular parts are, or what are not to be read, but leave this to the judgment and discretion of the managers or teachers of each school; and further, that they warmly recommend to the several pastors of the children, the necessity of imparting religious instruction to the children of their respective flocks out of school hours; by which means the comparatively few passages that may be hard to be understood, can be interpreted to the children, according to the peculiar opinions of their respective pastors. And here it may be well to observe, that a version of the New Testament, as used in the Roman Catholic church, has been published in Dublin, without notes or comments; and that the use of this book in schools is a compliance with the rule of the Society respecting the reading of the sacred Scriptures.

The framers of the publication then state their last reason for objecting to the reading of the sacred Scriptures in schools:—

"Further, Roman Catholics are of opinion, that the religious and moral instruction which children are expected to derive from the reading of the sacred Scriptures, can be more easily and effectually communicated by means of certain extracts from them, less liable than others to misinterpretation, and by religious tracts suited to the capacity, station in life, age, habits, and feelings of those who are to be instructed."

The committee conceive they have already sufficiently shewn the impracticability as well as the impolicy of substituting any work in place of the holy Scriptures.

The publication then proceeds—

"The insufficiency of 'the Society' for the attainment of the objects of the legislature, is stated for this reason, that as far as the knowledge of those who make this representation extends, the schools receiving assistance from it are comparatively few in number."

In reply to this passage, the committee would again refer to the facts above detailed, as affording abundant proof that the Society is not insufficient for the objects for which it was established; and that the schools receiving assistance from it, are not few in number, with reference to the extent of its means, the short period which has elapsed since it was founded, and the prejudices and difficulties it had to encounter.

It is further stated in the publication.

"That in such of these, few as are frequented by Roman Catholic children, the rules of the Society are either evaded (to the no small prejudice of that truth and sincerity which should never be departed from, but above all in institutions where youth is trained up:) or if they be observed, the children are reluctantly permitted by their parents and pastors to remain in such schools, to avoid giving offence to the patron, or exciting his resentment."

With

With regard to the evasions thus said to be practised in the Society's schools, the committee are convinced, from the reports of their inspectors, upon whose vigilance they have every reason to rely, that very few such instances are to be met with, and that such duplicity must be of very rare occurrence indeed; and, in reply to the concluding observation of the paragraph, the committee feel it due to the parents and pastors of the Roman Catholic children to state, that they have not known even a single instance of Roman Catholic parents or pastors permitting the children of their communion to attend the schools of the Society, from the unworthy motives imputed to them in this publication.

The committee have thus, as succinctly as possible, and they hope as temperately, given such an answer to the animadversions and observations contained in this publication, as they conceived were directed against the Society; and they trust it will be considered satisfactory by the public and the friends of moral and religious education.

In conclusion, they would merely beg to disclaim any intention of contending, that the system of education recommended and diffused by the Society, is in all respects, the best in *theory* that could be devised for the education of the poor. All they have endeavoured to establish, and which they think they have succeeded in, is this,—that the operations of the Society, as far as they have extended, have been attended with the greatest success, and have already produced considerable benefit to the country. That the system upon which this Society acts, is more *practicable*, and better adapted to the peculiar circumstances of this country than any other which has yet been proposed, or which the experience of the committee has suggested;—and further, that the alterations proposed to be made in that system, would, if practicable, be quite inexpedient;—and, lastly, that the regulations agreed to by the Society at its original formation, on the faith of strict adherence to which various sums have been received from individual bounty, and many successive grants from Parliament, render it now impracticable to infringe upon their original rules; and that the adoption of such as are now proposed, would not only be an infringement upon the rights of the Society, but would strike at the very foundation and first principles of the institution.

Dublin, 23d March 1822.

Appendix N° 227.

INSTRUCTIONS to the Inspectors with regard to the reading of the Holy Scriptures in the Schools under the Patronage of the Kildare-place Society.

IT is desirable that the inspectors should not only conform to instructions received from the Society, but that they should be convinced that such instructions are in conformity with the fundamental principles of the Society.

There are three fundamental and essential regulations or principles which must be uniformly adhered to in all schools, to entitle them to receive aid from the Society; those are to be found in the rules prefixed to the printed Annual Reports; the printed statement contains more by way of explanation or recommendation; however, where the three fundamental regulations are complied with, the school must be considered as not precluded from the patronage of the Society.

Those fundamental principles are,

1st. That the appointment of governors and teachers, as well as the admission of scholars, shall be uninfluenced by religious distinctions:

2ndly, That catechisms, and books of religious controversy, shall be excluded:

3dly, That the children shall be made acquainted with the principles of the Christian religion, by the reading of the Holy Scriptures, but without comment, thereby avoiding the inconveniencies which would attend the giving of peculiar or sectarian religious instruction in the Society's schools.

These principles being adhered to, the Society thinks it best not to *dictate* nor *enforce* any other principle or practice to be uniformly followed in the schools under its patronage.

Without entering into a lengthened detail of the motives which led to the adoption of these as fundamental principles, it may be observed,

That the object of the first, is to enable the different denominations of Christians to associate together on common ground, and be instructed in the same schools.

As to the second, it is not to be understood that the Society disapproves of the use of catechisms, but only considers that each religious denomination must be left to give to their children such peculiar religious instruction, as they think right, out of school hours, and therefore that the hours for schools being open should be so regulated as to afford ample opportunity for such being given.

In order to accomplish the third important object, the general usage and practice has been, to require that all the scholars who have attained a suitable proficiency in reading, should have the Bible or New Testament, either in the authorized or Rhemish version in their hands, and read therein to their teachers.

The Society considers it best to leave all the rest to local managers of each particular school, and not to interfere, unnecessarily, with the prejudices, partialities or practices of any; therefore, although the committee is distinctly of opinion that it is not eligible to use the Bible or Testament as a school book, from which children are to be taught to *spell* or *read*, thereby treating those sacred records with too little reverence, care should however be taken to allow local managers to act in this respect as they may each think best, and according to the views of the residents of the county where the school is situated.

Some think the only or best proof of the Scriptures having been read or effectually read in schools,

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schools, is to be obtained, by obliging the scholars to commit certain portions of them to memory; this, however, the Society *does not require*, although many of its members approve of the practice; but it is obvious to do this, that the children must be permitted to read such portions at their seats, or at home, to prepare them to repeat the same from memory, and the Society could not consider such a practice in any school, as any violation of its rules or principles, or as precluding such school from receiving assistance from its funds. In like manner the practice of allowing the children to peruse the chapter at their seats, previously to their reading it aloud to the teacher, although it may be conceived by some as using the Scriptures as a school-book, may rather be intended to imprint the subject more forcibly on the minds of the children, and, therefore, ought not to be unnecessarily interfered with by the Society, or its officers: but further, even supposing any manager of a school should actually teach the children to spell and to read from the Testament, however highly inexpedient the Society might think such a practice, there is nothing in its fundamental principle that would justify the exclusion of such school from receiving aid from its funds; and the line of procedure on the part of an inspector ought to be, to endeavour to convince the manager of the inexpediency of the mode followed, and not to direct, or order, a different procedure under the expressed or implied understanding, that in default, the school would be excluded from the benefit of the Society's patronage.

4th September 1824.

Appendix, N° 228.

AN ACCOUNT of the Number of Schools in connection with the Society for promoting the Education of the Poor of Ireland, which are also in connection with other Associations, Societies or Institutions, as far as the same can be ascertained; and the number connected with each Association or Society in particular.

An Account of the
Number of Schools
in connection with
the Kildare place
Society.

With this Society, and the London Hibernian Society - - - - -	245
Of which Schools, nine receive assistance from other institutions, as hereinafter mentioned.	
With this Society and the Munster Hibernian School Society - - -	95
With this Society and the Baptist Society - - - - -	30
Of those schools, three are also connected with the London Hibernian Society, as above.	
With this Society and the board of Erasmus Smith - - - - -	13
One of these schools receives assistance from the London Hibernian Society.	
With this Society and the Wesleyan Methodist Missionary Society - -	8
Of these, one school is also in connection with the London Hibernian Society.	
With this Society and the board of Robertson's charity - - - - -	6
One of which is in connection with the London Hibernian Society	
With this Society and the Association for discountenancing Vice - -	57
Of these schools, three are also in connection with the London Hibernian Society, and one with the Society for the improvement of the Irish peasantry.	
With this Society and that for the improvement of the Irish peasantry -	15
Including the school above mentioned, as being also in connection with the Association for discountenancing Vice.	
With this Society and the Irish Society - - - - -	8
With this Society and the Moravian Society - - - - -	1
Deduct schools that receive aid from more than one of the above named Societies or Institutions - - - - -	478 10
Total of schools in connection with this Society, that also receive aid from other Institutions - - - - -	468

Signed, by Order,

Society's House, Kildare-place,
28th April 1825.

J. Topham, Registrar.

Lord Lieutenant's School Fund.

Appendix, N° 229.

Examination of Major Benjamin Blake Woodward, on Oath;

Saturday 11 December 1824.

ARE you one of the commissioners for the distribution of the grant which bears the name of the Lord Lieutenant's Fund?—I am.

How many persons are joined with you in that commission?—Two others, Mr. James Digges Latouche, and the Rev. Mr. Dunn.

Is either one the chairman?—We have no distinction of that kind, we have merely considered ourselves as a private board; we have no commission; the government have always referred applications that were made to the Lord Lieutenant for aid from the fund to us, and acted entirely upon our report; we have no commissions, we are merely private persons acting for the government.

Are your services gratuitous?—Yes.

Have you the assistance of any secretary or clerk?—Yes, within the last year; I did the business myself of secretary until this last year, when it accumulated so from the increase of the grant, that I begged there might be a secretary appointed, and there has been a salary allowed to Mr. Litton, who acted as solicitor before and had a great deal of business thrown upon him that belonged to the secretary more than the solicitor.

Does he receive a salary?—Yes, 100*l.* a year only for the last six or nine months.

When did the grant first commence?—1819 was the first year.

Was the first grant 3,000*l.*?—Yes.

Have there been from that time successive annual grants?—There have been; we had two of three thousand pounds, then it was raised to four thousand pounds for two years, seven thousand for one year, and ten thousand the last year.

Did you receive any instructions as to the mode in which the money was to be administered?—No; we received originally no instructions, we formed our own plan, and the principles upon which the fund was proposed to be administered by us, were approved of by government, and we found that the fund was much better applicable to assist in building school houses than to any other purposes; we have therefore refused all aids to the schoolmasters, and only given a portion of the cost of the building of the house.

Do you know in what way the grant originated; was there any petition or application by any persons?—No; I understood from the secretary of that day, that it was the suggestion of some members of the House of Commons, that Mr. William Parnell was one of the persons who suggested that it would draw out a quantity of private subscription in this country if there was any aid to assist persons in establishing schools in the first heavy expense of them, and until the 3,000*l.* was actually granted that year, there had not been any plan formed of the direct object to which it was to be applied.

Do not the directors of the Association for discountenancing Vice make grants for building schools?—They do; but upon such terms that so few people can meet, they have had no success whatsoever comparatively; they have I believe almost discontinued making building grants, if not entirely, their terms are such as the country cannot meet.

Do not the Kildare-place Society also make grants for building schools?—The Kildare-place Society I have not attended, so as to speak from my own knowledge, but I believe their grants are very small, and that ours is the only fund from which a very considerable aid can be expected in building schools.

Do the governors of Erasmus Smith's fund make grants in aid of building schools?—It was their plan, but that I can only speak to from hearsay; I understand they are not now making any building grants.

Do we understand you to say that it was the object of the fund which you have superintended the distribution of, to provide the means of making grants to persons who could not comply with the rules of the association, the Kildare-place Society, or the governor's of Erasmus Smith's fund, or was it to supply the means of building schools, which they were inadequate to supply?—Both, I think, for we never considered of the Kildare-place Society, that building was one of the leading objects of that Society, and we knew that the terms of the association were fixed and settled, and that there was a maximum beyond which they never went, and we therefore did consider that our fund was the only one from which much encouragement was to be had in building school houses, and also we felt that we were clear from the objection that might be made by some people to comply with the terms of the other societies, for we made no terms whatsoever.

Will you state what are the conditions of the association which tended so much to circumscribe the field of their operations?—They have given no grant exceeding 50*l.* and that upon a subscription of 100*l.* as I understand; they also subject their schools to catechetical examination, and I believe require absolutely a Protestant schoolmaster.

Have no conditions whatever been affixed to grants made from the Lord Lieutenant's fund?—None whatever; that is, of course, I do not speak of the condition that we make of a grant of land and of a certain subscription, but no condition as to the mode of education.

When an application is made to yourself and to the other commissioners of the Lord Lieutenant's fund to make a grant, have the goodness to describe the course you pursue?—The first application is by memorial to the Lord Lieutenant, and if the application is made in any other way, we point out that that is the regular course; we do not in general receive a case

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until it is referred to us from the Castle, when the case is referred to us we forward to the applicant a paper of printed queries, which queries are merely intended to ascertain the terms; the quantity of land that will be granted; the amount of the private subscription; the number of children, and some other questions as to the amount of the salaries and the repairs of the house—when those queries are returned to us, we then enter upon the examination of the case, and we now in general reject a case unless half the amount of the estimate is raised by private subscriptions; if we approve of the case, we then make a report upon the back of the memorial, precisely in the words in which the answer is to go from the Castle, at the same time stating that in the event of a grant of land being made to the minister and churchwardens of the parish or to trustees, or whoever they choose to grant the land to, and the house being built on an improved plan, and estimate, and so on, that His Excellency is pleased to approve of a grant of so much money, and the letter is filled up in the office (copying that report) which is signed by Mr. Goulburn and forwarded to the applicant; and as soon as we find that the private subscriptions are actually expended, we then send a note to the Castle, saying, that the case is ripe for the issuing of a warrant for the money, which is done.

In deciding upon the rules by which you can guide yourselves in granting or with-holding aid upon the several applications, have you been left entirely to exercise your own discretion, or have you had any instructions?—We received no instructions whatever; our suggestions were approved of.

How did you collect the object of the grant, is there anything in the vote at the time it is made by Parliament?—No; there is nothing mentioned except that it is in aid of schools established in Ireland by voluntary subscription; that is the only rule; but its being given towards building houses or any other object of that kind was not pointed out to us at all; and it was merely the result of our own experience that has decided us in our pursuing what is now a regular settled course.

What conditions do you require with regard to the tenure of the land on which the school-house shall be built?—We require a lease in perpetuity; at the same time, in some very few cases where that could not be had, we have been satisfied with a certain length of time, conceiving that a great number of years of education would be a sufficient object attained for the sum we granted, but in general we require a grant of land in perpetuity, and we allow the applicant to put it into any safe hands; we do not require it shall be made to the Protestant clergy, or any particular people, but we look to the trustees to see that they are in their own persons, or in their representatives, likely to be permanent trustees; we have refused to name certain trustees when in case of the death of that person we saw no prospect of any of their family holding it for them; but we generally allow them to name their own trustees, and unless there is some objection of that kind, we do not object; we have had leases to Roman Catholic clergymen and to private lay trustees wherever the proprietors of the school wished it.

How many trustees are named in each lease?—I think they vary; we have no rule with respect to that; there are three where the minister and churchwardens are the parties, but in other cases we have them made to other individuals.

Is it the common practice to make it to the minister and churchwardens?—Yes; a great many of the schools have been established by the parochial clergy; they have been by many degrees the most active body in the kingdom; I dare say, two applications out of three come from the parochial clergy; they apply to their neighbours, and collect subscriptions, and if it is their wish it should become a parochial school, we accede to it; a great proportion of them now are parochial schools.

What do the trustees hold the land in trust for?—In trust for the continuance of the school, and the appointment of the master is generally in their hands; the other societies, both the Kildare-place Society and the Association, are satisfied with our leases; they will grant salaries from their funds without requiring any other lease than the lease made to us.

Is there any provision for the schoolmaster?—No.

In whose hands do the leases remain?—They are registered, and remain in the hands of our solicitor and secretary, Mr. Litton.

In what way do the commissioners ascertain that the money granted for the school is properly expended?—There is a return made by the Treasury every year to the Commissioners of Imprest Accounts, and they throw upon us the onus of passing the whole account; they make a return to us of the list they receive from the treasury, and we are obliged to make a return to them, shewing the amount of private subscription, and the public grant in each case, and to accompany it with vouchers, stamped receipts and affidavits of the expenditure, so as to pass the accounts before them, not only as to the money given by the public, but the private subscriptions, and we have in no instance failed to pass our account.

What individual certifies that the money has been properly expended in the building of the school, and that the work has been substantially done?—An affidavit is made, stating that the school is built, that it is in operation, and that the work has been executed; they swear to all the bills of the workmen.

Is that left to the subscribers?—Yes, it is left to the applicant, whoever the person was that originally established the school; the moment we make a grant we send a circular printed letter to him, stating that such a sum of money has been recommended, and warning him that an account will be called for by the commissioners of accounts, of the expenditure of the whole money, cautioning him not to destroy the vouchers; and afterwards we have another form, when the Imprest office call for the account.

Do you make it your duty to ascertain that there is a probable and sufficient fund forthcoming to maintain the school afterwards?—Our queries go so far, and as far as we can we do ascertain it; but if at the same time we were to require satisfactory security upon that subject, the work would not go on near so fast as we think it is our duty to make it do; the great object is to build a great many school houses.

After the school houses have been built, have they generally been adopted by any societies?—A great number of them of which we have information; and we have books in which all that appears; but a great number of our schools are parochial schools, and a great number of them are of a description of school that can only be aided by us, private schools; our fund has been of very great use in promoting and encouraging them.

Are many of the school houses, after they have been built, adopted by the Association for discountenancing Vice?—A great many.

Do you believe that many of them have been afterwards in connection with the Kildare-place Society?—Certainly.

Any of them in connection with the London Hibernian Society?—We do not know any thing of that.

Do you know whether they are ever adopted by the Baptist Society?—We do not know any thing of any Society beyond those who receive parliamentary aid.

Do you know whether any of the masters are paid from Erasmus Smith's fund?—Sometimes; I know it to be so; Erasmus Smith's fund not now granting building leases, but granting salaries; many schools establish themselves in that way, and come to us for aid to build, and get a salary from Erasmus Smith's fund.

Do you believe that the greater number of schools erected from the Lord Lieutenant's fund are now parochial schools in connection with the established church?—I should think the greater number of them decidedly are.

Of the total number of applications made, do you think the majority has been rejected?—About half and half; about 850 I think is the number we have got up to now, and I reckon, as far as I can guess from our last returns, we have built 400 schools.

Is there any one prevalent cause of rejection?—Nine rejected out of ten are for inadequate voluntary subscriptions; that is the great cause of rejection. I should say, that when I mentioned parochial schools, that most of those parochial schools are established by the contributions of the laity in the neighbourhood, of gentlemen of property; the clergyman being the natural person to take the trouble to promote such a thing, is desired to memorial the Lord Lieutenant, and the case is sent forward in his name; he may subscribe a very small sum of money, and the laity of the country subscribe large sums, and the leases being made by their consent to the minister and churchwardens of the parish, they become in many instances parochial schools, but the laity establish them by that means at their own expense.

Are you acquainted with the description of schools which generally bear the name of parochial schools, inasmuch as they exist under the authority of an Act of Henry the Eighth?—That was not any thing more than the allowance of 40s.

When you describe them as parochial schools, are they generally of that description that the clergyman allows 40s. towards the maintenance of the master?—Into several of the schools that 40s. is thrown, but there are a great number of parishes that have several schools in the hands of the minister and churchwardens of the parish, and of course but to one of those could that 40s. go; what I mean by a parochial school is a case in which we have made a lease to the minister and churchwardens, and vested the appointment of the master in them.

Have you ever assisted in building more than one school in one parish?—Frequently.

How do you estimate the probable number of children it is necessary to provide for?—By one of our queries, which is, "What number of children may be expected to attend, distinguishing males and females, Roman Catholics and Protestants."

Is there any specification of the plan of the school room sent to you?—Yes; we have got every plan in our possession; we require a plan, and elevation and estimate, all of which we retain, and we can oblige them to pass their accounts in conformity with the estimate, and we also have a plan of the school.

Do you make it necessary for them to build the school of stone or bricks?—We have not made any particular regulations as to that; we have some small thatched cottages; we have given grants of 10*l.* in aid, and 10*l.* more to build a cottage, but the greater proportion are substantial slated buildings.

Have many applications been made on the part of the Roman Catholic clergy?—A great number of them have made applications lately; until lately we had very few, but their demands were in general such as we could not at all attend to, their plans were so very high, and their quantity of subscription so very low, it would have swallowed up the fund in a moment; and we gave them the same answer that we did to our clergy, that the terms they proposed were totally out of our reach.

What amount of contribution do you require in proportion to your own grant?—There is no decided rule, but we make it almost a general rule not to grant more than half.

Do you require that the money supplied by subscription, should be actually paid in and forthcoming before you pay the money granted?—Actually expended upon the house; we require a report that the house is in progress, and the private fund expended.

Have the goodness to describe the kind of schools the Roman Catholic clergy were in the habit of applying for?—They were schools that would require from us a grant of three and four hundred pounds, and that in exceedingly insignificant parts of the country; we

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consider 200*l.* as almost our maximum grant, and we are never induced to grant that, unless besides in addition to our getting an equivalent in subscription, the town or place is of sufficient importance to make it a fit situation.

Did they transmit plans when they made those applications?—Yes, I think they must have done so; in a great number of cases the want of the school and sum required were stated in the memorial, and answered at once, but we have granted a great many sums to Roman Catholic clergymen.

Did it appear that they generally sought to provide habitations for the master, as well as school-rooms?—That we encourage in almost all our schools; they include accommodation for the master.

Have you made a grant to a school at Tuam?—Yes.

Do you recollect the description of building you aided?—It was a large building, upon which they had laid out a great deal of money; they did not apply to us at first, but after they had proved to us they had expended a great deal of money, we granted them 100*l.*; and as we are now making some reports, in order that we may not have a great arrear of business, but which we are afraid to send to the Castle till we know whether the grant will be renewed next session, we have, amongst other cases, decided upon giving them 44*l.* more, which is half the amount of the additional subscriptions.

Has there been any lease granted to trustees of Tuam school?—Yes, certainly.

Do you know who those trustees are?—I do not, indeed; they were named by Archbishop Kelly, and Mr. Eneas M'Donnell.

Do you know what number of children the school is calculated to accommodate?—It is a very considerable number; I do not recollect it.

Have any grants been made to the schools which are taught by nuns?—None that we know of.

Have any applications been made from them?—We do not know of any; there may have been applications made by Roman Catholics; we do not enquire what the nature of the school is; we have granted sums to two or three schools in this neighbourhood under Doctor Magee; in the neighbourhood of Chapel Izod, we granted 100*l.* in aid of three or four schools; what sort of schools they are we do not know; we have aided very few Roman Catholic schools.

Can you say how many?—I should certainly say not above a dozen I think.

Did you make a grant for the school at Castle M'Adam?—That is the Rev. Mr. Bayly's school; yes, we did.

To what amount?—I do not recollect.

Is that a distinct grant from the school at Newbridge?—Decidedly.

Do you require a plan and elevation of the school to accompany the application?—Yes; I do not know whether we had it in that case; it was to be attached to the chapel, and that made us careless.

Do you know whether your grant to Newbridge has been laid out in increasing the chapel?—I cannot say whether that is among the cases that have passed the Board of Imprest Accounts or not, but it would appear, that that had not been the case if it had passed them; we have not, perhaps, passed the accounts of that school.

In what manner could the Commissioners of Imprest Accounts enter into the circumstances whether it was an addition to the chapel, or the creation of a school?—It would be examined if the plan was adhered to; this may, however, have been a room added to the chapel, and yet on an efficient plan as a school-room; we gave but 30*l.* to it.

Should you consider that a legitimate application of the fund?—Certainly not in general; at the same time I do not know if they had built a room attached to the chapel as a school-room, whether we should refuse to grant 30*l.* to it.

Supposing it communicated with the chapel, and was used as a chapel?—We should treat it in the same way as if a clergyman of our church was to build a room against the church, we are not allowed to make any distinction, and carefully avoid it.

Should you not suspect that there was a possibility of its being made an addition to the chapel, although it was called a school room?—We should feel it our duty to proceed exactly in the same way as in the case of a church; we might perhaps consider, that the proposal meant that it was to be a school-room, and also a vestry-room, to either church or chapel; perhaps we should consider that a reason for not giving a very large sum, but not perhaps an objection to it altogether.

Have the commissioners always given, within a year of the grant, the whole amount of the grant voted?—We have always been obliged to stop before the end of the year; we have never had money enough.

Have you money on hand now?—About 300*l.*; but this year we have been particularly cautious, not knowing what the result of this commission might be; whether it might be part of the plan of education next year to renew our grant; and we have been more anxious on that account to keep enough on hand to wind up; we have a number of leases not completed, and we shall have a large bill of costs to pay.

Have you a great number of applications?—Yes, a great number; a great many cases we have made up our minds upon; we shall grant 3,000*l.* away the next day we meet, if there is another grant next session.

I see a note at the foot of the account for the year 1823, which states, that 10,000*l.* will be required in the present session to give effect to this branch of public education; have the goodness to state how you estimated that amount?—From finding that 7,000*l.* had not been

been near enough, we thought 10,000*l.* would answer for our purpose this year, and we had made up our minds to estimate it at 12,000*l.* for next year.

When you say to answer the purpose, do you mean, to satisfy all the applications?—To satisfy all the applications that deserve encouragement, that we should be glad to assist.

Of the cases you have examined and decided upon in your own mind, are the greater number from clergymen of the established church?—I think the majority perhaps are.

And such as you believe would become parochial schools?—Yes; a great number of them will be schools under the management and patronage of the established church, but they all receive the Roman Catholic children of course too.

Can you recollect at all what number of them have been applied for from Presbyterians?—We may have a great number that we do not know any thing of, that are from private gentlemen in the north; but we have had about ten different applications from Presbyterian schools; from the congregations or clergy of Presbyterian churches about ten or twelve.

In those cases, were the grants generally made?—They were decided, exactly upon the same ground as the others; we have made several grants of that kind.

Is it ever considered whether the school is likely to be wanted in the position in which it is intended to erect it; is there any examination made as to the locality of other schools in the neighbourhood?—No.

From which province has the greatest number of applications been made?—I really have no fact on my recollection as to that. I should think we have had pretty nearly equal applications from every province; we have had a great number from the county of Wicklow, and but few from the rest of the province of Leinster; a great many from Connaught and the diocese of Tuam, and from the county of Cork; a great number in the north, particularly in the county of Down. I should think they were pretty even in that respect. Different dioceses differ very much. In Cork we have 20 schools more than we have in the diocese of Cloyne adjoining it; and in the diocese of Waterford scarcely a school.

How do you account for that?—From the zeal of the clergy in different parts of Ireland.

Why should the clergy be more zealous in the diocese of Cork than Cloyne?—It has certainly happened to be the case. With respect to our schools, I know one gentleman in the diocese of Cork that has been the cause of the establishment of the greater number of our schools, Mr. Horace Newman. In the line of country between Cork and Bantry, there is scarcely a school that he has not interested himself in the establishment of; and seeing a neighbour establish a school is an encouragement to other people to apply. We have scarcely any in the diocese of Cloyne.

Does not Mr. Horace Newman reside pretty near the boundary that separates the two dioceses?—I believe not; the river Lee is the boundary of the dioceses of Cork and Cloyne, and I think he lies quite in the interior. The Lee runs towards Macroom direct from Cork, and I know that is the boundary.

Have you had any applications to enlarge old schools?—Yes; in several cases we have done it. We have the houses regularly estimated; and, whatever the value of the school is we consider as so much private contribution, if the school has not been public property before. To this we add a grant, and require that the proprietor should make it over to us by lease; and we have by that means got possession of a great number of old schools, and we have even bought houses, and given half the value of them, upon getting the lease made.

Did you not, in one instance, on application, grant aid to a school that was a diocesan school?—We refused it.

Do you recollect the circumstances of that application?—We had an application from the town of Rosscarbery, from whence I believe the board of education had removed a diocesan school. The clergymen who had held the diocesan school applied to us for money, and we did not think we were at liberty to grant it. We had an application from Kilkenny, which we also refused, for a diocesan school.

Are you aware that there are some congregations, professedly Socinian, that interest themselves in founding schools?—I am not aware of that.

Supposing the fact to be, that there was a meeting-house of Socinians desirous of establishing a school, would you, according to your regulations, feel at liberty to assist such a school?—I should think not; I can only speak my own feeling upon it; I think we would reject it.

Is there that sort of enquiry made with respect to the character and nature of the school, that would practically guard you in making such a grant?—Yes; we have very often suspended the report until the case should be investigated. We ourselves have a pretty general knowledge of the circumstances of the country, being much acquainted with the interior parts of it. Mr. Latouche, being the secretary to the Sunday-school Society, has a great knowledge of schools in Ireland; and, where our own knowledge leaves us in the dark, we suspend our report till we make enquiries. The other day we did so for a long time.

If it was avowed to you by the applicants, that they intended to exclude the Scriptures, would you assist that school?—I am speaking as one individual for three; they might give a different account of it. The case has not occurred; but I think we should not think we were warranted in refusing it on that ground.

Have you ever had any applications to grant money for repairs?—We refuse it; we require some equivalent. The repairs would be an endless source of expense. For instance; the other day there was an application made to us from the county of Carlow; the school

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was actually built, and cost 100 *l.*; the applicants wanted to add what would cost 100 *l.* more, and they wanted us to pay that sum. We said, No; this is in the church-yard, and it is already the property of the church, and you can give us nothing for the money. If it was not already a public property, we should be very glad to repair it upon the condition of the lease being made.

Can you recollect what the amount of the unsatisfied applications was this time twelve-months?—I recollect once, upon our first meeting, we had expended 3,000 *l.*, if not upon the first day. We had in our box applications ready for passing to the amount of above 3,000 *l.* upon the first day, and there might be nearly as much unsatisfied.

Do you think the applications at present unsatisfied exceed that?—There are a great number of applications outstanding now. The applications, I should think, at this moment would exceed 10,000 *l.*—the actual memorials that we have; but there are a particularly great number of our printed queries now outstanding, more than I remember. Very often they are twelve months unanswered, and then come in. Where people have failed in procuring subscriptions in the first instance, they keep them by them, and then try again. We have no limited time; our printed queries are outstanding a long time, and we have more now, by many, out than I ever remember before.

You have stated that one of your printed queries calls for information respecting the relative number of Roman Catholics and Protestants; what is the object of that?—In fact, it is merely because we had a curiosity to know; we form no decision upon it. It is not a matter that is taken into consideration; so much so, that in making the regular minute for the board from those queries, we do not insert the number. The commissioners, when they are deciding upon the case, do not know the number of Roman Catholics and Protestants; it is not at all connected with our decision on the case.

Then that answer to the query does not influence your decision?—No, certainly not; it does not go before the commissioners when they decide upon the case.

Have you in any grant given a greater proportion than one-half of the whole sum?—We have.

Considerably more?—In some cases we have; we have been more guided by general rules latterly than at first. When the fund was created, it was given us without any rule; and we have in some cases given the whole money, which has amounted to a trifle in the whole.

Do you ever make grants to Sunday schools?—We have always refused it; from all societies we have refused applications universally.

Do you recollect any application having been referred by the Lord Lieutenant to you, with respect to a school at Galway, which was to be established by the Roman Catholic warden?—Yes.

Do you recollect what the answer was?—Yes, in substance; they stated to us that they had great funds applicable to the school, which they did not choose to expend upon it, and they wished therefore to apply to us for the funds. We considered our fund, although we could make no distinction between one school and another, was not by any means applicable to schools possessed of quite sufficient funds to go on, and we refused it on that ground; I think the Lord Lieutenant's answer to the application distinctly stated the ground of the refusal.

Do you conceive that a fund by which a security is given for permanent support to a school, is an objection to a grant being made to that school by government?—No; not giving security that they will support the school, but stating they are possessed of a sum of money (as I think), the interest of which would produce 100 *l.* a year. We considered the funds of the school to be such as not to warrant our making a grant from our fund to enable them to apply their funds to any other purpose.

The question is not, whether it would be proper to give them a fund to build a school, but whether that is a ground for refusing them any aid whatever?—We should consider it so; there was a school the other day at Fermoy, for which there had been 1,000 *l.* left, and it was ascertained that they could not possibly apply any part of that fund; application was made to the Board of Education here, to get permission for them to apply part of that fund to building, and it was refused, and then we granted the money to them; the Board of Education had no power on the subject.

It was understood by the commissioners who were at Galway, that there was a subscription for the purpose of erecting a school there, which subscription amounted to 800 *l.* and that the fact of the existence of such a sum was an objection to aid from government, was it so?—No, I do not think it was stated what the nature of the fund was; the impression upon my mind was, that it was some bequest, some fund of that kind, that they wished not to encroach upon, and to build their school by applying to the Lord Lieutenant's fund.

Do the Lord Lieutenant's commissioners refuse aid in any case where there is a considerable sum in hand towards building?—I think we have, where we thought there was no necessity to call upon us. I do not think we should have given a shilling to the school at Fermoy (the manager of which has attended the Board of Education here); if we found that the legacy had been applicable to the school, we should in that case have declined giving them any money.

Has there been any subsequent application from Galway?—I am not aware that there has been.

Were you aware of the extent of the population of Galway and the extent of the school about to be built?—I suppose it was stated, but we had given a very large grant for the establishment of a school there, that was stated to us as being a school open to all the inhabitants.

inhabitants, without any distinction. We should not have given it in this case, if it had been for a Protestant school.

The other school was under the patronage of a member of the established church?—It was.

You do not conceive the school being established under the patronage of the established church as an objection to it?—Not at all.

Is it not, on the contrary, considered that the fund should be given as much as possible to the clergy of the established church?—No, there is not the least difference made in the application from the Roman Catholic body, or another.

Have not the commissioners considered, and so stated in answer to some applications made to them, that their object was, to place the education of Ireland as much as possible under the clergy of the established church?—In the drafts of our leases (the great proportion of schools we are applied to to aid being established by members of the established church), in the printed form of the rough draft of our lease, about which we had a great deal of consultation with government, it is made to the minister and churchwardens of the parish; but this part of the draft of the lease we alter according to the wishes of the applicants; if they choose to have their school established under the established church, the lease is so engrossed; if they do not, we allow them to name their own trustees; but if the application comes from a Roman Catholic quarter, we should never think of not having it under their clergy, if they approved of it, or under any lay trustees.

The question was, whether you had ever stated that you considered your funds should be applied with a view as much as possible (or to that effect) to place the education of the country under the direction of the clergy of the established church?—I do not recollect that any of us have given any such opinion, and we do not act upon it.

Will you have the goodness just to call to recollection whether you had any correspondence with General Bourke, who lives in the neighbourhood of Limerick, upon the subject?—The only communication I recollect with him was this:—it appeared there was a mistake as to General Bourke's school, and we volunteered to write to him; for we have made a grant to him; he made an application to us for aid to the school, and we granted him 50*l.* which now lies at his disposal; and I had a letter from him yesterday, telling me, that upon the whole he did not think it expedient to accept it at present, that the school was finished in another way, but it still remains now applicable to his school; after we had granted the money, then the drawing of the lease was to follow; and by the Act of Parliament under which a tenant for life is enabled to make a grant in perpetuity for the site of a school, it becomes necessary that the bishop should be a party to the lease; we had much rather there was no such necessity; it is a difficulty with us, and has been troublesome in one or two instances; but when this lease came to the bishop's signature, he would not consent to it, and General Bourke was by that means deprived of the grant; but that was a question between him and the bishop, and not between him and us.

Was not it distinctly stated to General Bourke by you, that the object of placing a school under the direction of the bishop, or having the lease signed by him, was to place the education of the country in the hands of the clergy of the established church?—I have no recollection of such a statement. It is partly placed in their hands by old Acts of Parliament, which require, that the bishop should be a party to the lease. The first Act, 5 Geo. 2, c. 4, enables a tenant for life to grant a lease in perpetuity, and requires that the master must be a Protestant; the second Act, 56 Geo. 3, c. 38, was silent as to the religion of the master; and in order to guard the established church, the Act required, that the bishop should be a party to the lease.

Is it understood, that leases are only to be made to the bishop or the churchwardens, or persons appointed by the proper ecclesiastical authorities, where the lease is to be made by a tenant for life?—Yes.

Do your queries, or the documents going forth from you, that suggest the necessity of the lease being made to the bishop, confine that necessity to the case of a lease made by a tenant for life?—Certainly, further than the rough draft of the lease may mislead; we have always considered it a difficulty that the bishop should have been made a party.

Appendix, N° 230.

Further Examination of Major *Benjamin Blake Woodward*, on Oath;
Wednesday 15th December 1824.

IN the distribution of the money that forms the Lord Lieutenant's Fund, has it been an object with you to regulate the grants in such a manner, that the education in the schools you assist, should be placed in the hands of the clergy of the established church?—If we ever had any feeling upon that subject, it was in the earlier part of the administration of the fund, when we were, in fact, severely attacked for not sufficiently doing so; one of the bishops published, publicly, in a letter to the rural deans of his diocese, an opinion, that we had so acted, and he made a very strong objection to the fund; on that account we endeavoured to defend ourselves against having any partiality on any side. I think we have acted the most impartial part upon that subject.

The commissioners would refer you to a letter that contains that expression, and you will give any explanation that you please, how that rule of action is compatible with your letter, in which you express yourself thus; "the general principle upon which the fund is worked" is, that education shall be placed in the hands of the established clergy, and the commis-

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"sioners have in very few instances indeed, been prevailed upon to depart from the general rule?"—I have kept no copy of any correspondence of this kind; we have never acted on that principle, and candidly speaking, the only way in which I can account for having written this, which I suppose can be shewn under my hand (I have no recollection of it) is, that it may have been written at that particular period when there was an impression made upon my mind, there having been a very great press made upon us, upon the charge that we were not sufficiently endeavouring to give to the clergy the influence that they ought to have in the education of the poor; but if this was said to General Bourke, it certainly must have been a sentiment that would have been totally confined to a school established by a member of the church of England. I was speaking to Mr. Latouche upon the subject since I was last examined here, and I was reminding him that we had, in one case, objected to putting the control of the school in the hands of a layman, that layman not being a Roman Catholic or a Dissenter, or a Presbyterian, but of the church of England. We thought it a safer plan to incline to putting the control of the school in the hands of the clergy; but I reminded him that a year or two afterwards, we had reconsidered that principle, and given to the very same gentleman the money for the very same school upon the terms proposed; that was Mr. Price.

When was this fund established?—In 1819 or 1820.

The letter to General Bourke was written so late as in June 1822?—We are decidedly not now, and have not been for a length of time, if we ever were, acting upon that principle at all; and we should have erased from our leases the printed form that names the minister and churchwardens; but we were afraid of the uncertainty there would have been in the trustees, that would be named by individuals, who would be unknown to us.

Do you think that similar answers to that given to General Bourke have been given in many cases?—I should think not; the fact is, that that letter, I confess, is totally and entirely out of my recollection; I have no copy of the correspondence with General Bourke.

You have no reason to doubt its authenticity?—No; I take it for granted I did write such a letter.

If similar answers had not been given, how would you explain that passage of the letter that runs thus; "the commissioners have, in very few instances indeed, been prevailed upon to depart from the general rule;" the general rule having been previously laid down, as involving the principle, that education should be placed in the hands of the established clergy?—I have said, I do not doubt that we might, at that time, have thought so with respect to those schools. I recollect the case of Mr. Price; we objected to the schools being placed in his hands, and he refused to have the lease made to the minister and churchwardens, although he was a member of the established church; we then felt, that those of the established church should not have the control where they were laymen; but I afterwards wrote a letter to the bishop, who objected to General Bourke's lease, to endeavour to induce him not to persevere in making the objection. I told him that we must make our leases without any conditions in favour of the minister and churchwardens; and that the refusal of bishops to execute would be a very great difficulty. His lordship wrote to me to say, that he was perfectly satisfied that our views of the subject were very honestly intended; but he could not agree with us, and in consequence of his answer, we were obliged to make a grant to Mr. Nugent, of Portaferry, leaving the name of the bishop out, and leaving the lease imperfect. On my last examination, I was asked as to General Bourke being a tenant for life. I have seen Mr. Litton upon the subject, and the fact appears to be this; we thought that he was so, and in the original draft of the lease, there appears this memorandum, "Query, tenant for life;" and General Bourke having never answered that query, we acted upon the idea that he was tenant for life, and the lease was so made out.

You observe that that is not stated in the letter, but that the education should be placed in the hands of the established clergy?—The wording of that letter seems as if it was intended more to guard the fund from being in improper hands; for it says, although there could be no objection to the appointment of the master being placed in his hands, yet that our general confidence in people was not so great, and that that was our first general rule, not so much that we made it a general rule, as that it is the first proposition that stands on the front of our lease; if there is no objection, we conceive it is by far the most judicious plan; with regard to our schools, it is certainly now considered merely a matter of security with respect to the trust of the land.

Do you know whether the bishop did refuse to let General Bourke have the nomination of the master or mistress?—He did; but our grant was made; we granted the money.

Was the money ever claimed till within the last three months?—No; because it was in a late conversation with General Bourke, in Limerick, I found out by accident, that he was not tenant for life. I happened to meet him at Limerick, and explained the matter to him, and asked if he thought the present bishop would sign the lease; he said, "I am not tenant for life;" and that was the very first time I heard of his not being under settlement; we then opened the correspondence with him again.

What is the principle by which you regulate the amount of the grant made?—Latterly we have a good deal formed a system; our early grants were infinitely more arbitrary than they are now; we had no instructions for our guidance whatever. With respect to the quantum of voluntary subscriptions, no rule was ever laid down for us; we have proceeded without instructions, and gradually tried our way; and have latterly come nearly to the determination to require half to be given by private subscriptions.

Do you recollect any correspondence you had with Doctor Kelly, of Tuam, upon the subject of schools?—I recollect I have spoken to him several times upon the subject.

Do you recollect any communication from Doctor Kelly which led you to infer that his parishioners or any of the Roman Catholics under his charge, were not disposed to subscribe voluntarily towards the establishment of a school, or that any fund that would be obtained from them, would be by compulsion or through a strong exercise of authority by him?—No; I think in the conversation with him upon that point, as well as I remember, he was perfectly satisfied with the sentiments I expressed at the time; I think I spoke to him when I found a very great number of applications coming at once from his diocese; he called upon me; I have frequently seen him at my house, and talked to him very freely upon the subject of the schools, and I told him that I thought that our fund would require an immense increase in the event of funds appearing on the part of the Roman Catholics, equal in amount to what we should require, in order to meet those applications; that we should probably call for a list of the subscribers, in order that we might see in what way the fund was raised, and I think I never went further; for it was not our intention to throw difficulties in their way. I remember saying to him that the amount would be so immense, that Parliament must give us 50,000 *l.* as if you are able to bring forward money to meet us in the way that the Protestants do, our fund would not be able to meet the case; and I said that we should probably examine where their private funds came from; the case, however, did not arise, no case occurred in which we did call for it; it was merely a matter of conversation between ourselves, in which I spoke freely to him. I had various communications with him, and the last words I heard him say were, that he could bear testimony to our impartiality. The commissioners had, to the best of my recollection, talked the matter over, and the other commissioners rather agreed with me in this principle which was first started by me.

It having been stated to the Commissioners by Mr. Latouche in his evidence, that he understood from you, there was an objection to making the grant to Dr. Kelly, owing to the funds provided by him having been obtained, as if through taxation, and not voluntarily, we wish you to state the grounds upon which you found the opinion which Mr. Latouche so collected from you?—I should be obliged to think that Mr. Latouche has rather mistaken the nature of our conversation. I think it arose from a case in the county of Clare, in which the landed proprietor came forward to me to give up the school, because he could not raise 30 *l.*; and in that neighbourhood the Roman Catholic clergyman of the parish did raise 100 *l.* and we gave to him 100 *l.* having refused to the landed proprietor 30 *l.* When I spoke to the Roman Catholic clergyman, I said to him, this appears singular, but if you were to raise money by contribution from your people, a question would arise, whether we should be able to keep pace with it. He told me he had really collected the money as voluntary subscription, and very much from rich people, whom he had gone to and asked for it. I recollect talking this subject over with Dr. Kelly, but I do not think there was any such case that arose in his diocese, it was put to him as an abstract question; it is very probable I might have said, if many of these cases come forward they will raise five pence, or something upon every man, for otherwise how can they raise this fund from voluntary subscriptions, and we must call for a list of the subscribers; but that case did not afterwards arise.

Did that prevent the grant being made to Dr. Kelly?—No, it was given to him, and his second grant was given to him; we gave also 100 *l.* in his diocese to the Westport school.

Do I understand you to say, that if a Roman Catholic clergyman wishing to build a school gets a collection from his parishioners, you would consider that a reason for not making the grant?—That is a case I really ought to say I have completely made up my mind upon; but I think it would be a fair principle if we were to call upon him for a list of his subscribers.

With what view?—To know in what way the fund was raised; but then would arise a question, which question we have made no decision upon, that is, how we should act if there was a regular contribution in the country from all the poor, to raise funds for this sort of purpose; the Lord Lieutenant's fund would be a drop in the ocean; it would not last for an instant.

If there was a contribution from the poor in each parish, so that in each parish a fund should be established for the erection of a school, do you think in that case, the Lord Lieutenant's fund could not give considerable aid?—Judging from the applications that have come from Tuam, I should think there would in such a case be a demand upon such a scale, that the fund would be wholly inadequate; however the principle has never been decided, and I should really request to be allowed to take some time to consider of it.

Has it been your practice to enquire in what way the voluntary contributions have been raised?—Yes, and where they have brought forward people, who have been willing to give a certain sum in labour, we have acceded; but we have required the party applying for the grant to guarantee the whole sum.

Suppose a statement is made by a person applying for aid, that he had in hand 100 *l.* should you feel yourself called upon to ask him how he came by that 100 *l.*?—Yes, at least if I thought it would be a common thing; if it was an insulated case, we might not, but I think we ought to know it.

Does not it appear to you, that such a principle goes very nearly indeed to exclude Roman Catholics altogether from aid from your fund, regard being had to the cases of individual Roman Catholics and individual Protestants?—I would beg leave to say, that that is a subject that I should think would require a good deal of consideration, and I should go to the inquiry with a perfect determination not to adopt any principle that was

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not precisely as liberal to one denomination as another; but what would be the result I cannot say.

Would not the effect of that system be to give to the rich and withhold from the poor?—I think that must be the result of the management of any fund constituted as our's is, viz. in aid of voluntary subscriptions; this very objection has been made by a Protestant clergyman, to whom a grant was refused, in consequence of his inability to raise a subscription; he pleaded the point contained in the question, to which we replied, "We cannot help you;" then he replied, "you do not give me aid because we are poor;" that we could not help, as we can only recommend a grant where a sum of money has been already raised, the direct object of the grant, being not only to aid the poor, but to elicit private aid to them.

The question does not imply, that you are to give money where there has been no subscription; but if you give money only when there is a considerable sum subscribed in large sums, and refuse it where a sum is raised by a variety of small contributions; whether that does not confine the benefit to the rich and exclude it from the poor, who can only contribute in small sums individually?—We should never object to small sums accumulating that were voluntarily subscribed to the school; the only question I propose, and which was merely discussed was, whether these were private contributions to this school, or taken out of any fund raised by a general levy upon the people; but that subject is one that at all events has never gone beyond a thought; for whether that might or might not be our course, if the case were to arise, I cannot take upon me to say.

Appendix, N° 231.

Examination of *James Digges La Touche*, Esquire, on Oath;
Tuesday, 14th December 1824.

Examination of
J. D. Latouche,
Esq.
14 Dec. 1824.

ARE you one of the commissioners of the Lord Lieutenant's fund?—Yes, I am.

Have you attended regularly to the business that has come before the commissioners?—Yes; I think I have been present at most of the meetings, except when I have been out of town; the documents have passed through my hands and been signed by me.

Have you regularly meetings from time to time?—I do not think they are regular; it depends upon the number of applications from the country.

How often is there occasion for meetings?—In summer more frequently than winter, that being the best time for building; we have not had a meeting for some time; Major Woodward's avocations take him out of town.

Are the rules under which you distribute the money, of your own making?—We have no rules, Parliament did not give the Lord Lieutenant any; the course, as far as we considered it, was, that it should be in aid of the exertions and contributions of others, therefore we considered that the only rule was, that a contribution on the spot should be generally required; we had no power to bind the Lord Lieutenant; we are completely unnoticed in any thing of the Parliamentary grant; we are merely a kind of council, to whom the Lord Lieutenant has reference to look through the documents, and give our opinion upon them.

Do you not, in point of fact, report upon the cases brought to you?—Yes.

Has any case arisen in which you have recommended a grant, where the grant has not been made?—No.

Or a case in which you have recommended a grant not to be made, and where it has been made?—No; but there have been two cases where grants have been made independently of us, one of them was at the commencement of the fund, and the other was at the solicitation of a very amiable man, who is since dead, there are only two instances; I think one was a fund for printing some books in Irish, and the other was a grant to the Education Society in the county of Wicklow.

Are there any rules that are understood between yourselves, which decide in each case whether you shall recommend a grant to be made or withheld?—I think every case stands upon its own merits; I do not think there are any rules, except that one rule which we considered warranted by the terms of the grant by Parliament, which was that of requiring contributions from the persons who apply for aid; to some schools we give more willingly than to others.

Have you any reference to the mode of instruction to be pursued in the schools?—No; there has been no stipulation whatever upon that ground; it is generally the character of the persons applying for aid, and the probability of the school being continued.

Do you think yourselves at liberty to grant to persons of all religious persuasions, without distinction?—We have recommended grants to persons of all religious persuasions.

Is it at all an object with you to prefer schools in which a system of education is pursued, that may be open to all classes generally, or do you prefer a system in which the different classes are educated separately?—It has not come before us in the way of preferring one system to another, or of digesting the system, but every case has stood upon its own foundation. We may have felt more pleasure in our minds in granting to one system than to another, but every person adopts his own system and brings it before the commissioners, and there is very little passes upon the subject of the system of instruction between the commissioners, as they are called, and the persons making applications.

Are there any rules or regulations that guide your discretion, that tend to make it more probable that schools shall be erected more in connection with the Protestant church than the

the Roman Catholic?—The rule of requiring contributions has operated, I conceive, to do so very frequently; the most numerous contributions upon the subject of education generally, as far as have come before us, have come from members of the Protestant church, and in that way they have called for and obtained greater assistance; the applications from the Roman Catholic clergy have been attended to wherever they came within that rule; but in some cases they came forward supported by something like a taxation, which the commissioners thought was not in the light of voluntary contribution; they therefore expressed their disapprobation of it.

Will you explain what the character of the taxation was?—As far as we understood it, it was that persons attending the place of worship should be required to pay money at different times, a kind of contribution which was not voluntary, it was insisted upon.

By whom?—I suppose by the Roman Catholic clergy.

How did that fact appear?—I do not know that I could produce evidence of it, but the fact is, it was reported to me; I was not in negotiation upon the point, it was *through Major Woodward I learnt it*; the fact had been mentioned by him to a person of eminence in the Roman Catholic church, and seemed to be admitted.

Can you state the particular cases in which that has occurred?—I rather think the cases which were subject to the remark, were a number of persons that applied from the diocese of Tuam, and I understood from Major Woodward that he had had a long interview with, I believe, Dr. Kelly, the Roman Catholic Archbishop of Tuam, and that he had perfectly satisfied his mind, that it was all right and all fair, that they should not be considered as voluntary contributioners.

Do you in all cases require there should be a permanent support to the school?—No; we have not required any satisfaction upon that point, because we considered, if a gentleman or clergyman laid out a certain sum of money upon a school-house, he was in earnest about carrying it on.

Can you say, in those instances of the system of taxation, whether it was for the purpose of building a school or providing a salary for the master?—In those cases, I conclude it was for the purpose of building the school; they were taken credit for as contributions in aid of the building the school.

Did they say that they would, by what is called taxation, obtain a sum, or did they say they had already received a sum?—I do not think I could absolutely answer that from memory.

Would you consider it the duty of the commissioners to ascertain by what ways and by what means persons had been induced to subscribe a fund already in hand?—I should consider it was the duty of the commissioners to ascertain the mode in which that fund had been raised.

Do you conceive, if it were proposed by a Roman Catholic clergyman that the parishioners should subscribe from week to week towards a fund for the establishment of a school, and that a certain sum of money having thus been raised was in his hands, would this be an objection to his receiving any money from the commissioners?—Not if it was a voluntary contribution.

What do you conceive to mark the character of a contribution, so that it should be deemed involuntary?—I should consider if a clergyman gave out notice at his place of worship, that there was a fund to be raised for a specific purpose, and if he applied to them individually, using no more than his own influence, I should not consider that compulsion; I should consider it voluntary if the person was without any displeasure or any restraint, or the relinquishing of any privileges to say, “there is the money for you.”

Did you understand from Major Woodward, that in the cases upon which he communicated with Archbishop Kelly, that it was admitted by him that he had not obtained funds in the way you approve of, but by compulsion?—What I understood was this, that he had mentioned to Doctor Kelly what the commissioners conceived voluntary contributions ought to be, and that Doctor Kelly seemed to admit that the contributions in the cases under consideration, were not of that description, and that it was perfectly fair for the commissioners to limit the grants to the sort of cases which Major Woodward described.

Then we are to understand, that according to the representation made by Major Woodward, you consider that those contributions had not been obtained voluntarily, but from some undue exercise of authority by the Roman Catholic clergy?—I would object to the word “undue,” because it expresses a judgment upon the point; but I understood it was by an exercise of authority; the communication with me was very much in the way of a conversation; therefore, perhaps, did not make so distinct an impression upon my mind.

Are you in the habit of requiring that the subscriptions shall be actually paid before you make the grant?—This would satisfy us, if any respectable person would engage that such a building should be erected, of such an estimate and perfected, we would make a grant to him; but in all cases, except undoubted cases, we do not pay the money until the work is very nearly finished, if not entirely. I believe that the fact has been, that more money has generally been expended than has been estimated.

Is it not usual to make collections at the doors of the Roman Catholic chapels on every Sunday?—I think their collections are made, if I am not mistaken, at going into the Roman Catholic chapels.

Have you reason to suppose that the money that was proposed to be given, was gathered in that way?—It did not come in such a specific way before us, as to enable us to know what the mode was, but it did not appear to be a voluntary subscription.

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J. D. La Touche,
Esq.
14 Dec. 1824.

Do you hold it necessary it should be a voluntary contribution for a specific object, or would it be sufficient if it was an application of a part of a sum subscribed generally for charitable objects?—I think that the grant seemed to allude to voluntary contributions raised upon the spot for that object, and that the government would provide a certain sum in addition; that seemed to be the intention of Parliament in giving the grant, and there is wisdom in it as far as I can see, because not only by the sum given by the Parliament, double the money has been expended in furtherance of education, but also local contributions are a guarantee to Parliament that the people about it are in earnest.

Do you in general enquire of the persons who make an application for aid from your fund, and who state they have also money in hand towards the erecting of a school, how they came by that money?—The printed list of queries asks that question, if I remember right; I have not one of them about me; I think the words of the question put are, what the amount of the contributions is, and whence they proceed; supposing the amount were stated in answer in one sum, without stating whence it proceeded, I think the commissioners, if they had any reason to doubt, would be justified in asking whence it did proceed, and for this reason, because they would be carrying into effect what we considered to be the object of the legislature in making a grant to assist voluntary contributions.

Suppose the answer was, that it was obtained by subscription, would you deem it your duty to enquire whether it was purely voluntary, or otherwise?—To ask for a list of the subscribers, and if there was any reason which would lead us to desire it, to ask who are the subscribers; I think we have done so, but I am not sure.

When you got the list of subscribers, have you enquired how the subscriptions were obtained, or how they were induced to subscribe?—It does not appear to me, that cases of so much difficulty have arisen; the cases I have mentioned, seem to me to be the only cases in which the difficulty has occurred.

Has there ever been any understanding among the commissioners, that the fund should be so administered as that education should be placed in the hands of the established clergy?—Most assuredly not, as far as I conceive no such thing exists; as an individual, I do not know any superintendence under which I would so much desire to see it placed, but there has been no understanding, as far as I know, between the commissioners on the subject. I think there would be no harm in answering the question a little more fully; the only feature that would give rise to such a supposition, is the printed form of lease they require, as to a grant of land which was made out, and is made out in print to the minister and churchwardens of the parish; and the view the commissioners had in that was, providing a perpetual body in the parish who should be trustees, whereas trustees who are only individuals may die, and the minister and churchwardens were always there to carry it into effect. I think it may be no harm for me to state, that the negotiations with the individuals, and the correspondence has been carried on almost exclusively with Major Woodward, and, therefore, I have never come in collision with the individuals upon the subject.

Are you aware that churchwardens do not constitute a corporation?—I am not aware of that.

Are you aware, that for the purpose of keeping the property so conveyed to churchwardens in churchwardens, you must have a conveyance from year to year?—We are not in the least aware of that, but what peculiarly made the minister and churchwardens upon our mind was, the Act of Parliament, which gives power to tenants for life to make conveyances of a certain quantity of ground, glebe land, and so on, for school-houses, to the minister and churchwardens, with the approbation of the diocesan.

Are the leases invariably drawn out to the minister and churchwardens?—There is a printed form in that way, but whenever there is a reasonable objection made, it is altered, and the parties choose their own trustees.

Have such instances been frequent of objections?—There have been instances.

Have they been many?—I think not; there have been objections made on behalf of estated gentlemen who wished to have the school-house in their own hands; it was not attempted with respect to any Roman Catholic schools.

When the lease is made out to individuals, is it understood that they have the schools in their own hands?—Yes, I should consider the minister and churchwardens were only concerned to guard against the alienation of the school-house, at least in the instances which I have known, the school has been vested in the hands of governors, to hold it under a lease to the minister and churchwardens, they considering themselves merely trustees to prevent it being alienated.

Had this rule been adopted with any view to put the management of the schools in the hands of the established church?—I consider not.

[The following Letter was handed to the witness.]

“ Major Woodward presents his compliments to General Bourke, although in the instance of the school under his patronage, the commissioners of the fund could feel no uneasiness at the appointment of the master being placed in his hands, the general principle upon which the fund is worked is, that education shall be placed in the hands of the established clergy; and the commissioners have, in very few instances indeed, been prevailed upon to depart from the general rule; should General Bourke, upon re-consideration of the subject, not wish rather to surrender his own right of nomination of the master (which virtually would, in all probability, be left to him), than to leave the choice of the master to his heirs, in preference to the established clergy, it would, at all events, be necessary to obtain the bishop's consent; the bishop of the diocese must be a party in the lease, and some bishops refuse to sign the lease, unless the nomination of the master should be placed within the controul of the minister of the

the parish; if General Bourke wishes to press this point, and obtains the consent of the bishop, the commissioners will make no objection, stating in their public report, that the arrangement had the sanction of the bishop."

Will you have the goodness to read it?—Upon reading this letter, I confess myself, I should not have sanctioned that letter being sent; the letter appears to me to be a private letter from Major Woodward, and one that did not really come under the direction of the Commissioners, and therefore I could not be accountable for it; at the same time, there may be some circumstances connected with that case, which might qualify the language used respecting it. I remember the case, perfectly—General Bourke was a tenant for life, or the commissioners at least were under that impression.

You observe, it is stated in this letter, "that the general principle upon which the fund is worked, is, that education should be placed in the hands of the established clergy, and that the Commissioners had in very few instances indeed, been prevailed upon to depart from that general rule;" is there any such general principle or rule as is stated in the passage I have now read?—According to the purport of those words, I conceive not; the impression upon my mind, upon reading that letter, and in endeavouring to reconcile it with the general principles is, that where he says the education shall be placed in the hands of the established church, that he means by that, that the ground should be conveyed to the minister and the churchwardens. I should suppose that was the only thing that could give countenance to it. I know instances in which the commissioners have given grants to parties independent of the established church altogether.

You observe, that the circumstance of having given in some cases, appears in that letter, but it would appear to have been done reluctantly?—Yes; I cannot understand the wording of that letter.

Do you conceive that the commissioners have full power to grant or to refuse?—We only recommend to the Lord Lieutenant.

And he has always acted upon it?—Yes.

In a case where the Association for discountenancing Vice, has made a previous grant to the party applicant, do you give to that party credit for that amount so given under the character of voluntary contribution?—No; we consider a grant from the Association and the Kildare-place Society, as a grant from government, and therefore not voluntary subscriptions, of course.

Do you, in point of fact, inquire whether the persons applying to you have previously obtained aid from either of those sources?—We call upon them to state the funds from which they propose to build the school-house, and whence it originates.

If it appeared to you they had received such assistance, would it operate to increase or diminish the amount of the grant?—To diminish it, certainly; and in many cases to decline it altogether.

Have you given your aid to many London Hibernian schools?—We are not aware, exactly, what society they may connect their school with afterwards; I suppose we have. I suppose some of our schools are in connection with all the societies.

You keep up no manner of communication with the school after it has been built?—No; only to see that the money is laid out.

Are you aware of having assisted any school that was in connection with Erasmus Smith's fund?—No.

Do you make any provision for the repairs of the school-house?—No; we have always refused giving aid for repairs; our fund in that case would never hold out; our fund removes the difficulty in the commencement, and when the machine is in motion, we hope it will keep itself in motion.

Appendix, N° 232.

COPY of a Letter from *John Litton*, Esquire, to the Secretary of the Commissioners of Education Inquiry, dated N° 20, Leeson-street, Dublin, August 25th, 1824.

Sir,

IN reference to your letter of the 19th July, I am directed by the commissioners of the Lord Lieutenant's School Fund, to forward to you, for the information of the Commissioners appointed by His Majesty to inquire into the state of Education in Ireland, a copy of their report to Parliament, made by order of the House of Commons, during the last session, and continued to the present date.

The Commissioners will perceive by the introduction to the report, that on the principle upon which the Parliamentary grant is made, and according to the regulations under which the powers vested in the Lord Lieutenant are exercised, the connection between the managers of the fund and the schools to which aid is given, necessarily ceases as soon as the grant is in each case accounted for, and the conveyance of the ground and school-house executed and registered, the management of the schools and mode of education being left entirely to the persons who have principally established them by their own voluntary subscriptions.

Under these circumstances, it becomes wholly impossible that the commissioners of the Lord Lieutenant's School Fund can be prepared to furnish the information required, which will however be obtained by the Commissioners of Inquiry from the returns of the ministers of the several parishes of the Association for discountenancing Vice, and of the Society for the Education of the Poor in Ireland, as a great proportion of the schools established under the Lord Lieutenant's fund, have since either become parochial schools, or been placed in connection with those societies.

The Commissioners of the Lord Lieutenant's fund, direct me to add, that the only means

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Examination of
J. D. La Touche,
Esq.
14 Dec. 1824.

Copy of Letter from
Major Gen. Bourke
to Secretary of the
Commissioners of
Education Inquiry.

Copy of Letter from
John Litton, Esq.

Copy of Letter from
John Litton, Esq.

by which they could be enabled to fill up the answers to the queries proposed, would be, by their appointing an adequate inspector to visit every school, and to furnish to them the necessary information; and if the Commissioners of Inquiry should deem it expedient or beneficial to the schools that such an inspection should be made, and a report of the result furnished to them, the commissioners of the Lord Lieutenant's school fund shall be happy to propose such a measure to government, and to recommend that the expense of the inspection should be charged to the debit of the Parliamentary grant of the last session.

I have the honour to be, Sir, your most obedient servant,
(signed) *John Litton,*

Robert Pauncefote, Esquire,
Secretary to the Commissioners of
Education Inquiry, &c. &c. &c.

Secretary to the Commissioners of the
Lord Lieutenant's School Fund.

Appendix, N^o 233.

COPY of a Letter from Major General Bourke to the Secretary of the Commissioners of Education Inquiry, dated Thornfield, Limerick, December 12th, 1824.

Sir,

Copy of Letter from
Major Gen. Bourke,
to Secretary of the
Commissioners of
Education Inquiry.

I HAVE to acknowledge the receipt of your letter of yesterday's date. The circumstances to which the Commissioners allude are these: in the year 1822, I applied for assistance to build a school house from the Lord Lieutenant's fund, and received a favourable answer from Mr. Secretary Gregory, in a letter of which the inclosed is a copy (A.) I proceeded to build the house, and in the month of June of 1822, the draft of a lease of the site was sent for my approval, by the commissioners of the Lord Lieutenant's Fund, containing a clause, by which the nomination of the master and mistress of the school was given to the minister of the parish. To this clause I objected, upon the grounds, that being the patron of the school, giving my land to build it on, a subscription double that of any other person, and having placed the building within two hundred yards of my house, for the purpose of enabling my family at all times to superintend the conduct of the master and mistress and pupils, it would be exceedingly unpleasant to Mrs. Bourke and me, and prejudicial to the success of the school, to have a master and mistress put in, of whom perhaps we might not approve, and who being independent of us, would probably care but little for our superintendence. Having stated these objections to the Commissioners, I received a letter in reply, of which the inclosed is a copy (B.)

Agreeably to the suggestion contained in this letter, I communicated with Doctor Mant, then Bishop of Killaloe, and after some correspondence, his lordship refused to allow me the nomination of the master or mistress; I declined in consequence to receive the grant.

I think it right to observe, that shortly after commissioners Grant and Blake had been here, and inspected the school, I received a letter from the commissioners of the Lord Lieutenant's Fund, reminding me of the grant of 50*l.* formerly made to me, and stating, that if I chose now to receive it, the conditions to which I had objected would not be required; I had, however, received assistance from the Education Society, and finished the house, and therefore declined the offer.

I have the honour to be, Sir, your most obedient servant,

To Robert Pauncefote, Esq. &c. &c.

(signed) *Richard Bourke.*

Inclosure (A.)

Sir,

Dublin Castle, 29th May 1822.

THE Lord Lieutenant having taken into consideration your application for assistance from the grant of Parliament, to enable you to build a school house in the parish of Killinagariff, I am to acquaint you, that on condition of your giving a grant of land, and the house being built on the plan approved, and estimate of 99*l.* 13*s.* his Excellency will direct an issue of 50*l.* to be made to you towards the expense.

I have the honour to be, Sir, your most obedient humble servant,

Major General Bourke,
Thornfield, Limerick.

(signed) *W. Gregory.*

A true copy,
Richard Bourke.

Inclosure (B.)

Major Woodward presents his compliments to General Bourke. Although in the instance of a school under his patronage, the commissioners of the fund could feel no uneasiness at the appointment of a master being placed in his hands, the general principle upon which the fund is worked, is that education should be placed in the hands of the established clergy, and the commissioners have, in very few instances indeed, been prevailed upon to depart from the general rule. Should General Bourke, upon re-consideration of the subject, not wish rather to surrender his own right of nomination of the master (which virtually would in all probability be left to him) than to leave the choice of a master to his heirs, in preference to the established clergy, it would, at all events, be necessary to obtain the bishop's consent. The bishop of the diocese must be a party in the lease, and some bishops refused to sign the lease, unless the nomination of the master should be placed within the control of the minister of the parish.

If General Bourke wishes to press this point, and obtains the consent of the bishop, the commissioners will make no objection, stating in their public report, that the arrangement had the sanction of the bishop.

41, Leeson-street, June 17th.

A true copy,

Richard Bourke.

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Appendix, N° 234.

QUERIES to be answered by Applicants for Aid from the Lord Lieutenant's School Fund.

Dublin, 1824.

THE Commissioners appointed to examine and report upon the application made for grants from the parliamentary fund in aid of schools "established by voluntary subscriptions," present their compliments to and request that he will please to transmit forthwith answers to the following queries respecting the intended school of and to fill up the blanks underneath with regard to its proposed site.

Queries to be answered by Applicants for Aid from Lord Lieutenant's School Fund.

In reference to the 1st, 2d and 3d queries, he will please to transmit a list of the subscribers, with the amount of the subscriptions affixed to their respective names, and to forward a plan and estimate of the school-house, with a survey of the building ground: the commissioners also request, that he will return this paper, with the list of subscribers, plan and estimate, &c. to Major Woodward, 41, Leeson-street, unsealed, and marked "Lord Lieutenant's School Fund;" and under cover to Sir E. S. Lees, General Post Office, Dublin.

QUERIES.

ANSWERS.

- 1.—What grant of land will be made, and by whom, for the site of the school-house?
- 2.—What private subscriptions will the inhabitants pledge themselves to pay in aid of the building?
- 3.—What annual fund can be depended upon for the salary of a schoolmaster or mistress, or both?
- 4.—How are future repairs of the building to be provided for?
- 5.—Has any and what aid been received, or is any expected from any other and what public funds, either towards the building, salaries, or otherwise?
- 6.—What number of day scholars may be expected to attend, distinguishing boys and girls, Roman Catholics and Protestants?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

DESCRIPTION OF SITE.

The site of the intended school-house of *
is miles distant from [state the nearest post town] on the [specify
direct or cross] road to [state another post town], and is situated in the parish of
county of and diocese of

Appendix, N° 235.

CIRCULAR issued by the Commissioners of the Lord Lieutenant's School Fund, calling for Vouchers of Expenditure.

Sir,

41, Leeson-street. 182 .

THE Commissioners of Imprest Accounts having called for an account of sums issued from the parliamentary grant in aid of schools established by private subscriptions, during the year ending 5th January 1822, I am directed by the commissioners of schools to request that you will forward to me, with the least possible delay, the necessary vouchers connected with the grant, made by the Lord Lieutenant in aid of the school at
The following vouchers are wanted.

Circular issued by the Commissioners of the Lord Lieutenant's School Fund.

An account of the expenditure of the total sum of £, on the erection of the school-house, viz.—

Private subscriptions	-	-	-	-	£.
Public grant	-	-	-	-	£.
Total	-	-	-	-	£.

This account must be supported by receipts, on the proper stamps, from the builders, &c. and by an affidavit, that the sum was actually expended.

I have the honour to be, Sir, your most obedient humble servant,

* The name of the School, to be here inserted, should not be changed in the event of aid being granted from the Parliamentary fund.

Appendix, N° 236.

Draft Form of Conveyance.

Draft Form of
Conveyance.

THIS Indenture, made the _____ day of _____ in the
year of our Lord one thousand eight hundred and twenty _____ BETWEEN

of the first part; the
Bishop of the diocese of _____

Reverend
of the second part; and _____

of the parish of _____

minister, and _____

county of _____

churchwardens
and diocese of _____

of the third part: WHEREAS the said

is seised of an estate

in the lands and premises hereinafter mentioned: And whereas it
is the wish and intention of the said _____ to establish
a school at _____ on said lands in said parish: And whereas

His Excellency _____

Lord Lieutenant of Ireland, hath, in

order to promote the establishment of said school, directed that a sum of

pounds should be paid to the said

out of the fund granted by Parliament, in the _____ year of his present

Majesty's reign, in aid of schools established by voluntary subscriptions in Ireland; said
sum of _____ pounds, together with another sum of _____

pounds, to be advanced by the said _____ of

his own money, and money to be subscribed by other persons, to be laid out and expended
towards the erection of a school-house on said lands, in the said parish of _____

NOW THIS INDENTURE WITNESSETH, That the said
in order to provide a convenient plot of ground

whereon the said school-house may be built, and for the uses and purposes of the same, and
of the schoolmaster thereof, by and with the consent and approbation of the said

Lord _____

Bishop of the diocese of _____

wherein said lands and premises hereinafter mentioned are situate, and for and in con-
sideration of the sum of five shillings to him the said

in hand paid by the said minister and churchwardens, the receipt whereof is hereby
acknowledged, and in pursuance of the powers granted in and by an Act of Parliament
passed in the fiftieth year of the reign of his late Majesty King George the Third, intituled,
"An Act for enabling tenants in tail and for life, and also ecclesiastical persons, to
grant land for the purpose of endowing Schools in Ireland," and of all other powers him
thereunto enabling, he the said

hath granted, bargained, sold, aliened, released and confirmed, and by these presents doth
grant, bargain, sell, alien, release and confirm, unto the said minister and churchwardens,
(in their actual possession now being, by virtue of a bargain and sale to them thereof made,
by the said _____ for the term of one

whole year, by indenture bearing date the day next before the day of the date of these
presents, in consideration of the sum of five shillings, and by force of the statute for trans-
ferring uses into possession,) and to their successors, ALL THAT AND THOSE the plot
or piece of ground _____ being part of the

which said premises are situate lying and
being in the parish of _____
barony of _____
county of _____ and
diocese of _____

and as described and delineated in a map
thereof hereon inserted, TO HAVE AND
TO HOLD all and singular the said
hereby granted and released premises,
with their appurtenances, unto the said
minister and churchwardens, and their
successors, FOR EVER, in Trust, and for
the use of a resident schoolmaster, to be
hereafter appointed by the said minister
and his successors, and to and for no
other use, intent or purpose whatsoever;

THEY the said minister and churchwardens, and their successors, YIELDING AND
PAYING unto the said _____ during the
continuance of this grant and demise, the sum of one penny on the first day of May, in
each and every year, if demanded; and it is hereby expressed and declared, that the said
grant is and shall be and remain subject to and upon the regulations and conditions herein-
after mentioned and expressed, that is to say, that the master and masters of said school for
the time being, shall be not only appointed by the said minister and his successors, but shall
be removed and removable from time to time, and at all times, by writing under the hands of
the said minister and his successors, and at his and their sole will and pleasure; and that such
schoolmaster

schoolmaster for the time being shall teach and instruct all such children as shall be named to him for that purpose, by the written direction and permission of the said minister and his successors, and such others as the said master for the time being shall think fit, in the principles and practice of reading and writing the English language, and of arithmetic, in such mode, and according to such plan of education, and under and subject to such regulations as shall, from time to time, be in writing ordered by the said minister and his successors; and that no person shall be permitted at any time to take possession of the house and residence to be built on the said lands, or of said lands, or any part thereof, who shall not have first signed and delivered unto the said minister or his successors, an agreement on the part of such master, to quit and yield up possession of said house, with its appurtenances, and the said lands and premises forthwith, on the written request of the said minister or his successors, without other notice: AND the said

doth hereby covenant, promise and agree for himself,

to and with the said minister and churchwardens, and their successors, that he the said shall and will warrant and for ever defend

by these presents, the said lands and premises hereinbefore mentioned, and every part thereof, with their appurtenances, unto the said minister and churchwardens, and their successors, for ever, in trust, as aforesaid, against him the said

and against all and every other person and persons deriving by from or under him them or any of them: AND he the said for himself, his

heirs, executors and administrators, doth hereby further promise and agree, that he or they shall and will, faithfully and truly, with all convenient speed, expend and cause to be expended said two sums of pounds, and

making together the sum of pounds in and upon the erection

of a house of residence for such schoolmaster for the time being on said lands, and with suitable accommodation for the convenient instruction of scholars to be taught at such school as aforesaid: And the said doth hereby

covenant and promise, for himself and his successors, that he and they shall and will from time to time appoint masters to reside in said school-house to instruct the scholars of said school, as aforesaid: And the said Lord Bishop of the

diocese of doth hereby approve of and ratify said grant and release, in trust, as aforesaid: IN WITNESS whereof the parties aforesaid have hereunto subscribed their names and affixed their seals, the day and year first hereinbefore written.

Appendix, N^o 237.

Form of Conveyance for Engrossment.

THIS Indenture, made the day of BETWEEN in the year of our Lord one thousand eight hundred and twenty

Form of
Conveyance for
Engrossment.

of the first part; the Bishop of the diocese of

of the second part; and

of the third part: WHEREAS the said seised of an estate in the lands and premises hereinafter mentioned:

And whereas it is the wish and intention of the said

to establish a school at on said lands: And whereas

His Excellency Lord Lieutenant of Ireland, hath, in order

to promote the establishment of said school, directed that a sum of

pounds should be paid to the said out of the fund

granted by Parliament in the year of his present Majesty's

reign, in aid of schools established by voluntary subscriptions in Ireland; said sum of

pounds, together with another sum of

pounds, to be advanced by the said of his own money,

and money to be subscribed by other persons, to be laid out and expended in and upon the

erection of a school-house on said lands, in the parish of

NOW THIS INDENTURE WITNESSETH, That the said

in order to provide a convenient plot of ground whereon the said school-house may be built,

and for the uses and purposes of the same, and of the schoolmaster thereof, by and with

the consent and approbation of the said Bishop of the

diocese of wherein said lands and premises hereinafter

mentioned are situate, and for and in consideration of the sum of five shillings to

the said in hand paid by the said

in pursuance of the powers granted in and by an Act of Parliament passed in the fiftieth

year of the reign of his late Majesty King George the Third, intituled, "An Act for enabling

"tenants in tail and for life, and also ecclesiastical persons, to grant land for the purpose

"of endowing Schools in Ireland," and of all other powers thereunto

enabling the said granted, bargained,

sold, aliened, released and confirmed, and by these presents grant, bargain,

sell, alien, release and confirm unto the said

(in actual possession now being, by virtue of a bargain and sale to thereof

made by the said for the term of one whole year, by

Form of
Conveyance for
Engrossment.

indenture bearing date the day next before the day of the date of these presents, in consideration of the sum of five shillings, and by force of the statute for transferring uses into possession), and to

ALL THAT AND THOSE that plot or piece of ground, being part of the

which said premises are situate lying and being in the parish of
county of
and diocese of
and as described and delineated in a map thereof hereon inserted, TO HAVE AND TO HOLD all and singular the said hereby granted and released premises, with their appurtenances, unto the said

FOR EVER, in trust and for the use of a resident schoolmaster, to be hereafter appointed by the said

and to and for no other use intent or purpose whatsoever; YIELDING and

the said

PAYING unto the said

during the continuance of this grant, and demise the sum of ONE PENNY, on the first day of May in each and every year, if demanded; and it is hereby expressed and declared, that the said grant is and shall be and remain subject to and upon the regulations and conditions hereinafter mentioned and expressed; that is to say, that the master and masters of said school for the time being, shall be not only appointed by the said

but shall be removed and removeable from

time to time and at all times by writing under the hands of the said

and at his and their sole will and pleasure; and that such schoolmaster for the time being, shall teach and instruct all such children as shall be named to him for that purpose, by the written direction and permission of the said

and such others as the said master for the time being shall think fit, in the principles and practice of reading and writing the English language, and of arithmetic, in such mode, and according to such plan of education, and under and subject to such regulations, as shall from time to time be in writing ordered by the said

and that no person shall be permitted at any time to take possession of the house and residence to be built on the said lands, or of said lands, or any part thereof, who shall not have first signed and delivered unto the said

an agreement on the part of such master, to quit and yield up possession of said house, with its appurtenances, and the said lands and premises forthwith, on the written request of the said

without other notice: AND the said hereby covenant promise and agree for

to and with the said

that the said

shall and will warrant and for ever

defend by these presents the said lands and premises hereinbefore mentioned, and every part thereof, with their appurtenances, unto the said for ever, in trust

as aforesaid, against the said

and against all and every other person and persons deriving by from or under them or any of them: AND he the said

for himself,

his heirs, executors and administrators, doth hereby further promise and agree, that he or they shall and will faithfully and truly, with all convenient speed, expend and cause to be expended said two sums of

pounds, and

pounds, making together the sum of

pounds, in and upon the erection of a house of residence for such schoolmaster for the time being on said lands, and with suitable accommodation for the convenient instruction of scholars to be taught at such school as aforesaid: And the said

hereby covenant and promise for

that he and they shall and will from time to time appoint masters to reside in said school-house, to instruct the scholars of said school as aforesaid: And the said

Bishop of the diocese of

doth hereby approve of and ratify said grant and release, in trust as aforesaid: IN WITNESS whereof the parties aforesaid have hereunto subscribed their names, and affixed their seals, the day and year first hereinbefore written.

Signed sealed and delivered by the
above named

Signed sealed and delivered by the
above named

in presence of

in presence of

RECEIVED from the above named

the sum of five shillings sterling, being the consideration money in the foregoing deed mentioned.

£.0.5. 0.

Present.

Appendix, N° 238.

AN ACCOUNT of the Total Expenditure of the Grants made by Parliament in aid of Schools in Ireland, established by private Subscriptions, specifying the Conditions under which each Grant has been made, as well as the causes of Rejection.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
1.	Robert Sharland, esq.	Annahilt	Down	- - -	678 9 6	121 10 6	
2.	Rev. Ross Jebb	Ballymacaret	D°	Site	40 - -	30 - -	
3.	Rev. J. E. Orpen	Glebe Hill	Cork	2 0 30	20 - -	50 - -	
4.	John West, esq.	-	-	-	-	-	Rejected; aid sought for old school; Baptist society.
5.	Denis M ^c Carthy, esq.	Templemartin	Cork	-	-	-	Ditto; no plan furnished to Commissioners.
6.	Rev. J. R. Cotter	Templetrine	D°	-	-	-	Grant made, N° 12; same school.
7.	Miss Kenny	Bandon (female.)	D°	House	-	50 - -	To enlarge a school by an addition of 100 children to a large school, already liberally endowed.
8.	M. L. Montfort, esq.	Manor-street	Dublin	-	60 - -	60 - -	
9.	Rev. Richard Wynne	Cavan	Cavan	2 0 0	125 - -	125 - -	
10.	James White, esq.	Ballytore	Carlow	-	-	-	Rejected; aid of general funds.
11.	Rev. Edw. J. Alcock	Durrus	Cork	1 0 0	-	30 - -	
12.	Rev. J. R. Cotter	Templetrine	D°	1 0 0	50 - -	120 - -	
13.	John D. Latouche, esq.	Retreat	Dublin	-	-	50 - -	Adding to an established school.
14.	Samuel Boyd, esq.	Layde	Antrim	-	-	-	Rejected; boarding school.
15.	Bishop of Waterford	Waterford	Waterford	-	-	-	D° - - - d°
16.	Rev. Rawdon Greene	Stillorgan	Dublin	Site	100 - -	100 - -	
17.	Rev. Thomas Tuckey	Kilronan	Cork	1 0 0	27 - -	50 - -	
18.	Rev. Peter Roe	Kilkenny	Kilkenny	-	-	50 - -	House built by subscribers.
19.	Rev. Silver Oliver	Charlemont	Armagh	Site	115 - -	100 - -	
20.	Sir John Godfrey	Milltown	Kerry	D°	50 - -	100 - -	
21.	Rev. L. W. Hepenstall	Derralossary	Wicklow	2 0 0	164 - -	70 - -	
22.	Rev. Wm. Archer	Newcastle	D°	Site	250 - -	100 - -	
23.	Rev. George Beasley	Windgate	D°	1 0 0	100 - -	70 - -	
24.	Rev. Henry Woodward	Fethard	Tipperary	1 0 0	150 - -	100 - -	
25.	Nicholas Kempston, esq.	St. Sepulchre's	Dublin	-	-	-	Transferred to N° 110.
26.	Robert Sharland, esq.	Annahilt	Down	-	-	-	Grant made, N° 1; same school.
27.	Rev. J. A. Jagoe	Skull	Cork	1 0 0	20 - -	80 - -	
28.	John Corry, esq.	Hatch-street	Dublin	-	-	70 - -	House built by subscribers.
29.	Rev. George Brereton	Rahan	Cork	1 0 0	50 - -	100 - -	
30.	Rev. Henry Sadlier	Ballymodane	D°	1 2 0	50 - -	50 - -	
31.	Mrs. Keane	Belmont	Waterford	-	38 - -	200 - -	
32.	Rev. Henry Palmer	Tubrid	Tipperary	1 0 0	-	50 - -	
33.	Rev. Dr. Robt. Austin	Templenecar-rig.	Cork	1 0 0	75 - -	75 - -	
34.	Rev. James Gilmer	Kilbroney	Down	-	50 - -	50 - -	
35.	Rev. Henry L. Bayly	Ballese	Wicklow	1 0 0	100 - -	50 - -	
36.	D°	Castle M ^c Adam	D°	1 0 0	30 - -	50 - -	
37.	D. F. Ryan, esq.	Liffey-street	Dublin	-	-	50 - -	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—continued.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.		
38.	J. D. Latouche, esq. -	Dorset Institution.	Dublin -	- - -	- - -	50 - -	Adding to an established school.
39.	Rev. Peter Roe -	Dungarvan -	Kilkenny -	- - -	- - -	30 - -	
40.	Robert Lanigan, esq.	Odough -	D ^o -	- - -	- - -	- - -	Rejected; aid of general funds.
41.	John M'Clintock, esq.	Drumcar -	Louth -	{ 0 2 0 and house }	80 - -	80 - -	
42.	Rev. Thomas Acton -	Dunganstown	Wicklow -	2 3 0	39 12 7	{ 50 - - 50 - -	
43.	Rev. Henry Kearney	Kilgobbin -	Dublin -	2 0 14	330 - -	40 - -	
44.	John Phelps, esq. -	Yarnhall -	D ^o -	- - -	- - -	- - -	D ^o - - - d ^o
45.	Rev. Edw. St. Lawrence	Kilmacabeagh	Cork -	- - -	- - -	- - -	D ^o ; no private subscriptions; aid afterwards granted; N ^o 191.
46.	Sir Rich. Levinge, bart.	Monelea -	Westmeath	1 0 0	180 - -	100 - -	
47.	Rev. Roger Owen -	Camolin -	Wexford -	1 0 0	60 - -	100 - -	
48.	John Musgrave, esq.	Ballintaylor	Waterford -	1 3 0	50 - -	50 - -	
49.	Rev. Thomas Tuckey	Dromaleague	Cork -	1 0 0	50 - -	50 - -	
50.	Rev. William Bushe -	Dispensary-lane	Dublin -	- - -	- - -	60 - -	
51.	Rev. Fras. C. Sullivan	Templemartin	Cork -	1 0 0	60 - -	70 - -	To complete a house already built.
52.	Rev. William Hickey	Bannow -	Wexford -	1 0 0	70 - -	{ 50 - - 10 - -	
53.	Rev. Wm. L. Beaufort	Brinny -	Cork -	1 0 0	60 9 3	80 - -	
54.	Rev. William Wright	Hillsborough	Down -	1 0 0	45 - -	30 - -	
55.	Richard M. Reynell, esq.	Reynella -	Westmeath	2 0 0	83 - -	120 - -	
56.	Archbishop of Tuam	Galway -	Galway -	1 0 0	- - -	200 - -	
57.	Rev. Archdeacon Lindsay.	Monkstown	Dublin -	- - -	- - -	- - -	This was granted to establish a large school, as a model for the province to which the archbishop subscribed 150l. not stated in the contract.
58.	Rev. Samuel Blacker	Levaghry -	Armagh -	- - -	63 - -	70 - -	Withdrawn.
59.	William Trench, esq.	Kangort -	King's County	- - -	- - -	- - -	
60.	D ^o - - -	Conshannon	Leitrim -	- - -	- - -	- - -	Rejected; aid sought for old school.
61.	Thomas Witney, esq.	Rathaspic -	Westmeath	Site	33 10 4	40 - -	
62.	Rev. R. Graves -	Diocesan -	Kilkenny -	- - -	- - -	- - -	Rejected; diocesan school.
63.	Rev. R. Greene -	Stillorgan -	Dublin -	- - -	- - -	30 - -	
64.	Rev. Alexander Ross	Banagher -	Londonderry	1 0 0	90 - -	100 - -	
65.	James White, esq. -	Ballymacannel	Down -	- - -	30 - -	20 - -	
66.	Rev. William Crofton	Tamlaght and Harvey Hill.	Londonderry	{ Site of two houses - }	- - -	{ 25 - - 25 - -	
67.	Rev. William Stewart	Tallynahinnion	Antrim -	Site	- - -	{ 15 - - 8 - -	
68.	Rev. H. L. Bayly -	Arklow -	Wicklow -	- - -	- - -	- - -	Rejected; want of private subscriptions.
69.	Rev. Moore Morgan -	Dunlavin -	Wicklow -	{ Site and garden - }	- - -	50 - -	
70.	Rev. George Hamilton	Killermogh	Queen's County	- - -	20 - -	{ 12 - - 20 - -	
71.	Rev. Robert Colles -	Glenone -	Londonderry	Site	50 - -	50 - -	
72.	Hon and Rev. Jöhr Hewitt.	Ballymoyer	Armagh -	2 0 0	75 - -	75 - -	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—continued.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
73.	E. M. McNeill, esq.	Cushendon	Antrim	-	-	-	Rejected; annual aid sought for master's salary.
74.	Rev. W. Stewart	Lisrodden	D ^o	Site	8 - -	10 - -	
75.	Moravian Society	Grange Park	Down	-	-	-	D ^o - - - sum demanded too great, 416 <i>l</i> .
76.	Rev. J. R. Cotter	Templetrine	Cork	-	-	25 - -	
77.	J. D. Latouche, esq.	Dorset Institution	Dublin	-	-	100 - -	Adding to an established school.
78.	Hon. & Rev. F. E. Trench	Donoughmore	Wicklow	0 2 0	50 - -	80 - -	
79.	Timothy Turner, esq.	D'Olier-street	Dublin	-	-	50 - -	Rejected; want of private subscriptions; aid afterwards granted. See N ^o 90.
80.	Henry Cox, esq.	Dunmanway	Cork	1 0 0	108 - -	120 - -	
81.	W. Blacker, esq.	Randalstown	Antrim	-	54 - -	50 - -	D ^o - - - grant made to N ^o 8, same school.
82.	J. McCarthy, esq.	Carrignavar	Cork	-	-	-	
83.	Samuel Wright, esq.	Grouse Lodge	Londonderry	House	50 - -	40 - -	Allocated before appointment of Commissioners.
84.	M. L. Montfort, esq.	Manor-street	Dublin	-	-	-	
85.	Hon. & Rev. C. Le Poer Trench.	Brakernagh, Garbally, Macknay and Creagh.	Galway and Roscommon.	{ Site of four houses. }	500 - -	100 - -	Rejected; want of private subscriptions; aid afterwards granted. See N ^o 90.
86.	W. Parnell, esq.	Wicklow Education Society.	Wicklow	-	-	{ 200 - - 300 - - }	
87.	Alex. John, esq.	County of Antrim Gaol.	Antrim	-	-	25 - -	Rejected; want of private subscriptions.
88.	Rev. John Galbraith	Lavally	Galway	1 0 0	15 - -	{ 35 - - 45 - - }	
89.	Rev. Moses Moore	Crookhaven	Cork	1 0 0	21 9 10	{ 30 - - 20 - - }	Rejected; want of private subscriptions.
90.	Justin McCarthy, esq.	Carrignavar	D ^o	2 0 0	40 - -	80 - -	
91.	Rev. Edwin Stock	Crossmolina	Mayo	-	200 - -	100 - -	Rejected; want of private subscriptions.
92.	Rev. Thomas Tuckey	Dromaleague	Cork	-	-	30 - -	
93.	Rev. Edward Semple	St. Dolough's	Dublin	Site	60 - -	60 - -	Rejected; want of private subscriptions.
94.	W. V. Griffith, esq.	Mountrath	Queen's County	-	675 - -	175 - -	
95.	W. H. W. Newenham esq.	Coolmore	Cork	-	-	15 - -	Rejected; want of private subscriptions.
96.	W. Blacker, esq.	Drumcullion	Antrim	-	2 15 -	{ 10 - - 20 - - }	
97.	Rev. E. J. Alcock	Durrus	Cork	-	-	{ 10 - - 30 - - }	Rejected; want of private subscriptions.
98.	John Godley, esq.	Currowalleen	Leitrim	1 0 0	20 - -	30 - -	
99.	Rev. J. M. Scott	Stradone	Cavan	0 2 0	{ 42 - - 48 - - }	{ 70 - - 30 - - }	Rejected; want of private subscriptions.
100.	W. P. Kennedy, esq.	Lough Esche	Tyrone	{ 1 0 0 1 0 0 additional. }	{ 70 - - 12 - - }	{ 70 - - 30 - - }	
101.	Rev. H. T. Newman	Carhue	Cork	-	20 - -	{ 80 - - 10 - - }	Rejected; want of private subscriptions.
102.	Rev. Dr. Hingston	Aghabullogue	D ^o	-	-	-	
103.	Rev. Charles Mulloy	Clontarf	Dublin	-	156 - -	100 - -	Rejected; want of private subscriptions.
104.	Hon. Richard Hare	Ballyhooly	Cork	0 1 0	45 - -	75 - -	
105.	Rev. Henry Lefroy	Maryborough	Queen's County	Site	-	100 - -	Rejected; want of private subscriptions.
106.	Dr. Orpen	Deaf & Dumb	Dublin	-	-	-	
107.	R. M. Kean, esq.	Plunket-street	D ^o	-	-	-	Rejected; want of private subscriptions.
108.	Rev. Charles Smith	Kilmacomague	Cork	0 2 0	-	{ 80 - - 10 - - }	
109.	Milner Barry, esq.	Watergrass Hill	D ^o	-	-	-	Postponed.

(continued.)

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
110.	Archdeacon of Dublin	St. Peters	Dublin	- - -	100 - -	100 - -	
111.	Capt. A. Meadows	Wexford	Wexford	- - -	200 - -	100 - -	
112.	Rev. J. H. Madrass	Nohaval	Cork	1 2 0	{ 5 4 5½	40 - - 23 - -	
113.	Rev. Crinus Irwin	Killersherding	Cavan	2 0 0	40 - -	80 - -	
114.	Rev. W. Hawkeshaw	Termonmangan	Tyrone	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards granted.
115.	Marquis of Downshire	Ballymacbreenan	Down	1 0 0	200 - -	100 - -	
116.	Rev. Joseph Storey	Ballyconnell	Cavan	1 0 0	140 - -	50 - -	
117.	John Flood, esq.	Stoneyford	Kilkenny	1 0 0	50 - -	100 - -	
118.	Lady E. Kavanagh	Borris	Carlow	Site	100 - -	100 - -	
119.	James M'Cully, esq.	Moydalgin	Down	0 2 0	80 - -	50 - -	
120.	Rev. Crinus Irwin	St. Marks	Dublin	- - -	- - -	- - -	Postponed.
121.	Miss Kenny	Bandon (female)	Cork	- - -	- - -	50 - -	To enlarge a school by an addition of 100 children to a large school, already liberally endowed.
122.	C. Gregg, esq.	Hollywood	Down	Site	223 - -	50 - -	
123.	James Weir, esq.	Belfast	Antrim	- - -	- - -	- - -	Rejected; sum solicited too great.
124.	Rev. John Hardy	Davidstown	Kildare	1 & house	500 - -	100 - -	
125.	Rev. Robert Noble	Kinnegad	Westmeath	1 0 0	69 - -	50 - -	
126.	Rev. W. Perceval	Portmarnock	Dublin	Site	80 - -	90 - -	
127.	W. Blacker, esq.	Bally M'Elroy	Antrim	- - -	5 16 3	11 7 6	
128.	Sir R. Levinge, bart.	Street	Westmeath	1 0 0	150 - -	70 - -	
129.	Rev. W. Stewart	The Craigs	Antrim	Site	21 - -	15 - -	
130.	W. Blacker, esq.	Gallen	D°	- - -	- - -	- - -	Withdrawn.
131.	D°	Drummard	D°	- - -	- - -	- - -	D°
132.	John Dobbs, esq.	Carrickfergus	D°	- - -	- - -	30 - -	
133.	Rev. H. Stewart	Keady	Armagh	- - -	- - -	- - -	Postponed.
134.	Rev. Dr. Campbell	Forkhill	D°	- - -	- - -	- - -	Rejected; want of private subscription; aid afterwards granted, N° 264.
135.	David Bleakley, esq.	Liffey-street	Dublin	- - -	- - -	- - -	D°; grant already made, N° 37.
136.	Rev. P. M. Cumming	Magheracloony	Monaghan	Site	150 - -	100 - -	
137.	Rev. R. Vavasour	Mayne	Westmeath	1 0 0	93 - -	100 - -	
138.	Rev. R. Kingsmore	Newmills	Tyrone	1 0 0	73 - -	70 - -	
139.	Rev. G. Stopford	Hollyfort	Wexford	1 0 0	84 - -	80 - -	
140.	Rev. W. H. Brett	Castlereagh	Down	1 0 0	100 - -	60 - -	
141.	Rev. James Doyle	Newbridge	Wicklow	Site & house	72 - -	70 - -	
142.	Rev. Thomas Fosbery	Loughboy	Louth	- - -	- - -	24 - -	
143.	D. Digby, esq.	Priesttown	Westmeath	- - -	- - -	- - -	D°; refusal to grant a lease to secure permanency of the school.
144.	Francis Savage, esq.	Hollymount (male.)	Down	0 2 0	100 - -	100 - -	
145.	Dr. W. Brooke	Duke's-row	Dublin	- - -	- - -	30 - -	
146.	Rev. Charles Wolf	Castle Caulfield	Armagh	- - -	- - -	- - -	Postponed.
147.	Rev. Joseph Druitt	Denn	Cavan	1 0 0	25 - -	50 - -	
148.	A. Bullock, esq.	Ballydonagh	Antrim	Site	19 - -	15 - -	
149.	Hon. & Rev. E. Wingfield	Myshall	Carlow	1 0 0	70 - -	100 - -	
150.	Andrew Nugent, esq.	Portaferry	Down	0 1 0	112 - -	100 - -	
151.	G. Hassard, esq.	Skea	Fermanagh	1 0 0	150 - -	100 - -	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
152.	Colonel Ford -	Maghera hamlet	Down	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards given. See 229
153.	Narcissus Batt, esq.	Purdysburn	D ^o	0 2 0	150 - -	100 - -	
154.	Rev. John Reid -	Clondalkin	Dublin	- - -	- - -	- - -	Postponed.
155.	Wm. H. Rowan, esq.	Down Gaol	Down	- - -	- - -	20 - -	
156.	W. R. Stokes, esq. -	Holywell	Roscommon	1 0 0	25 - -	30 - -	
157.	Richard Ruxton, esq.	Navan	Meath	Site and house	- - -	150 - -	
158.	Mrs. Ross -	Rosstrevor	Down	- - -	- - -	- - -	Rejected; want of private subscriptions.
159.	Rev. Charles Bardin -	St. Mary	Dublin	Site	{ 200 - - 360 - -	{ 100 - - 60 - - 40 - -	
160.	Rev. Samuel Blacker	Belleagh	Armagh	- - -	- - -	- - -	D ^o - - - d ^o
161.	D ^o -	Crossdawl	D ^o	1 0 0	30 - -	80 - -	
162.	D. F. Ryan, esq. -	Liffey-street	Dublin	- - -	- - -	{ 30 - - 40 - -	
163.	Rev. W. T. Molony -	Bagnalstown	Carlow	- - -	- - -	- - -	D ^o - - - d ^o ; aid afterwards granted, N ^o 216.
164.	John Hawkesworth, esq.	Rosskelton	Queen's County	- - -	- - -	- - -	D ^o - - want of private subscriptions.
165.	Col. Edw. Connolly -	Ballyshannon	Donegal	Site	80 - -	80 - -	
166.	William Blacker, esq.	Carlane	Antrim	D ^o	12 - -	17 1 3	
167.	Hugh Stewart, esq. -	Moneyrea	Down	D ^o	135 - -	80 - -	
168.	Earl of Roden -	Bryanford	D ^o	D ^o	100 - -	100 - -	
169.	Rev. J. Dubordieu -	Moira	D ^o	D ^o	- - -	- - -	D ^o - - associations school, and pledged to them to complete the building.
170.	J. R. Price, esq. -	Errill	Queen's County	1 0 0	100 - -	100 - -	
171.	Mrs. Crosbie -	Ardfert	Kerry	Site	50 - -	100 - -	
172.	Rev. Wm. Hawkshaw	Aughnahoe	Tyrone	D ^o	16 - -	14 - -	
173.	Committee of Schools	Shanes Castle	Antrim	- - -	- - -	- - -	D ^o - - want of private subscription.
174.	M. L. Montfort, esq.	Manor-street	Dublin	- - -	- - -	- - -	D ^o - - aid granted, No. 8.
175.	John Godley, esq. -	Carrowallen	Leitrim	- - -	- - -	50 - -	Mr. Godley accounted for more than 50%; school enlarged by an addition of 30 scholars.
176.	Lady T. Balfour -	Townley-hall	Louth	- - -	- - -	- - -	Postponed.
177.	Rev. E. Cupples -	Glenavy	Down	- - -	- - -	- - -	Rejected; aid solicited for outfit of old school; aid afterwards granted, N ^o 504.
178.	Hon. & Rev. Frederick E. Trench.	Donoughmore	Wicklow	- - -	- - -	- - -	D ^o - - aid granted in this case, N ^o 78.
179.	George Stokes, esq. -	{ Great George's street, South }	Dublin	House	60 - -	{ 50 - - 40 - -	
180.	Rev. John Lombard	Lombards-town.	Cork	4 0 6	77 18 7	80 - -	
181.	Major Close -	Elm Park	Armagh	- - -	- - -	- - -	Postponed.
182.	Rev. Dr. Hickey -	Murragh	Cork	1 0 0	27 - -	43 - -	
183.	Thomas Kennedy, esq.	Corboy	Longford	- - -	- - -	- - -	Rejected; estimate disapproved.
184.	Rev. F. P. Lefanue -	Glenville	Cork	- - -	68 - -	60 - -	
185.	Governors of St. Mary's	Clonmel	Tipperary	- - -	- - -	- - -	D ^o - - aid of general funds.
186.	Rev. Robt. Alexander	Termoneeny	Londonderry	Site	20 - -	30 - -	
187.	John Fulton, esq. -	Dundrod	Antrim	D ^o	9 13 8	14 - -	

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
188.	Rev. John Radcliffe, &c.	St. Paul's and St. Michan's.	Dublin	- - -	- - -	- - -	Rejected; want of private subscriptions.
189.	Rev. James Lynar	Aghaboe	Queen's Co.	- - -	- - -	- - -	D° - - want of private subscriptions; aid afterwards granted, N° 221.
190.	Lady Strong	Tynan	Tyrone	- - -	- - -	- - -	Do - - want of private subscriptions.
191.	Rev. Edw. St. Lawrence	Kilmacabea	Cork	1 0 0	40 - -	60 - -	
192.	Rev. Robert Colles	Glenone	Londonderry	- - -	- - -	18 - -	
193.	Rev. W. Stewart	The Craigs	Antrim	- - -	- - -	- - -	Postponed.
194.	Rev. Thomas P. Magee	Raphoe	Donegal	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards granted, N° 382.
195.	Richard Fenton, esq.	Ballinderry	Wicklow	- - -	- - -	- - -	D° - - - d°
196.	Rev. Charles Evatt	Greaglass	Monaghan	1 0 0	5 - -	40 - -	
197.	Rev. Thomas Surridge	Rower	Wexford	- - -	- - -	- - -	Postponed.
198.	Rev. Dr. Stewart	Loughgilly	Armagh	1 0 0	85 - -	80 - -	
199.	Stephen Moore, esq.	Saperton	Waterford	0 2 0	100 - -	100 - -	
200.	Rev. Geo. L. Gresson	Ardmurcher	King's County	1 0 0	50 - -	50 - -	
201.	Rev. James S. Knox	Maghera	Londonderry	1 0 0	241 7 2	100 - -	
202.	Roger Hall, esq.	Warrenspoint	Down	- - -	- - -	- - -	D°
203.	Rev. Ralph Storey	Terryglass	Tipperary	- - -	- - -	- - -	Rejected; want of private subscriptions.
204.	Rev. Mark Cassidy	Ballyrogan	Down	Site	69 - -	50 - -	
205.	Rev. Henry Moore	Shillelagh	Wicklow	- - -	- - -	30 - -	
206.	William Beatley, esq.	Old Lurgan	Down	- - -	- - -	- - -	Postponed.
207.	William Lawder, esq.	Mohill	Leitrim	- - -	- - -	- - -	Rejected; want of private subscriptions.
208.	Wm. Thompson, esq.	Florida	Down	0 2 0	273 - -	100 - -	
209.	Earl of Carrick	Thomastown	Kilkenny	Site and garden	100 - -	50 - -	
210.	Rev. James Saurin	Annadown	Down	- - -	- - -	- - -	Postponed.
211.	Richard M. Reynell	Reynella	Westmeath	- - -	- - -	30 - -	
212.	Espine Batty, esq.	Ballyhealy	D°	- - -	- - -	- - -	Rejected; want of private subscriptions.
213.	Hugh Lyle, esq.	Cloyfin	Londonderry	1 0 0	39 - -	30 - -	
214.	Alex. M'Mullen, esq.	Blaris	Down	House	35 - -	23 - -	
215.	Governors of Gortin School	Gortin	Tyrone	- - -	20 - -	50 - -	
216.	Rev. Weldon J. Molony	Bagnalstown	Carlow	Site	120 - -	100 - -	
217.	Earl of Ross	Parsonstown	King's County	D° and house	- - -	97 5 4	Value of old house exceeded the grant.
218.	Rev. Edward Curtis	Drumbay	Down	- - -	- - -	- - -	Rejected; aid solicited to pay an old debt.
219.	Rev. R. C. M'Causland	Kilcronagan	Londonderry	- - -	- - -	- - -	Postponed.
220.	Rev. Ch. Robinson	Scrabby	Cavan	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards granted, N° 289.
221.	Rev. James Lynar	Aghaboe	Queen's County	1 0 0	50 - -	50 - -	
222.	Rev. J. B. Johnson	Mountrath	D°	- - -	- - -	- - -	Postponed.
223.	John Cromie, esq.	Balligan	Antrim	Site	60 - -	60 - -	
224.	Rev. Mark Lyster	Stratford on Slaney.	Wicklow	- - -	- - -	- - -	D°
225.	Rev. Francis Chamley	Malahide	Dublin	D°	93 - -	70 - -	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
226.	Hon. and Rev. J. C. Maude	Kinnetty	King's County	1 0 0	59 - -	60 - -	
227.	Earl of Wicklow	Shelton	Wicklow	- - -	100 - -	100 - -	
228.	Peter Holmes, esq.	Nenagh	Tipperary	- - -	11 - -	{ 40 - - 30 - -	
229.	Rev. H. E. Boyd	Maghera hamlet	Down	1 0 0	75 - -	75 - -	
230.	Rev. Thos. Townsend	Faraghy	Cork	- - -	- - -	- - -	Rejected; want of private subscriptions.
231.	Rev. Patrick Moore	Kilranalagh	Wicklow	1 0 0	96 - -	96 - -	
232.	Lord Viscount Lorton	Boyle	Roscommon	Site	140 - -	80 - -	
233.	Thomas Pigott, esq.	Mountmellick	Queen's County	- - -	- - -	- - -	Postponed.
234.	Rev. Charles Strong	Kilnemanagh	Wexford	- - -	- - -	15 - -	
235.	Rev. Dr. Rich. Woodward	Kilgullane	Cork	2 0 0	- - -	50 - -	Rector built the largest school of two, at his own expense, in the parish.
236.	Archdeacon Warburton	Rathkeale	Limerick	1 2 0	50 - -	50 - -	
237.	Rev. Thomas Kelly	Kellyville	Queen's County	- - -	- - -	20 - -	
238.	Rev. Charles C. Brough	Aghold	Wicklow	- - -	- - -	15 - -	
239.	Rev. H. L. Bayly	Arklow	D ^o	- - -	- - -	- - -	Rejected; want of private subscriptions.
240.	Rev. Robert Hickson	Duagh	Kerry	- - -	- - -	- - -	Postponed.
241.	Rev. George Alcock	Graigie	Kilkenny	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards granted, N ^o 293.
242.	John Corry, esq.	Hatch-street	Dublin	- - -	- - -	- - -	D ^o - - aid of annual funds; grant made, N ^o 28.
243.	Morgan O. C. Busteed, esq.	Tralee (Hibernian)	Kerry	Site	69 - -	69 - -	
244.	Pat. Kelly, esq.	Tullow	Carlow	- - -	- - -	- - -	D ^o - - want of private subscriptions.
245.	Rev. Wm. Hawkshaw	Lifnacloon	Tyrone	D ^o	9 - -	30 - -	
246.	Rev. Wm. Eames	Tyrrell'spass	Westmeath	D ^o	200 - -	{ 82 - - 30 - -	
247.	Moravian Society	Grace Hill	Antrim	- - -	- - -	- - -	D ^o - - aid solicited to pay old debt.
248.	Rev. H. R. Symes	Tinnehely	Wicklow	- - -	- - -	- - -	D ^o - - aid of outfit.
249.	Rev. George Hamilton	Bordwell	Queen's County	D ^o	35 - -	30 - -	
250.	Inhabitants of Tullow	Tullow	Carlow	- - -	- - -	- - -	D ^o - - want of private subscriptions.
251.	Rev. Samuel Roberts	Old Leighlin	D ^o	2 0 0	50 - -	70 - -	
252.	Rev. Ross Jebb	Ballymacaret	Down	- - -	46 - -	45 - -	
253.	Rev. Dr. E. Stopford	Killybegs	Donegal	- - -	- - -	- - -	Postponed.
254.	Rev. E. Batty	Kilbride	Westmeath	- - -	- - -	- - -	D ^o
255.	Bishop of Waterford	Waterford	Waterford	Site	217 9 6	150 - -	
256.	Rev. Robert Noble	Kinnegad	Westmeath	- - -	- - -	{ 35 - - 15 - -	
257.	Rev. R. Cummine	Kilpipe	Wexford	- - -	- - -	- - -	Rejected; one of Erasmus Smith's schools.
258.	Major-general Bourke	Thornfield	Limerick	D ^o	50 - -	50 - -	Postponed.
259.	Rev. George O'Connor	Castleknock	Dublin	- - -	- - -	- - -	
260.	Rev. Charles Hargrove	Turlough	Mayo	1 0 0	40 - -	60 - -	
261.	Francis W. Greene, esq.	Kilranalagh and Spynans.	Wicklow	Site of two schools.	69 - -	100 - -	
262.	Rev. Robert Gage	Rathlin Island	Antrim	Site	25 11 8	70 - -	
263.	Rev. Wm. Hawkshaw	Termonmongan	Tyrone	- - -	- - -	- - -	Rejected; want of private subscription.
264.	Rev. Dr. Campbell	Aghanduff	Armagh	2 0 0	58 - -	60 - -	Postponed.
265.	Rev. T. E. Lascelles	Donaghadee	Antrim	- - -	- - -	- - -	D ^o
266.	J. S. Rochford, esq.	Clogrennan	Carlow	- - -	- - -	- - -	

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
267.	Rev. W. Welland	Youghall	Cork	- - -	- - -	- - -	Rejected; no satisfactory title to the schoolhouse.
268.	Rev. Hans Caulfield	Kilmanagh	Kilkenny	Site and house	100 - -	30 - -	
269.	John Kelly	Castletown	Limerick	- - -	- - -	- - -	D° - - want of private subscriptions.
270.	Rev. J. Fitzsimmons	Ballyclug	Antrim	- - -	- - -	- - -	D° - - d° - - - aid afterwards granted, N° 393.
271.	J. J. Smith, esq.	Killyclevan	Antrim	- - -	- - -	- - -	Postponed.
272.	Wm. Johnson, esq.	Kells	D°	Site	10 - -	15 - -	
273.	Rev. Robert Wynne	Tedavnet	Monaghan	- - -	- - -	- - -	D°
274.	James Wall, esq.	Knockrigg	Wicklow	2 0 0	35 - -	35 - -	
275.	Rev. H. Moore	Askeymore	Wexford	- - -	- - -	- - -	Rejected; want of private subscriptions; aid afterwards granted, N° 319.
276.	Rev. D. Browne	Santry	Dublin	- - -	- - -	20 - -	
277.	Rev. Thomas Pigott	Rosenallis	Queen's County	Site	60 - -	80 - -	
278.	Rev. John West	Usher's Quay	Dublin	- - -	- - -	- - -	D° - - aid sought for the funds of a society.
279.	W. N. Thompson, esq.	Newry	Down	- - -	- - -	- - -	D° - - Sunday school.
280.	Lady Pakenham	Billaghy	L. Derry	Site	202 17 1	50 - -	
281.	George Coates, esq.	Prebawn	Wicklow	1 1 3	86 17 1	85 - -	
282.	Rev. James Jones	Urney	Tyrone	Site	100 - -	50 - -	
283.	Thomas Phelps, esq.	Gale	Tipperary	- - -	71 - -	100 - -	
284.	Col. Edward Connolly	Ballintra	Donegal	D°	99 - -	96 - -	
285.	Rev. Henry Moore	Carnew	Wicklow	- - -	- - -	60 - -	500 <i>l.</i> laid out by Lord Fitzwilliam on this school.
286.	J. H. Blakeney, esq.	Abbest	Roscommon	- - -	- - -	- - -	Postponed.
287.	Major Palmer	Newgate	Dublin	- - -	- - -	10 - -	
288.	Rev. James Doyle	Enneritty	Wicklow	- - -	- - -	- - -	Rejected; want of private subscriptions.
289.	Rev. Chr. Robinson	Scrabby	Cavan	1 0 0	10 - -	50 - -	
290.	Alexander Gordon, esq.	Saintfield	Down	1 2 0	210 - -	100 - -	
291.	Rev. Robert Warren	Kilmichael	Cork	- - -	- - -	- - -	D° - - d°
292.	Rev. E. M. Stewart	Dernaseer	Tyrone	Site	18 8 11	20 - -	
293.	Hon. G. A. Ellis	Graigie	Kilkenny	D°	230 - -	150 - -	
294.	Lord De Vesci	Abbeyleix	Queen's County	1 0 0	149 - -	100 - -	
295.	Rev. E. Richards	Moirra	Down	- - -	- - -	- - -	D° - - association school pledged to complete the building.
296.	Rev. Edward Leslie	Ballykeele	D°	- - -	- - -	- - -	D° - - to pay an old debt.
297.	Rev. Dr. Little	Louth	Louth	Site	82 - -	90 - -	
298.	Rev. John Richardson	Aghadrumsee	Fermanagh	1 0 0	55 - -	50 - -	
299.	Andrew Armstrong, esq.	Tipperary	Tipperary	Site	{ 40 - - 20 - -	{ 40 - - 20 - -	
300.	Rev. Archdeacon Ashe	Ballinrobe	Mayo	- - -	- - -	- - -	Postponed.
301.	William Brooke, esq.	St. Thomas	Dublin	- - -	- - -	- - -	Rejected; grant already made to this school, N° 145.
302.	Thomas Browne, esq.	Tulla	Clare	- - -	- - -	- - -	D° - - want of private subscriptions.
303.	Rev. A. W. M'Creight	Arva	Cavan	Site	50 10 10	60 - -	
304.	Rev. W. Crofton	Eden	L. Derry	- - -	- - -	- - -	Postponed.
305.	Rev. James Martin	Kilmurray	Clare	0 2 11	95 - -	90 - -	
306.	Rev. Mr. Corbett	Kilrush	D°	- - -	- - -	- - -	Rejected; want of private subscriptions.
307.	Rev. Daniel Dickenson	Aghaderg	Down	1 0 0	224 10 3	100 - -	

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
308.	Robert Bourke, esq. -	Hayes -	Meath -	1 0 0	51 15 -	51 15 -	—
309.	Blaney T. Balfour, esq.	Lisnaskea -	Fermanagh	3 0 0	364 - -	100 - -	
310.	W. N. Thompson, esq.	Shanaghans	Down -	- - -	- - -	- - -	Postponed.
311.	George Shine, esq. -	Newmarket	Cork -	- - -	- - -	- - -	Rejected; aid of salary.
312.	Rev. Henry Jones -	Lislee -	D° -	Site	50 - -	50 - -	
313.	Rev. Wm. Hawkshaw	Woodside -	Tyrone -	1 0 0	70 - -	{ 100 - - 49 - -	
314.	Honourable and Very Rev. Joseph Bourke	Coleraine -	Queen's Co.	1 0 0	76 - -	76 - -	
315.	Rev. M. I. Keating -	Cahirnarry	Limerick -	0 1 0	50 - -	50 - -	
316.	Rev. Wm. Hawkshaw	Alkmullen -	Tyrone -	Site	31 - -	30 - -	
317.	Abraham Jagoe, esq.	Kenrath -	Cork -	- - -	- - -	- - -	D° - - want of private subscriptions.
318.	Bishop of Waterford -	Derrygrath	Tipperary -	Site	40 - -	60 - -	
319.	Rev. Henry Moore -	Askeymore	Wexford -	D°	24 - -	30 - -	
320.	Rev. Richard Murray	Aughamullen	Tyrone -	- - -	- - -	- - -	Postponed.
321.	Rev. John James Fox	Swanlinbar	Cavan -	1 0 0	74 - -	50 - -	
322.	Mountrath School Society.	Mountrath	Queen's Co.	- - -	- - -	- - -	D°
323.	John Johnson, esq. -	Temple Court	Dublin -	- - -	- - -	- - -	Rejected; sum solicited too high.
324.	Rev. James Anderson	Moore -	Roscommon	Site and house	- - -	20 - -	
325.	Rev. William Pratt -	Kingscourt	Cavan -	- - -	- - -	- - -	D° - - want of private subscriptions; aid after- wards granted, N° 528.
326.	Alexander Johns, esq.	Ardbolly -	Antrim -	Site	11 10 -	14 - -	
327.	Rev. G. C. Baker -	Ballymoreastace	Wicklow -	- - -	- - -	- - -	Postponed.
328.	Miss Eliza Wilson -	Six Mile Bridge.	Clare -	- - -	- - -	- - -	Rejected; want of private subscriptions, or grant of land.
329.	Rev. John Jones -	Templeharry	King's Co.	1 0 0	50 - -	100 - -	
330.	Rev. William Crofton	Tamlaght -	L. Derry -	- - -	- - -	- - -	D° - - second grant soli- cited, and no private sub- scriptions. See N° 66.
331.	Johnson Mansfield, esq.	Killyjordon	Donegal -	- - -	- - -	- - -	D° - - want of private subscriptions.
332.	Rev. Skelton Gresson	Clara -	King's Co.	- - -	- - -	- - -	Postponed.
333.	Rev. Archd. Monsell	Dunboe -	L. Derry -	- - -	- - -	- - -	Rejected; want of private subscriptions; aid after- wards granted, N° 408.
334.	Mrs. Smith - -	Elphin -	Roscommon	- - -	- - -	- - -	D° - - aid of annual funds.
335.	Rev. M. Carpendale	Ballyloughan	Armagh -	Site	43 - -	17 - -	
336.	Rev. W. C. Armstrong	Sligo -	Sligo -	- - -	- - -	- - -	Postponed.
337.	Rhynd Lawder, esq.	Fenagh -	Leitrim -	1 - -	45 - -	45 - -	
338.	Rev. Richard Murray	Aughamullen	Tyrone -	Site	25 - -	{ 35 - - 15 - -	
339.	Rev. J. A. Jagoe -	Skull -	Cork -	- - -	- - -	- - -	Rejected; want of private subscriptions.
340.	Martin D'Arcy, esq.	Cong -	Mayo -	- - -	- - -	- - -	Postponed.
341.	Edw. O'Callaghan, esq.	Cooleredagh	Clare -	Site	12 - -	40 - -	
342.	Earl of Wicklow -	Wicklow Ed. Society.	Wicklow -	- - -	- - -	- - -	Rejected; aid of funds of a society.

(continued.)

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—continued.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.			Causes of Rejection in rejected Cases, &c.			
				Land.			Money.						
				A.	R.	P.	£.	s.	d.	£.	s.	d.	
343.	Rev. William Bushe	Phibbsboro'	Dublin	-	-	-	-	-	-	-	-	-	Rejected; to pay for a school-house already built, and in operation.
344.	J. O'Driscoll, esq.	Dunmanway	Cork	-	-	-	-	-	-	-	-	-	D° - - aid of funds of a society.
345.	John M'Allister, esq.	Mullahinch	L. Derry	-	2	0	0	41	12	4	{ 40	-	-
346.	Rev. E. H. Kenny	Roscarberry	Cork	-	-	-	-	-	-	-	{ 20	-	-
347.	Rev. Robert Colles	Eden	L. Derry	-	-	-	-	-	-	-	{ 12	-	-
348.	Rev. William Lee	Churchtown	Louth	-	-	-	14	-	-	-	{ 13	-	-
349.	Rev. Charles Hamilton	St. John's	Sligo	-	-	-	Site	106	6	7½	100	-	-
350.	Earl of Aldborough	Baltinglass	Wicklow	-	-	-	D°	250	-	-	100	-	-
351.	W. H. W. Newenham	Hib. School Society.	-	-	1	0	0	125	-	-	125	-	-
352.	Rev. O. M'Causland	Dergatohill	L. Derry	-	-	-	-	-	-	-	-	-	Rejected; aid of funds of a society.
353.	Rev. Henry Martin	Aughrim	Galway	-	-	-	Site	61	14	11	80	-	-
354.	Capt. Le Hunt	Erbramagh	Wexford	-	-	-	-	-	-	-	-	-	D° - - aid of an old school.
355.	Rev. P. Pouden	Creagh	Galway	-	-	-	-	-	-	-	-	-	D° - - want of private subscriptions.
356.	W. Bourke, esq.	Kilmena	Mayo	-	-	-	-	-	-	-	-	-	Postponed.
357.	Rev. W. R. Smith	Castlebar	D°	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
358.	Rev. E. Denny	Tralee	Kerry	-	-	-	-	-	-	-	-	-	Postponed.
359.	Thomas Browne, esq.	Tuam	Galway	-	-	-	-	-	-	-	-	-	Rejected; aid of general funds.
360.	Rev. Nicholas Wrixon	Mallow	Cork	-	-	-	-	-	-	-	-	-	Postponed.
361.	Rev. Townley Filgate	Charlestown	Louth	-	-	-	-	-	-	-	-	-	Postponed.
362.	Rev. Dr. W. Heales	Killesandra	Cavan	-	-	-	Site and house	10	-	-	40	-	-
363.	Rev. Joseph Verschoyle	Kilmoremoy	Mayo	-	-	-	Site	100	-	-	100	-	-
364.	Rev. J. Stewart	Killala	D°	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
365.	J. J. Magee, esq.	Low Road	Dublin	-	-	-	-	-	-	-	33	6	8
366.	D°	Mulhuddart	D°	-	-	-	-	-	-	-	33	6	8
367.	D°	Blackhorse-lane.	D°	-	-	-	-	-	-	-	33	6	8
368.	Alex. Clendenning, esq.	Ballinrobe	Mayo	-	-	-	Site	90	-	-	90	-	-
369.	Rev. Geo. Mills	Mortlestown	Tipperary	-	-	-	-	-	-	-	-	-	Postponed.
370.	Hon. and Rev. J. Blackwood.	Rathcormac	Cork	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
371.	Rev. Daniel Lyddy	Patrickswell	Limerick	-	-	-	-	-	-	-	-	-	D° - - aid of salary.
372.	W. H. Herrick, esq.	Leofony	Cork	-	-	-	-	-	-	-	-	-	Postponed.
373.	Rev. John Galbraith	Dangan	Galway	-	0	2	5	50	-	-	50	-	-
374.	Rev. Thomas Grace	Westport	Mayo	-	-	-	-	-	-	-	-	-	D°
375.	Rev. George Evans	Clonfecle	Tyrone	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
376.	G. H. Jackson, esq.	Lismore	Waterford	-	-	-	-	-	-	-	-	-	D° - - - d°
377.	G. H. Jackson, esq. & J. Musgrave, esq.	Kilgobenet	Waterford	-	-	-	-	-	-	-	-	-	Postponed.
378.	Rev. Thomas Robinson	Mullingar	Westmeath	-	-	-	-	-	-	-	-	-	D°
379.	Rev. Horatio Townsend	Clonakilty	Cork	-	-	-	-	-	-	-	-	-	Rejected; want of private subscription.

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—continued.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.			Causes of Rejection in rejected Cases, &c.				
				Land.			Money.							
				A.	R.	P.	£.	s.	d.	£.	s.	d.		
380.	Rev. Archd. Verschoyle	Killala	Mayo	-	-	-	-	-	-	-	-	-	Postponed.	
381.	Rev. Henry J. Ingram	Kilmurry	Limerick	-	-	-	-	-	-	-	-	-	D°	
382.	Rev. Thomas P. Magee	Raphoe	Donegal	-	-	-	30	-	-	40	-	-		
383.	Rev. Nathaniel Inch	Killytagh	L. Derry	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
384.	Rev. W. G. White	Youghall	Cork	-	-	-	-	-	-	-	-	-	Postponed.	
385.	Thomas Douglass, esq.	Grace Hall	Armagh	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
386.	Rev. W. Coddington	Dunleer	Louth	-	-	-	-	-	-	-	-	-	D° - - - d°	
387.	Alexander Jagoe, esq.	Kenrath	Cork	-	-	-	-	-	-	-	-	-	D° - - - d°	
388.	Countess of Ormonde	Castlecomer Collieries.	Kilkenny	-	2	0	0	152	-	-	120	-	-	
389.	Rev. M. J. Keating	Bruree	Limerick	-	0	2	0	53	19	-	60	-	-	
390.	Hon. H. R. Pakenham	Crumlin	Antrim	-	-	-	-	-	-	-	-	-	D° - - sum solicited too great.	
391.	Rev. Dean Mahon	Ahascragh	Galway	-	-	-	-	-	-	-	-	-	Postponed.	
392.	John Johnson, esq.	Temple-street	Dublin	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
393.	Rev. H. S. Cumming	Ballyclugg	Antrim	-	Site		35	-	-	20	-	-		
394.	Rev. E. Semple	Arklow	Wicklow	-	-	-	-	-	-	-	-	-	D° - - - d°	
395.	Committee of Shanes Castle.	Shanes Castle	Antrim	-	-	-	-	-	-	20	-	-		
396.	Mrs. H. M. Townsend	Glenalla	Donegal	-	1	0	0	15	-	-	25	-	-	
397.	Rev. William Hickey	Bannow(Agricultural)	Wexford	-	-	-	-	-	-	100	-	-	Several hundred pounds have been laid out on this agricultural school, and a bond of indemnity given in case it should not proceed in five years.	
398.	C. Hamilton, esq.	Dunboyne	Meath	-	-	-	-	-	-	-	-	-	Postponed.	
399.	Sir G. Aylmer, bart.	Donadea	Kildare	-	2	0	0	169	10	-	170	-	-	
400.	Miss Hume	Sligo (female)	Sligo	-	Site		150	-	-	100	-	-		
401.	Rev. John James Fox	Kinawley	Fermanagh	-	1	0	0	65	-	-	60	-	-	
402.	R. R. Aldworth, esq.	North Sunday and Daily	Cork	-	-	-	52	-	-	80	-	-		
403.	Rev. Francis Fox	Ballyhaise	Cavan	-	1	0	0	135	-	-	135	-	-	
404.	W. W. Becher, esq.	Mallow	Cork	-	-	-	-	-	-	-	-	-	Postponed.	
405.	Hon. and Rev. Edward Wingfield.	St. James's	Dublin	-	-	-	300	-	-	200	-	-		
406.	Rev. M. M'Groome	Clontuskard	Galway	-	-	-	-	-	-	-	-	-	Postponed.	
407.	John Kildahl, esq.	Baggott-street	Dublin	-	-	-	-	-	-	-	-	-	Rejected; no security for the permanency of the school.	
408.	Archdeacon Monsell	Dunboe	L. Derry	-	Site		43	9	9	60	-	-	Postponed.	
409.	Pitt Skipton, esq.	Derry	D°	-	-	-	-	-	-	-	-	-		
410.	Rev. A. M'Clintock	Tombrick	Wexford	-	1	0	0	25	-	-	30	-	-	
411.	Alfred Furlong, esq.	Newcastle	Limerick	-	Site		150	-	-	150	-	-		
412.	E. A. Edwards, esq.	Bovevagh	L. Derry	-	D°		50	-	-	50	-	-		
413.	M. Pollock, esq.	Chancery-lane	Dublin	-	House		20	-	-	40	-	-		
414.	Rev. A. Adams	Rathkenny	Meath	-	D°		20	6	-	8	-	-	Postponed.	
415.	Rev. Arthur Weldon	Killeban	Queen's Co.	-	-	-	-	-	-	-	-	-		
416.	Wesley Magarry	Ballyknock	Down	-	0	2	0	47	-	6	48	-	-	(continued.)

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.						Grant.	Causes of Rejection in rejected Cases, &c.			
				Land.			Money.							
				A.	R.	P.	£.	s.	d.	£.	s.	d.		
417.	Rev. J. Armstrong	Portumna	Galway	-	-	-	-	-	-	-	-	-	Rejected; aid of annual funds.	
418.	Rev. James Stewart	Ballinadee	Cork	-	-	-	-	-	-	-	-	-	D° - - - want of private subscriptions.	
419.	Rev. J. R. Cotter	Castlemagner	D°	-	-	-	-	-	-	-	-	-	D° - - - d°	
420.	Lord Farnham	Barnahask	Carlow	-	2	0	0	58	19	9	100	-	-	
421.	Rev. James M ^c Cheane	Bantry(female)	Cork	-	-	-	-	-	-	-	32	-	-	
422.	Rev. William Archer	Fitton	Wicklow	-	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
423.	Thomas S. Eyre, esq.	Eyreville	Galway	-	-	-	-	-	-	-	-	-	-	D° - - - d°
424.	J. T. Cramer, esq.	Rincurran	Cork	-	-	-	-	-	-	-	-	-	-	Postponed.
425.	Rev. Joseph Stoney	Ballintemple	Cavan	-	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
426.	Rev. Henry Moore	Ballyhole	Kilkenny	-	Site.	-	29	-	-	30	-	-	-	
427.	Bishop of Waterford	Waterford (Orphan)	Waterford	-	D°	-	700	-	-	100	-	-	-	
428.	Mrs. Oliver	Aghabullogue	Cork	-	-	-	-	-	-	-	-	-	-	D° - - - d°
429.	Francis Woodley, esq.	Leades	D°	-	-	-	-	-	-	-	-	-	-	D° - - - d°
430.	Rev. J. B. Sterling	Inniskeen	Monaghan	-	D°	-	100	-	-	100	-	-	-	
431.	Rev. Anthony Thomas	Clifden	Galway	-	2	0	0	70	-	-	80	-	-	
432.	D°	Kingston	D°	-	-	-	-	-	-	-	-	-	-	D° - - - d°
433.	William Kenny, esq.	Monivea	D°	-	-	-	-	-	-	-	-	-	-	D° - - - d°
434.	Rev. I. S. Knox	Kilcronagher	L. Derry	-	1	0	0	34	1	2	35	-	-	
435.	Rev. Robert Winning	Ervey	Meath	-	-	-	-	-	-	-	-	-	-	Postponed.
436.	Alexander Boyle, esq.	Drumquin	Tyrone	-	-	-	-	-	-	-	-	-	-	D°
437.	Hon. & Rev. C. French	Clonlascord	Galway	-	-	-	-	-	-	-	-	-	-	Rejected; refused to make a lease of the land.
438.	Rev. E. I. Alcock	Rooska	Cork	-	-	-	-	-	-	-	-	-	-	D° - - - want of private subscriptions.
439.	Lady O'Brien	Clare	Clare	-	-	-	-	-	-	-	-	-	-	D° - - - d°
440.	Rev. Thomas Jones	Carrick-on-shannon.	Leitrim	-	Site.	-	130	-	-	100	-	-	-	
441.	Rev. H. Moore	Motabaver	Wicklow	-	1	0	0	35	-	-	35	-	-	
442.	Thomas Derenzy, esq.	Clobemon	Wexford	-	1	0	0	65	-	-	65	-	-	
443.	Rev. Prince Crawford	Irishtown	Dublin	-	-	-	-	-	-	-	-	-	-	Postponed.
444.	Robert Elwood, esq.	Knockadoo	Sligo	-	Site.	-	50	-	-	56	-	-	-	
445.	Hugh Lyle, esq.	Lower Cumber	L. Derry	-	D°	-	100	-	-	100	-	-	-	
446.	S. P. Townsend, esq.	Belgooly	Cork	-	D°	-	58	14	6	40	-	-	-	
447.	T. M. Wilson, esq.	Cahirconlish	Limerick	-	D°	-	38	10	11	60	-	-	-	
448.	Rev. T. Fielding Martin	Termonfeckan	Louth	-	D°	-	95	7	2	70	-	-	-	
449.	Rev. Richard Butler	Trim	Meath	-	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
450.	Jocelyn Johnson, esq.	Clare	Tyrone	-	D°	-	36	7	8	38	-	-	-	
451.	Rev. Thomas Gibbings	Ballingarry	Limerick	-	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
452.	Rev. Fitz W. Miller	Kilfinaghty	Clare	-	Site.	-	23	-	-	30	-	-	-	
453.	Rev. William Smith	Edrim	Donegal	-	D°	-	20	-	-	30	-	-	-	
454.	Rev. Henry Palmer	Ballybacon	Tipperary	-	-	-	-	-	-	-	-	-	-	D° - - - d°
455.	Rev. Thomas Blakeney	Kilbride	Roscommon	-	-	-	-	-	-	-	-	-	-	Postponed.
456.	Gustavus Lambert, esq.	Kilbeggan	Westmeath	-	-	-	-	-	-	-	-	-	-	D°
457.	Bedel Stanford, esq.	Kildallin	Cavan	-	1	0	0	51	11	8	60	-	-	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.	Causes of Rejection in rejected Cases, &c.					
				Land.					Money.				
				A.	R.	P.	£.	s.	d.	£.	s.	d.	
458.	Rev. W. G. Wakely -	Ballyburley	King's Co.	-	-	-	-	-	-	-	-	-	Rejected; want of private subscriptions.
459.	Rev. A. M'Clintock -	Newtonbarry	Wexford	1	0	0	30	-	-	30	-	-	
460.	Rev. H. Newland -	Mullingar -	Westmeath	1	0	0	120	-	-	100	-	-	
461.	Rev. — Stannus -	Ballinderry	Antrim	-	-	-	-	-	-	-	-	-	Postponed.
462.	Rev. C. Cobbe Beresford	Termon M'Guirk	Tyrone	2	0	0	129	12	4	{90	-	-	
463.	T. N. Baggot, esq. -	Ballymoe -	Galway	1	0	0	60	-	-	60	-	-	£.1,000 left to endow this school, and pay rent of the house, which required this grant to put it in perfect order.
464.	Rev. Francis Jones -	Fermoy -	Cork -	-	-	-	-	-	-	{90	-	-	
465.	John Walker, esq. -	Drumlough	Down	1	0	0	75	5	9	50	-	-	
466.	Rev. Thomas Plunkett	Castle Bellingham	Louth	Site.			103	10	6	100	-	-	
467.	Rev. A. M'Clintock -	Ballynavougran	Wexford	1	0	0	25	-	-	30	-	-	
468.	Sir W. Brabazon, bart.	Swinford -	Mayo	Site.			50	-	-	50	-	-	Rejected; grant already made. See N ^o 81.
469.	Rev. John James -	Killan -	Wexford	1	0	0	58	4	6	68	-	-	
470.	Rev. William Bushe -	St. George's	Dublin	Site.			400	-	-	150	-	-	
471.	Inhabitants of Randalstown	Randalstown	Antrim	-	-	-	-	-	-	-	-	-	
472.	Rev. J. Jephson -	Brackley -	Armagh	D ^o			60	-	-	65	-	-	
473.	John M'Clintock, esq.	Clonmacken	Fermanagh	0	1	0	15	-	-	15	-	-	Postponed.
474.	D ^o - - -	Galloon -	D ^o -	0	1	0	15	-	-	15	-	-	
475.	D ^o - - -	Kilgarrow -	D ^o -	0	1	0	15	-	-	15	-	-	
476.	Rev. S. Medlicott -	Cahortrim -	Galway	0	1	0	25	-	-	25	-	-	
477.	D ^o - - -	Limehill -	D ^o -	0	1	0	25	-	-	25	-	-	
478.	Rev. William Magee -	Finglass -	Dublin	-	-	-	-	-	-	-	-	-	Postponed.
479.	Rev. W. R. Smith -	Castlebar (female.)	Mayo -	Site.			82	4	-	90	-	-	
480.	Lundy Foote, esq. -	Whitechurch	Dublin	D ^o			125	-	-	125	-	-	Postponed.
481.	Richard Langford, esq.	Rockfield -	Carlow	-	-	-	-	-	-	-	-	-	
482.	Rev. Edward Synge -	Monivea -	Galway	-	-	-	-	-	-	-	-	-	D ^o
483.	Rev. Dr. Campbell -	Lisnalee -	Armagh	2	0	0	36	2	11	40	-	-	
484.	Hon. & Rev. Archdeacon Trench.	Athenry -	Galway	-	-	-	-	-	-	-	-	-	D ^o
485.	Rev. E. M. Stewart -	Donaghy -	Tyrone	Site.			41	6	1	40	-	-	
486.	Lieut.-col. Blacker -	Lisnaminty	Armagh	1	0	0	20	-	-	75	-	-	D ^o
487.	Rev. C. Dawson -	Clonmore -	Wexford	-	-	-	-	-	-	-	-	-	
488.	Rev. M. Maguire -	Wicklow (male)	Wicklow	-	-	-	90	-	-	20	-	-	D ^o - - foreign from the object of the grant, and referred to the master-general of the ordnance.
489.	D ^o - - -	D ^o - - (female)	D ^o -	-	-	-	90	-	-	20	-	-	
490.	Dean of Leighlin -	Wells -	Carlow	Site and house.			128	-	-	80	-	-	Rejected; want of private subscriptions.
491.	Rev. James Moffat -	Athlone -	Westmeath	-	-	-	-	-	-	-	-	-	
492.	Rev. Roger Owen -	Kiltennell -	Wexford	1	0	0	98	-	-	92	-	-	D ^o - - foreign from the object of the grant, and referred to the master-general of the ordnance.
493.	W. Grove White, esq.	Youghall -	Cork -	-	-	-	-	-	-	-	-	-	
494.	Charles Smith, esq. -	Desart -	Donegal	1	0	0	15	15	3½	20	-	-	Postponed.
495.	Rev. Edward Bayly -	Horetown -	Wexford	-	-	-	-	-	-	-	-	-	
496.	Rev. Thomas O'Moore	Leskinfere -	D ^o -	1	0	0	50	5	8	60	-	-	D ^o
497.	Thomas Browne, esq.	Tuam (male and female)	Galway	Site.			200	-	-	100	-	-	
498.	Rev. W. B. Stoney -	Kiltolagh -	Roscommon	D ^o			20	-	-	20	-	-	D ^o
499.	Rev. Stewart Hamilton	Strabane -	Tyrone	-	-	-	-	-	-	-	-	-	

(continued.)

(continued.)

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.	Causes of Rejection in rejected Cases, &c.					
				Land.					Money.				
				A.	R.	P.	£.	s.	d.	£.	s.	d.	
500.	James White, esq.	Ross -	Cork -	-	-	-	-	-	-	-	-	-	{ Rejected; Diocesan school.
501.	Rev. Peter M'Swinny	Carrigrohan	D° -	-	-	-	-	-	-	-	-	-	D°; aid of annual funds.
502.	James Allen, esq.	Fermoy -	D° -	-	-	-	-	-	-	-	-	-	{ D°; want of private sub- scriptions.
503.	E. P. Brooke, esq.	St. Thomas	Dublin	-	-	-	-	-	-	-	-	-	Postponed.
504.	Rev. Edward Cupples	Aghadarragh	Antrim	-	Site	-	33	16	3	30	-	-	
505.	Rev. J. O'Shaughnessy	Roscrea -	Tipperary	-	-	-	-	-	-	-	-	-	{ Rejected; aid of annual subscriptions.
506.	Rev. Thomas Stack	Upper Badony	Tyrone	-	1	2	0	60	-	-	60	-	-
507.	Rev. G. M'Clelland	Aboghill -	Antrim	-	-	-	-	-	-	-	-	-	Postponed.
508.	D° -	Moyafitt -	D°	-	-	-	-	-	-	-	-	-	{ Rejected; want of private subscriptions.
509.	Eneas M'Donnell, esq.	Westport -	Mayo	-	Site	-	200	-	-	100	-	-	
510.	Rev. Henry L. Bayly	Killahurle -	Wicklow	-	-	-	-	-	-	-	-	-	Postponed.
511.	Rev. Charles W. Doyne	Tullow -	Carlow	-	0	2	0	148	10	-	148	10	-
512.	Rev. Geo. Richards	Cooltuffe -	Wexford	-	-	-	-	-	-	-	-	-	Postponed.
513.	John Minchin, esq.	Kilbarrow -	Tipperary	-	-	-	-	-	-	-	-	-	{ Rejected; want of private subscriptions.
514.	Rev. Hamilton Morgan	Dysartenos	Queen's Co.	-	-	-	-	-	-	-	-	-	Postponed.
515.	R. S. Carew, esq. M. P.	Woodstown	Waterford	-	1	0	0	70	-	-	70	-	-
516.	Rev. Tho. Walker	Oughoval -	Mayo	-	-	-	-	-	-	-	-	-	D°
517.	Rev. George Dwyer	Ardtrahan -	Galway	-	-	-	-	-	-	-	-	-	D°
518.	James Watson, esq.	Ahogill -	Antrim	-	-	-	-	-	-	-	-	-	{ Rejected; want of private subscriptions.
519.	Rev. James Ellard	Kilfinnan -	Limerick	-	-	-	-	-	-	-	-	-	D° - - - d°
520.	Earl of Clancarty	Ballymacward	Galway	-	Site	-	30	-	-	30	-	-	
521.	D° -	Clonliskeal	D°	-	D°	-	55	-	-	70	-	-	
522.	J. Keath, esq.	Larne (Lan- casterian)	Antrim	-	-	-	-	-	-	-	-	-	Postponed.
523.	Rev. H. T. Hodder	Leighmony	Cork	-	-	-	-	-	-	-	-	-	D°
524.	Rev. John Hall	Loughmone	Antrim	-	-	-	-	-	-	-	-	-	D°
525.	Rev. Robert Bell	Clonmell -	Tipperary	-	-	-	-	-	-	-	-	-	D°
526.	Col. Edw. Connolly	Rosnewlagh	Donegal	-	Site	-	17	-	-	17	-	-	
527.	Rev. Sam. Medlicott	Persse Lodge	Galway	-	-	-	-	-	-	-	-	-	D°
528.	Rev. William Pratt	Kingscourt	Cavan	-	Site	-	53	3	11	60	-	-	
529.	Lieut.-Col. O'Brien	Six Mile Bridge	Clare	-	-	-	-	-	-	-	-	-	{ Rejected; want of private subscriptions.
530.	Rev. R. H. Graves	Outlacker -	Armagh	-	1	0	0	63	-	-	63	-	-
531.	Gilbert Fitzgerald, esq.	Ballymartin	Carlow	-	Site	-	22	19	2	40	-	-	
532.	Barré Beresford, esq.	Parker -	L. Derry	-	1	0	0	50	-	-	48	-	-
533.	D° -	Kilgort -	D°	-	1	0	0	50	-	-	48	-	-
534.	Inhabitants of Gores Bridge.	Gores Bridge	Kilkenny	-	-	-	-	-	-	-	-	-	D° - - - d°
535.	Rev. James Hughes	Castlebar -	Mayo	-	-	-	-	-	-	-	-	-	D° - - - d°
536.	Rev. M. Horgan	Whitechurch	Cork	-	-	-	-	-	-	-	-	-	D° - - - d°
537.	Rev. John Hughes	Lisnakill -	Waterford	-	-	-	-	-	-	-	-	-	Postponed.
538.	R. G. Wallace, esq.	Grenan -	Louth	-	-	-	-	-	-	-	-	-	{ Rejected; want of private subscriptions.
539.	Rev. Tho. F. Knipe	Ballycan -	Meath	-	-	-	-	-	-	-	-	-	Postponed.

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued*.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.	Causes of Rejection in rejected Cases, &c.					
				Land.		Money.							
				A.	R.	P.			£.	s.	d.	£.	s.
540.	Rev. James Daly	Galway	Galway	-	-	-	-	-	-	-	Postponed.		
541.	Rev. James S. Chute	Ballyheige	Kerry	-	-	-	-	-	-	-	D°		
542.	John Hamilton, esq.	Grove	Meath	0	2	0	73	-	-	50	-		
543.	Sir S. O'Malley, bart.	Clare Island	Mayo	-	-	-	-	-	-	-	-	D°	
544.	Rev. Charles Ferguson	Mornington	Louth	-	-	-	-	-	-	-	-	D°	
545.	Mrs. Jane Chambers	Ballidrigid	Sligo	-	-	-	-	-	-	-	-	D°	
546.	E. E. Clibborn, esq.	Banbridge	Down	-	-	-	-	-	-	-	-	{ Rejected want of private subscriptions.	
547.	Sir S. O'Malley, bart.	Castleaffey	Mayo	-	-	-	-	-	-	-	-	Postponed.	
548.	Right Rev. Dr. Murray	Townsend-st.	Dublin	-	-	-	-	-	-	-	-	{ Rejected; grant proposed too high.	
549.	John Hawkes, esq.	Athnowan	Cork	-	-	-	-	-	-	-	-	D° - - - d°	
550.	J. Grattan, esq. M. P.	Aghater	Queen's Co.	0	2	0	50	-	-	50	-	-	
551.	J. C. Tatlow, esq.	Ballyjamesduff	Cavan	-	-	-	-	-	-	-	-	Postponed.	
552.	Rev. Dr. J. Stopford	Glencar	Donegal	-	-	-	-	-	-	-	-	D°	
553.	Rev. John Studdert	Burrisakane	Tipperary	Site			56	-	-	39	-	-	
554.	Rev. J. Leslie Scott	Drumbeg	Down	D°			250	-	-	50	-	-	
555.	Rev. James Hughes	Castlebar	Mayo	-	-	-	-	-	-	-	-	Rejected.	
556.	Barth. Swing, esq.	Rathdrum	Wicklow	-	-	-	-	-	-	-	-	D°	
Sum allocated to Irish Society before appointment of Commissioners							-	-	-	541	13	4	
							£.	23,832	5	3½	22,114	2	11
Total bills of costs and other expenses of the fund							-	-	-	611	15	5	
Balance undisposed of by Commissioners, as stated in the Report laid before Parliament							-	-	-	24	1	8	
							£.	22,750	-	-			
Amount of Parliamentary Grants for five years, from 1819 to 1823 inclusive, reported to Parliament							-	-	-	22,750	-	-	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued*.

REPORT of the Year 1824.—Postponed Cases decided since last Return.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.			Causes of Rejection in rejected Cases, &c.			
				Land.			Money.						
				A.	R.	P.	£.	s.	d.	£.	s.	d.	
41.	John M ^c Clintock, esq.	Drumcar	Louth	-	-	-	-	-	-	-	-	-	Rejected; aid already granted this school.
52.	Rev. W. Hickey	Bannow	Wexford	-	-	-	-	-	-	-	-	-	D ^o - - - d ^o
90.	Justin M ^c Carthy, esq.	Carrignaver	Cork	-	-	-	-	-	-	-	-	-	D ^o - - - d ^o
94.	Wm. V. Griffith, esq.	Mountrath	Queen's County	-	-	-	15	-	-	20	-	-	
108.	Rev. Charles Smith	Bantry	Cork	-	-	-	-	-	-	20	-	-	
196.	Rev. Charles Evatt	Greaglass	Monaghan	-	-	-	-	-	-	-	-	-	D ^o - - - d ^o
210.	Rev. ——— Kirkpatrick	Annacloan	Down	1	0	0	60	-	-	60	-	-	
236.	Rev. Archd. Warburton	Rathkeale	Limerick	-	-	-	20	4	-	21	-	-	
260.	Rev. C. ——— Hargrove	Turlough	Mayo	-	-	-	-	-	-	-	-	-	Rejected; aid already granted.
273.	Rev. Robert Wynne	Tedavnet	Monaghan	1	0	0	85	-	-	85	-	-	
303.	Rev. A. W. M ^c Creight	Arvagh	Cavan	-	-	-	20	-	-	20	-	-	
314.	The Dean of Ossory	Offerlane	Kilkenny	-	-	-	19	18	6	20	-	-	
339.	Rev. J. A. Jagoe	Ballydaharp	Cork	-	-	-	30	-	-	19	-	-	
360.	Rev. Nicholas Wrixon	Mallow	D ^o	-	-	-	-	-	-	-	-	-	D ^o ; want of private sub- scriptions.
361.	Rev. Richard Olpherts	Charlestown	Louth	-	-	-	132	12	-	150	-	-	
375.	Rev. George Evans	Derrygortrevy	Tyrone	1	0	0	63	15	11 1/2	64	-	-	
384.	Lieut. Grove White	Youghall	Cork	-	-	-	36	4	- 1/2	36	-	-	
390.	Hon. H. R. Pakenham	Crumlin	Antrim	-	-	-	60	-	-	60	-	-	
391.	Very Rev. Dean Mahon	Ahascragh	Galway	-	-	-	91	18	-	90	-	-	
409.	Pitt Skipton, esq.	Strand	Londonderry	-	-	-	175	-	-	175	-	-	
410.	Rev. Alex. M ^c Clintock	Tombrick	Wexford	-	-	-	Site	-	-	129	-	-	
421.	Rev. James M ^c Cheane	Bantry	Cork	-	-	-	129	-	-	100	-	-	
426.	Rev. Henry Moore	Ballyhole	Kilkenny	-	-	-	15	-	-	15	-	-	
447.	Thos. M. Wilson, esq.	Cahirconlish	Limerick	-	-	-	-	-	-	-	-	-	D ^o ; aid already granted.
459.	Rev. Alex. M ^c Clintock	Newton Barry	Wexford	-	-	-	-	-	-	20	-	-	
461.	Rev. James Stannus	Ballinderry	Antrim	1	0	0	30	-	-	30	-	-	
467.	Rev. Alex. M ^c Clintock	Ballynavougran	Wexford	-	-	-	-	-	-	-	-	-	
470.	Clergymen and church-wardens of	St. George's	Dublin	-	-	-	15	-	-	15	-	-	
478.	Rev. William Magee	Finglass	Dublin	-	-	-	-	-	-	50	-	-	
487.	Rev. Charles Dawson	Clonmore	Carlow	0	3	0	50	-	-	50	-	-	
491.	Rev. James Moffat	Athlone	Westmeath	1	0	0	37	-	-	62	-	-	
495.	Rev. Edward Bayly	Horetown	Wexford	2d d ^o , value			20	-	-	-	-	-	D ^o ; want of private sub- scriptions.
497.	Committee of Tuam school.	Tuam	Galway	House			25	7	8	35	-	-	D ^o ; aid already granted.
501.	Rev. Peter M ^c Swinny	Carrigrohan	Cork	-	-	-	-	-	-	-	-	-	D ^o ; aid of annual fund.
519.	Rev. James. Ellard	Kilfinan	Limerick	-	-	-	-	-	-	-	-	-	
525.	Rev. Robert Bell	Clonmell	Tipperary	1	0	0	80	-	-	80	-	-	
531.	Gerald Fitzgerald, esq.	Mount Gerald	Kilkenny	Site			300	-	-	200	-	-	
536.	Rev. M. Horgan	Whitechurch	Cork	-	-	-	-	-	-	-	-	-	Rejected; aid already granted this school.
537.	Rev. John Hughes	Lisnakeel	Waterford	-	-	-	-	-	-	-	-	-	D ^o ; want of private sub- scriptions.
539.	Rev. T. F. Knipe	Kilbride	Meath	0	2	0	50	-	-	50	-	-	
540.	Rev. James Daly	Galway	Galway	-	-	-	-	-	-	-	-	-	D ^o - - - d ^o
545.	Mrs. Jane Chambers	Ballydrigget	Sligo	Site			250	-	-	250	-	-	
548.	Most Rev. Dr. Murray	Poolbeg-street	Dublin	-	-	-	-	-	-	-	-	-	D ^o - - - d ^o
552.	Rev. Joseph Stopford	Glencar	Donegal	Site			365	6	7	100	-	-	
				D ^o			12	16	8	15	-	-	

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

NUMERICAL ORDER COMMENCES FROM RETURN TO PARLIAMENT.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
557.	Rev. W. K. Borroughs	Grange	Kilkenny	- - -	- - -	- - -	Postponed.
558.	Earl of Glengall	Caher	Tipperary	Site	52 3 2	98 - -	
559.	Edward Synge, esq.	Syngefield	King's County	- - -	- - -	- - -	D°
560.	Nich. D. Crommelin, esq.	Carrowdore	Down	1 0 0	175 - -	175 - -	
561.	D°	Glendun	Antrim	1 0 0	175 - -	175 - -	
562.	D°	Montalto	D°	1 0 0	140 - -	140 - -	
563.	Rev. Thos. Hawkshaw	Finnoe	Tipperary	1 0 0	89 9 8	90 - -	
564.	Rev. John Garratt	Ballymote	Sligo	- - -	- - -	- - -	D°
565.	W. T. Monsell, esq.	Kilkeely	Limerick	- - -	- - -	- - -	Rejected; want of private subscriptions.
566.	Rev. R. B. Townsend	Skibbereen	Cork	- - -	- - -	- - -	D° - - - d°
567.	John Green, esq.	Dunboyne	Meath	- - -	- - -	- - -	Postponed.
568.	John Echlin, esq.	St. Andrews	Down	- - -	- - -	- - -	Rejected; 50l. granted by Education Society for building.
569.	Samuel Crawford, esq.	Leghowney	Donegal	- - -	- - -	- - -	D°; want of private subscriptions.
570.	Lieut. Sadler, R. N.	Clonakilty	Cork	- - -	- - -	- - -	D° - - - d°
571.	Countess of Farnham	Cushmona	Tipperary	1 0 0	108 - -	108 - -	
572.	Rev. Edw. Chichester	Bottlehill	Armagh	1 0 0	21 - -	20 - -	
573.	Rev. J. Fox	Gortgorgan	Fermanagh	1 0 0	62 10 1	60 - -	
574.	Wm. Brooke, esq. M.D.	St. Thomas	Dublin	Site	475 - -	{ 150 - - 100 - -	
575.	George Stawell, esq.	Ballylandra	Cork	5 0 0	109 2 -	100 - -	
576.	Hon. Mrs. Maude	Kinnetty	King's County	- - -	19 - -	30 - -	
577.	Sir Josias Rowley, bart.	Annaduff	Leitrim	Site	100 - -	100 - -	
578.	Rev. Thomas Doyle	Newross	Wexford	- - -	- - -	- - -	Rejected; repairs of an old school.
579.	Andrew Kirkpatrick, esq.	Green Brook	Down	- - -	- - -	- - -	D°; want of private subscriptions.
580.	Richard Power, esq.	Clashmore	Waterford	Site	176 - -	80 - -	
581.	Rev. Wm. Hawkshaw	Terwillan	Donegal	1 0 0	121 13 11	100 - -	
582.	The Very Rev. Dean of Kilmacduagh.	Gort	Galway	- - -	- - -	- - -	D° - - - d°
583.	Committee of Roman Catholic North day schools.	Cork	Cork	- - -	- - -	- - -	D°; amount too high.
584.	Rev. J. Wright	Creagh	Cork	- - -	- - -	- - -	D°; want of private subscriptions.
585.	Rev. J. Mullins, P. P.	St. John's	Kilkenny	- - -	- - -	- - -	Postponed.
586.	Rev. W. Chapman	New Ross	Wexford	- - -	- - -	- - -	Rejected; repairs of an old school.
587.	Rev. Thos. Carpendale	Killyman	Tyrone	Site	128 - -	128 - -	
588.	Rev. P. Burke	Sligo	Sligo	- - -	- - -	- - -	D°; referred for correction.
589.	Miss Atkinson	Shinrone	King's County	- - -	- - -	- - -	Postponed.
590.	Sir John Reade	Moynoe	Clare	- - -	- - -	- - -	Rejected; want of private subscriptions.
591.	Rev. Wm. Wolseley	Glenarm	Antrim	D°	175 - -	175 - -	
592.	Rev. Thos. Falkiner	Nenagh	Tipperary	- - -	- - -	- - -	Postponed.
593.	Lady Isab. Fitzgibbon	Lisnagry	Limerick	D°	53 11 8	80 - -	
594.	Countess of Clare	Kishequirk	D°	D°	234 - -	100 - -	

(continued.)

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
595.	Rev. A. Weldon -	Mayo -	Queen's Co.	1 0 0	99 10 -	100 - -	
596.	Wm. John Stavely, esq.	Ballymoney	Antrim -	- - -	- - -	- - -	Rejected; discharge of old debt.
597.	T. Johnson Stoney, esq.	Harriet Lodge	Tipperary -	old house & site	40 - -	22 12 1	
598.	Rev. Robt. St. Lawrence	Sillahertane	Cork -	2 0 0	30 - -	49 - -	
599.	Edward Synge, esq.	Clonoghill -	King's County	- - -	- - -	- - -	Postponed.
600.	Rev. Henry St. George	Aghade -	Carlow -	old house, &c.	88 - -	88 - -	
601.	Inhabitants of Dalkey	Dalkey -	Dublin -	- - -	116 - -	60 - -	
602.	Rev. Chas. Hamilton	Sligo -	Sligo -	- - -	160 - -	90 - -	
603.	Rich. Warburton, esq.	Garrehinch	Queen's Co.	- - -	- - -	- - -	Rejected; want of private subscriptions.
604.	Mrs. Mary Kirwan -	Castlehacket	Galway -	- - -	- - -	- - -	Postponed.
605.	Rev. James M. Stubbs	Kilmocahill	Kilkenny -	1 0 0	60 - -	60 - -	
606.	Rev. Thomas Vigors -	Powerstown	D ^o -	Site.	29 12 -	30 - -	
607.	Robert Stoney, esq. -	Carrigalene	Leitrim -	- - -	- - -	- - -	D ^o
608.	John Irwin, esq. -	Camlin -	Roscommon	1 0 0	60 - -	60 - -	
609.	Rev. Jeremiah Molony	Rosscarberry	Cork -	- - -	- - -	- - -	Rejected; for furnishing an old school.
610.	Rev. Philip Fletcher	Magabry -	Antrim -	- - -	- - -	- - -	Postponed.
611.	Andrew Armstrong, esq.	Solohead -	Tipperary -	0 2 0	52 13 10	50 - -	
612.	Viscount Hawarden	Dundrum -	D ^o -	Site.	185 - -	100 - -	
613.	John Godley, esq. -	Drumshangan	Leitrim -	1 0 0	40 - -	79 - -	
614.	Rev. William Hughes	Killinick -	Wexford -	- - -	- - -	- - -	Rejected; want of private subscriptions.
615.	William Lawlor, esq.	Rathdowney	Kilkenny -	- - -	- - -	- - -	D ^o - - - d ^o
616.	Colonel W. B. Neynoe	Ballymoraghan	Sligo -	- - -	- - -	- - -	D ^o - - - d ^o
617.	Rev. R. H. Graves -	Cladybeg -	Armagh -	2 0 0	86 8 10	85 - -	
618.	J. Burstead, esq. -	Ballyhinion	Kerry -	- - -	- - -	- - -	D ^o - - - sum too trifling to attend to.
619.	Inhabitants of Knockaderry	- - -	Limerick -	- - -	- - -	- - -	D ^o - - - want of private subscriptions.
620.	Rev. Robert Henry -	Drumcree -	Armagh -	1 0 0	40 - -	50 - -	
621.	Rev. Henry Pasley -	Ballyhean -	Mayo -	- - -	- - -	- - -	Postponed.
622.	Sampson Moore, esq.	Clough -	Antrim -	- - -	- - -	- - -	D ^o
623.	Rev. Samuel Medlicott	Loughrea -	Galway -	Site.	300 - -	200 - -	
624.	John Palliser, esq. -	Annstown -	Waterford -	- - -	- - -	- - -	D ^o
625.	D ^o - - -	Outrath -	Tipperary -	1 0 0	60 - -	70 - -	
626.	D ^o - - -	Kilrossanty	Waterford -	- - -	- - -	- - -	Postponed.
627.	Rev. Chaworth Browne	Castlepollard	Westmeath	- - -	- - -	- - -	D ^o
628.	Sir John Caldwell, bt.	Bellick -	Fermanagh	- - -	- - -	- - -	D ^o
629.	John Palliser, esq. -	Rathcool -	Tipperary -	- - -	- - -	- - -	D ^o
630.	Rev. Thos. Caulfield	Reynagh -	Westmeath	- - -	- - -	- - -	D ^o
631.	Rev. John Willey -	Ballinderry	Antrim -	- - -	- - -	- - -	D ^o
632.	Abraham Tate, esq.	Coolbalentagert	Wicklow -	1 0 0	65 - -	59 - -	
633.	Thos. Hungerford, esq.	Reansacreena	Cork -	D ^o	51 - -	50 - -	
634.	John Palliser, esq. -	Fews - -	Waterford	- - -	- - -	- - -	D ^o
635.	Rev. Henry Wolseley and Committee.	Doran's Rock	Down -	Site	67 - -	50 - -	
636.	Hon. & Rev. L. Tonson	Ahern -	Cork -	- - -	- - -	- - -	D ^o
637.	Edward Waldron, esq.	Drumsna -	Leitrim -	- - -	- - -	- - -	D ^o

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—continued.

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
638.	Mrs. Galbraith	Carragrane	Longford	- - -	- - -	- - -	Rejected; want of private subscriptions.
639.	Rev. Richard Maunsell	Innislounagh	Tipperary	Site	173 - -	173 - -	
640.	Rev. Peter O'Loughlin	Ennistymond	Clare	D°	106 - -	100 - -	
641.	Edward Synge, esq.	Dysart	D°	4 2 0	{ 15 - - 70 - - }	85 - -	Postponed.
642.	Mrs. John Ellison	Myragh	Donegal	- - -	- - -	- - -	
643.	Rev. William Lee	Newport	Tipperary	- - -	- - -	- - -	
644.	Edward Synge, esq.	Rath	Clare	4 2 0	{ 15 - - 70 - - }	85 - -	D°
645.	Rev. Francis Maguire	Ballymahon	Longford	- - -	- - -	- - -	
646.	John Bennett, esq.	Riverstown	Tipperary	Site	15 - -	35 - -	
647.	Clergy of Church of England, Rome, and Dissenting Minister.	Clonea	Waterford	- - -	- - -	- - -	D°
648.	Rev. Lath ^m Coddington	Timolin	Kildare	- - -	- - -	- - -	Rejected; want of private subscriptions.
649.	Parishioners of Tonrinany	Maghera	Derry	- - -	- - -	- - -	D° - - support of school-master.
650.	Rev. Edmund French	Galway	Galway	- - -	- - -	- - -	D° - - public aid not considered wanting to this school.
651.	Rev. Andrew O'Beirne	Drumborgy	Fermanagh	- - -	- - -	- - -	D° - - want of private subscriptions.
652.	Mr. Thomas Neligan	Brickfield (Hibernian.)	Cork	- - -	- - -	- - -	Postponed.
653.	Sir Wm. M'Mahon, bt.	Cappagh	Tyrone	Site	56 5 3	57 - -	Rejected; want of private subscriptions.
654.	Rev. M. P. Dennis	Donard	Wicklow	- - -	- - -	- - -	
655.	Colonel O'Ferrall	Balleyganne	Wexford	- - -	- - -	- - -	
656.	Rev. J. U. Swayne	Kilbrew	Meath	D°	50 - -	50 - -	D° } - - - d°
657.	Alex. Clendenning, esq.	Knocklass	Mayo	- - -	- - -	- - -	
658.	D°	Clonherg	D°	- - -	- - -	- - -	
659.	D°	Rossboro'	D°	- - -	- - -	- - -	
660.	D°	Clonliffea	D°	- - -	- - -	- - -	
661.	D°	Rahard	D°	- - -	- - -	- - -	
662.	Rev. Henry Hunt	Kiltoon	Roscommon	1 0 0	23 7 8	24 - -	Postponed.
663.	Rev. J. B. Johnston	Mayne	Kilkenny	- - -	- - -	- - -	
664.	Rev. T. P. Lefanu	Abington	Limerick	- - -	- - -	- - -	
665.	Rev. Edwin Palmer	Ardecrony	Tipperary	- - -	- - -	- - -	D°
666.	Rev. Robert Young	Ballyrobbin	Antrim	Site	14 - -	15 - -	Rejected; want of private subscriptions.
667.	Rev. J. D. Sirr	Clare	Mayo	1 0 0	89 4 9	89 - -	
668.	Rev. G. H. M. Johnstone	Kilmegan	Down	- - -	- - -	- - -	
669.	Hugh Lyle, esq.	Donaghedy	Tyrone	Site	113 - -	100 - -	Postponed.
670.	Cosby Nesbitt, esq.	Crossdoney	Cavan	- - -	- - -	- - -	
671.	Rev. Charles Evatt	Killymarley	Monaghan	0 2 0	48 6 2	46 - -	
672.	Rev. Charles Ferguson	Mornington	Louth	- - -	- - -	- - -	Rejected; want of private subscriptions.
673.	Rev. Andrew O'Beirne	Killeshar	Fermanagh	- - -	- - -	- - -	D° - - - d°
674.	Rev. John Barrett	Narin	Donegal	1 0 0	60 - -	60 - -	Postponed.
675.	Rev. Samuel Magee	Rathmolin	Meath	- - -	- - -	- - -	
676.	Rev. Richard Butler	Clonmulske	Carlow	1 0 0	50 - -	50 - -	
677.	Rev. Joseph Rogers	Kilcarron	Tipperary	Site	52 15 -	25 - -	Postponed.
678.	Rev. Edward Hincks	Ardrea	Tyrone	D°	68 10 -	52 - -	

Appendix, N^o 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.	Causes of Rejection in rejected Cases, &c.	
				Land.					Money.
				A.	R.	P.	£. s. d.	£. s. d.	
679.	Robert F. Saunders, esq.	Saunders Grove	Wicklow	-	-	-	-	-	Postponed.
680.	Thos. H. Justice, esq.	Mallow	Cork	-	-	-	-	-	D°
681.	Edward Conolly, esq.	Cashlard	Donegal	-	Site	-	19 14 3	20 - -	
682.	Rev. John Brandon	Innismacsaint	D°	-	D°	-	10 - -	10 - -	
683.	Bishop of Raphoe, and Colonel Conolly.	Lettermacward	D°	-	-	-	-	-	D°
684.	Rev. T. P. Holmes	Lamayaghan	King's County	-	-	-	-	-	D°
685.	Jas. Gibbons, esq. jun.	Ballynegal	Westmeath	-	Site	-	214 9 -	150 - -	
686.	Mrs. Susan Heppenstal	Sandymount	Dublin	-	-	-	-	-	Rejected ; want of private subscriptions.
687.	Rev. T. P. Magee	Kilcher	Donegal	-	-	-	-	-	Postponed.
688.	Rev. George Scott	Balteagh	Londonderry	0	2	0	50 - -	50 - -	
689.	Sir Edward O'Brien, bart.	Ballynacarragh	Clare	-	Site	-	25 - -	25 - -	
690.	Rev. Wm. Crofton	Seefin	Mayo	1	0	0	15 - -	15 - -	
691.	D°	Crossboyne	D°	-	-	-	-	-	D°
692.	D°	Scondon	D°	-	-	-	-	-	D°
693.	Rev. B. Egan	Dunmore	Galway	-	-	-	-	-	D°
694.	John Bateman, esq.	Tulla	Limerick	-	-	-	-	-	D°
695.	Hon and Rev. Robt. Maude	Shinrone	King's County	0	2	0	60 - -	60 - -	
696.	Simon White	Glengariff	Cork	1	0	0	40 - -	60 - -	
697.	Rev. Luke Fowler	Freshford	Kilkenny	-	Site	-	60 - -	60 - -	
698.	Right Rev. Dr. M'Loughlin	Templemore	Derry	-	-	-	-	-	Rejected ; amount too great.
699.	Rev. Dr. Vesey	Mansfieldstown	Louth	-	-	-	-	-	Postponed.
700.	Mrs. Ellen Maria Naylor	Thomond	Limerick	-	-	-	-	-	D°
701.	John D. Latouche, esq.	Retreat	Dublin	-	Site	-	85 - -	85 - -	
702.	Rev. Thomas Beamish	Ballynaboy	Cork	-	-	-	-	-	D°
703.	N. D. Crommelin, esq.	Cherois	Antrim	-	D°	-	175 - -	175 - -	
704.	Rev. C. Minchin	Templemichael	Longford	-	-	-	-	-	D°
705.	Rev. Thomas Brook	Rutland	Carlow	-	D°	-	53 - -	60 - -	
706.	Rev. John Thomas O'Neil	Portnashangan	Westmeath	-	-	-	-	-	D°
707.	Andrew Kerin, esq.	Ballegally	Clare	-	-	-	-	-	D°
708.	Wm. Meredith, esq.	Dick's Grove	Kerry	-	-	-	-	-	D°
709.	Rev. Edward Bowen	Allsaints	Donegal	-	-	-	-	-	Rejected ; want of private subscriptions.
710.	Walter Lawrence, esq.	Lawrencetown	Galway	-	-	-	-	-	Postponed.
711.	Lord Farnham	Kiffagh	Cavan	2	0	0	150 - -	150 - -	
712.	D°	Ramoran	D°	2	0	0	150 - -	150 - -	
713.	Mrs. Davoran	Killnabeg	Sligo	-	-	-	-	-	D°
714.	Rev. Elias Thackeray	Stephenstown	Louth	-	Site	-	182 18 7	125 - -	
715.	Rev. Thos. Loftus, P. P.	Ballinakill	Galway	-	-	-	-	-	D°
716.	Rev. Hugh Malone, P. P.	Glan Island	Mayo	-	-	-	-	-	D°
717.	Rev. James M'Chean	Dunmanway	Cork	-	-	-	-	10 - -	
718.	Rev. Peter Ward	Aughagowan	Mayo	-	-	-	-	-	D°
719.	Rev. Edward Jennings	Killursa	Galway	-	-	-	-	-	D°
720.	Rev. James M'Keale	Curas	Mayo	-	-	-	-	-	Rejected ; want of private subscriptions.
721.	Rev. John Leonard, P. P.	Mayo	Mayo	-	-	-	-	-	Postponed.
722.	Rev. Fras. Prendergast, P. P.	Athenry	Galway	-	-	-	-	-	D°
723.	Rev. T. R. Robinson	Derrykeehan	Fermanagh	-	-	-	-	-	D°

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.			Grant.	Causes of Rejection in rejected Cases, &c.				
				Land.		Money.						
				A.	R.	P.	£.		s.	d.	£.	s.
724.	Rev. John Molloy, P.P.	Donoghpatrick	Galway	-	-	-	-	-	-	Postponed.		
725.	Rev. P Heverin, P. P.	Kilcolman	Mayo	-	-	-	-	-	-	D°		
726.	Rev. Edward Leet	Donoghmore	Wexford	-	-	-	-	-	-	D°		
727.	Rev. Henry St. Eloy	Edermine	D°	-	-	-	-	-	-	D°		
728.	Rev. Edw. Montgomery	Kearney	Antrim	-	2	-	91	5	4	100	-	-
729.	Rev. T. Kean, P. P.	Kilmina	Mayo	-	-	-	-	-	-	-	Postponed.	
730.	Rev. T. O'Moore	Camolin	Wexford	-	-	-	-	-	-	-	D°	
731.	D°	Ballicanew	D°	-	-	-	-	-	-	-	D°	
732.	Rev. Peter Fitzmaurice	Kilmaclash	Mayo	-	-	-	-	-	-	-	D°	
733.	Lt.-col. Wm. Verner	Churchhill	Tyrone	-	-	-	-	-	-	-	D°	
734.	Rev. Pat. O'Malley	Tiranare	Mayo	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
735.	Rev. W. Jennings, P.P.	Skibbereen	D°	-	-	-	-	-	-	-	Postponed.	
736.	Rev. R. Hargaden	Annadown	Galway	-	-	-	-	-	-	-	D°	
737.	Rev. John Burke, P. P.	Kilmain	Mayo	-	-	-	-	-	-	-	D°	
738.	D°	Newport	D°	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
739.	Robert Adamson, esq.	Moate	Westmeath	-	-	-	-	-	-	-	D° - - - d°	
740.	Rev. Laurence Waldron	Kiltullagh	Galway	-	-	-	-	-	-	-	Postponed.	
741.	Roger Hall, esq	Warrenpoint	Down	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
742.	John Kildahl, esq.	Baggot-street	Dublin	-	Site	-	137	14	-	100	-	-
743.	Rev. W. G. Wakely	Ballyburley	King's County	1	0	26	118	-	-	118	-	-
744.	Rev. J. M'Cormack	Blackrock	Dublin	-	-	-	-	-	-	-	Postponed.	
745.	Wm. H. Carter, esq.	Bellmullet	Sligo	-	-	-	-	-	-	-	D°	
746.	D°	Kilcullen	Kildare	-	-	-	-	-	-	-	D°	
747.	Rev. H. Joyce, P. P.	Churchfield	Mayo	-	-	-	-	-	-	-	D°	
748.	D°	Drincoggy	D°	-	-	-	-	-	-	-	D°	
749.	Francis Despard, esq.	Kilremnon	Kilkenny	-	-	-	-	-	-	-	D°	
750.	Rev. Thos. M'Manus	Achil	Mayo	-	-	-	-	-	-	-	Rejected; want of private subscriptions.	
751.	George M'Gusty, esq.	Roache	Louth	-	-	-	-	-	-	-	D° - - - d°	
752.	Rev. Samuel Gerrard	Clonmore	Armagh	-	-	-	-	-	-	-		
753.	Rev. T. H. Kearney	Altanna	Queen's County	-	Site	-	39	19	10	40	-	-
754.	Rev. Richard Studdert	Downie	Clare	-	-	-	-	-	-	-	D° - - - d°	
755.	Rev. Sam. H. Stewart	Bourney	Tipperary	-	-	-	-	-	-	-	Postponed.	
756.	Right Rev. Dr. Doyle	Graig	Carlow	-	D°	-	120	-	-	100	-	-
757.	Mr. M. Dulanhty	Clara	King's County	-	-	-	-	-	-	-	Rejected; support of schoolmaster.	

(continued.)

(continued.)

Appendix, N° 238.—Account of Total Expenditure of Grants made by Parliament in aid of Schools in Ireland, &c.—*continued.*

No.	NAME.	SCHOOL.	COUNTY.	Condition of Grant.		Grant.	Causes of Rejection in rejected Cases, &c.
				Land.	Money.		
				A. R. P.	£. s. d.	£. s. d.	
758.	Rev. A. M'Clintock -	Castlehaven	Cork	- - -	- - -	- - -	Postponed.
759.	Colonel Travers -	Timoleague	D°	House	75 - -	75 - -	
760.	Rev. Stephen Radcliffe -	Drumbeebeeg	Armagh	1 0 0	55 10 7	50 - -	
761.	D° - - -	Armaghbreague	D°	- - -	- - -	- - -	Postponed.
762.	J. C. Lees, esq. -	Avoca Cottage	Wicklow	- - -	- - -	- - -	D°
763.	Rev. John Wright -	Kilreevan	Tyrone	- - -	- - -	- - -	Rejected; want of private subscriptions.
764.	Mrs. Elliott -	Lettybrook	King's County	0 2 0	57 - -	60 - -	
765.	Rowley Miller, esq. -	Moneymore	Derry	- - -	- - -	- - -	Postponed.
766.	Rev. H. Wall -	Ringsend	Dublin	- - -	- - -	- - -	D°
767.	R. S. Carew, esq. M.P. -	Killegny	Wexford	- - -	- - -	- - -	Rejected; terms of lease not approved.
768.	Rev. S. S. Trench -	Ballynakil	Galway	- - -	- - -	- - -	Postponed.
769.	Mrs. G. Despard -	Larch Hill	Queen's County	- - -	- - -	- - -	D°
770.	Rev. S. Medlicott -	Gortdrinenaglieve	Galway	- - -	- - -	- - -	Rejected; want of private subscriptions.
771.	Rev. D. Walsh, P.P. -	Killannan	D°	- - -	- - -	- - -	D°
772.	Hamilton Patton, esq. -	Ballydorn	Down	Site	55 12 6	55 - -	
773.	Robert Day, esq. -	- - -	Kerry	- - -	- - -	- - -	D°
774.	Rev. E. J. Evans -	Kilbroney	Down	- - -	- - -	- - -	D°
775.	Rev. Sir R. Wolseley, bt. -	Tullow	Carlow	- - -	- - -	- - -	D°
776.	Rev. R. H. Graves -	Corlet	Armagh	- - -	- - -	- - -	D°
777.	Rev. Daniel Murphy -	Free Schools, Youghal.	Cork	- - -	- - -	- - -	D°
778.	Rev. R. Neville -	Newmarket	D°	- - -	- - -	- - -	D°
779.	Sir N. C. Colthurst, bt. -	Ballydowney	D°	- - -	- - -	- - -	D°
780.	P. J. Blake, esq. -	Curryfin	Galway	1 0 0	49 14 9	48 - -	
781.	Rev. P. O'Loughlin -	Ennistymond	Clare	- - -	- - -	- - -	Rejected; aid already granted. See N° 640.
782.	T. F. Lloyd, esq. -	Castle Lloyd	Tipperary	- - -	- - -	- - -	D°; want of private subscriptions.
783.	Rt. Hon. J. O. Vandeleur -	Kilrush	Clare	Site	58 12 9	58 - -	
Brought forward from account laid before Parliament					23,832 5 3½	22,114 2 11	
Total private subscriptions					£. 33,504 4 3½	30,543 15 -	
Total bills of costs					£. 811 15 5		
Balance undisposed of					£. 2,227 16 3		
Total grants for six years						£. 33,583 6 8	

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Sunday School Society for Ireland.

Appendix, N° 239.

Examination of *James Digges La Touche, Esq.* on oath; Tuesday, 14th December 1824.

ARE you secretary to the Sunday School Society?—Yes.

How long have you held that situation?—Since the establishment of the Society, in the year 1809.

Are your services gratuitous?—They are.

How many members does the Society consist of?—I can hardly answer that question; it could readily be made out from the reports; subscribers of a certain amount are members of the Society.

What is the amount necessary?—Annual subscribers of a guinea and upwards are members for that year, or subscribers of 10*l.* at one time are members for life; a clergyman subscribing half-a-guinea annually, or transmitting congregational collections to the amount of ten guineas annually, and also persons collecting one shilling a week, or five shillings a quarter, are members as long as their contributions are continued.

By whom are the affairs of the Society conducted?—By a committee of 17 persons, resident in Dublin; the secretary, treasurers, president and guardians are ex-officio members of the committee.

Is the committee elected annually?—Yes; by an annual meeting of the members.

Is a subscriber of one guinea a year qualified to be a committee man?—Yes, any member of the Society.

How often does the committee meet?—Every Wednesday.

What is the total amount of the general annual subscriptions?—The annual subscriptions, as detailed in the cash account for the year ending 30th March last, are 432*l.*; the total receipt was something upwards of 2,000*l.* last year.

From what source does the Society derive the fund that makes the total receipt 2,000*l.*?—Donations, subscriptions, collections, partly in England and Scotland, and one sum from Jamaica.

Has the Society any funded property?—None at present.

No permanent resources?—None whatever.

Has the Society ever obtained any grant from Parliament?—No.

Has it ever petitioned for it?—No; there was reason given to believe at one time it might have been obtained, but we declined it.

Do you know for what reason?—Principally for two reasons: in the first instance we thought a grant of the public money would tend to excite expectations in the country on the behalf of the poorer class of our gratuitous teachers who attended, which would defeat the gratuitous nature of their services; and secondly, we thought it better to be dependent upon the kindly feeling of the public, for we had observed, that private subscriptions fall off in proportion as public money is granted; a society loses its friends, and our Society is particularly dependent for success upon the zeal and perseverance of its friends.

To what purposes are the annual subscriptions applied?—The principal expenses of the Society, with respect to its schools, are the books that they print or purchase for distribution; we have also to defray the expense of keeping up an office to conduct the correspondence and the other affairs of the Society.

Does it contribute any thing towards the maintenance of schools, except books?—One of the peculiar features of the Sunday School Society is, that they never give grants of money; they did at first make small grants of money, but since the first two years, I believe, they have discontinued doing so, limiting their aid entirely to donations of books.

Do the schools of the Society obtain aid from any other society?—I suppose they are on the list of other societies, but it is not every society that adopts the system of Sunday school instruction; the Kildare-place Society, for instance, have not any Sunday schools upon their list, nor do they undertake the management or assistance of Sunday schools as such; the Hibernian Society have about 100 upon their list, and I have reason to know that some of them have received assistance from our Society, and in this way have been aided by both societies.

Can you say which of them?—No, I could not, but I could state the quarter of Ireland where they chiefly are, videlicet, the counties of Fermanagh and Donegal, and part of Tyrone.

Do you know of any other society with which any Sunday schools are in connection?—No, unless the Baptist Society may have some under its care.

Has the Association for discountenancing Vice any Sunday schools?—The children that attend their day schools frequently attend also the Sunday schools on the list of our Society, and those Sunday schools are sometimes held in the school houses in which their daily schools are taught, so that the children attending their schools are in these cases included in the numbers stated on our list; but I do not think that the Association have ever aided or encouraged Sunday schools as such.

Do you know in what buildings the schools of the Society are most generally held?—Often in the day school houses, and in houses built specially for the accommodation of Sunday schools by local subscriptions, often in churches and places of worship; they are also held in private dwelling-houses, and in that way they are sometimes scattered over the town or townland; each teacher takes a class to his own house; one of the greatest difficulties

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culties in the way of Sunday schools has been the want of accommodation; they are very often conducted by the poor, who experience much inconvenience to find accommodation for the children; I recollect one instance, where the only place they could get was a cow-house, and which the teachers regularly cleaned out on Saturday night, to get it ready for the morning.

Are the schools invariably supported by local and private funds?—I suppose any expenses that attend them are defrayed by local subscriptions; we have endeavoured sometimes to make out what the expenditure is, but in the answers to our questions we have so often found, “we have no income and no expenditure,” that it is really astonishing how great a work is carried on without pecuniary means; I think that one of those causes that have contributed so materially to increase the number of Sunday schools, is the facility of conducting them; the teachers are gratuitous; they make out a place, sometimes a barn, sometimes in the open air, in the summer; and then they get books from the Society, and all the expenses are provided for without any money.

In most instances are the teachers gratuitous?—I should consider so; there are some teachers in some very difficult parts of the country who are paid by the neighbouring gentry; there was a case occurred that came before me yesterday, in the barony of Innishowen, in the north, in which they were obliged to pay the teachers in almost every school.

What conditions do the Society require to be complied with, where they grant assistance?—Simply that there is a school, and people willing to teach; we do not make a grant before the school is established and the children collected, but as soon as we get a fair certificate, that a number of children have been collected and are attended by a certain number of teachers we give them books.

What books?—A spelling book in two parts, which the Society has published, and copies of the New Testament; we do not give the Bible gratuitously, we sell it at reduced prices.

Is the spelling book you distribute one previously arranged, or one put together for the Society?—It was put together for the Society.

Does it contain extracts from the Scriptures?—The reading lessons are entirely from the Scriptures; the two parts of our spelling books come cheap; there is no space lost in them either by blank leaves or by extraneous matter; the other spelling books in common use, viz. the Universal, and those of that class, contain a great deal of matter which we would not wish to communicate on the Sunday.

Do you distribute your books gratuitously, or do you in any cases sell them?—We do both; we give them gratuitously when they are applied for; we make but one grant in a year, and if the conductors of the school want books again in the course of the year they are allowed to purchase them at reduced prices, but there are several schools that apply for liberty to purchase only at reduced prices in order to save the funds of the Society; I think it is one of the features of Sunday schools, that those who apply for aid seem very anxious to save the funds of the Society; I have seen instances in which they have put themselves to much inconvenience to avoid trespassing on our funds.

Is it the authorized version of the Testament you distribute?—Yes.

Without note and comment?—Yes.

Do you distribute Prayer books?—No, we do not.

Do you distribute catechisms?—No, we do not.

You do not forbid the use of catechisms?—No, we do not forbid any books; we only require there should be a number of children collected together, and we then grant our books; they may adopt what system of instruction they please, and exclude or introduce what books they please, we do not ask the question what books they teach in the school; our rule being, that “this Society shall not assume to itself any controul over the internal regulations of the schools in connection with it, nor use any other interference in their concerns, than that of kind admonition and advice.”

Has that brought you in connection with Sunday schools of all persuasions of Christians?—Yes, it has; but very partially with the Roman Catholic Sunday schools.

Is that because the aid you grant is not in the form in which they would wish to have it?—Yes, I believe so; the Roman Catholic Sunday schools are generally merely collections of children for the purpose of catechising, and of course they do not in those cases seek for spelling books for that purpose, and they would not in those cases receive the Testament; but it is right to state, that there are some Sunday schools upon our list which are Roman Catholic Sunday schools, in which they have received our spelling books, but they did not receive our Testaments; there are also Roman Catholic Sunday schools in which the Scriptures are read, and I was reading yesterday a report from one of the northern parishes in which the clergyman states, that he had found the Testaments that had been sent by the Sunday School Society to schools in that neighbourhood, in the hands of Roman Catholic children, in the Roman Catholic Sunday schools which had been opened in order to draw the children from the other Sunday schools in that parish; and there was another instance that occurred to me in another northern parish, in which the clergyman stated he had visited a Roman Catholic Sunday school, and that he found a number of children reading the Testament, and a great number more that would be exceedingly glad to get them if they could be given to them, but those Sunday schools are not in our list; there is another Sunday school where the Douay Testament is used, the Roman Catholics have distributed there a great number of the Douay Testaments this year; it is held in the chapel under the direction of the priest; there was a curious circumstance also mentioned in one of our letters from our correspondents, which stated the opposition of a priest to a school; the people

people as is generally the case, were all displeased, discontented and unhappy at having their children taken away from the school and without any apparent reason; the priest turned round and became friendly; the only way we could account for the change was the remonstrances of his flock.

Do you mean that the Sunday schools in the north of Ireland, are numerous attended by the Roman Catholics?—There is no question in any of our forms which brings a direct answer on that subject; but I have not a doubt but a very considerable number of Roman Catholics have attended, and do now attend the Sunday schools, at least, that is my impression; I have no evidence of it, but there is one thing which would prove it, which is this, that in the last year, there were very general complaints of a number of Roman Catholic children having been withdrawn, which proves that a very considerable number had in former years attended, but they also state that a good number still attend; it is by no means universal, though it is perhaps general, that there should be an opposition. I remember lately, an instance in which a Roman Catholic curate opposed the school, and he was counteracted completely by his rector.

Is not the instruction in the Sunday schools always of a religious character?—It ought to be so, certainly.

Is not the Testament always explained?—It is, almost universally.

Is there any objection to the Church catechism being taught?—Not the least, to any book that the conductor chooses.

Did you ever happen to hear whether the Roman Catholic catechism was taught in any of the Sunday schools?—I rather should think it was not taught in the Protestant Sunday schools; but in those we have assisted among the Roman Catholics, I should suppose it was.

Can you form any opinion, when you state that the Scriptures are explained, whether the nature of the explanation is controversial upon the points in difference between Christians?—It would be very hard to say; but I should judge not, from the effect which the instruction produces on the children; from the attachment of the children to the school, and to their teachers; for really controversy has very few charms for the young and feeling mind. I should therefore consider, that the instruction given in the schools, was such as called forth affection, and I do not think controversy is that which would cause it.

Referring to your last report, the Commissioners see that you state that in some districts failures have occurred, will you be so good as to state what failures you allude to?—If you cast your eyes over the list of schools you will see a number of schools whose names have no scholars attached to them, and which are in *italics*, those are failed schools, they have sunk from various causes.

Enumerate some of the causes?—Lukewarmness, people getting tired of their work, the death or removal of persons who took the greatest interest in them, their being deprived of the place in which the school was conducted, the merging of one school into another, and sometimes the opposition of the Roman Catholic priesthood to the schools; the Sunday schools are so variably circumstanced, it would be very hard to classify them.

In those cases are the books contributed by the Society lost?—They do good, some way or other, as it was in the instance I quoted; they find their way into the Roman Catholic schools.

Are the schools of the Society principally in the province of Ulster?—They are principally in that province, as the following statement will show.

A STATEMENT of the Number of Sunday Schools, assisted by the Sunday School Society for Ireland, in each County, from November 1809, up to March 1824; also, of the Number of Scholars, and gratuitous Teachers, compared with the Population in each County, as stated in the Census, taken by order of the Legislature in 1821.

County of	Population in 1821.	Schools.	Scholars.	Gratuitous Teachers.	Proportion of Scholars to Population.
PROVINCE OF ULSTER:					
Antrim - -	269,856	198	21,617	1,809	1 to 13
Armagh - -	196,577	145	17,701	1,252	1 - 11
Cavan - -	194,330	55	4,405	353	1 - 44
Down - -	329,348	214	25,377	2,300	1 - 13
Donegal - -	249,483	77	7,189	510	1 - 35
Fermanagh - -	130,399	100	7,646	541	1 - 17
Londonderry - -	194,099	164	16,499	938	1 - 12
Monaghan - -	178,183	62	4,708	379	1 - 38
Tyrone - -	259,691	178	20,130	1,389	1 - 13
	2,001,966	1,193	125,272	9,471	1 - 16

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A Statement of the Number of Sunday Schools, &c.—*continued.*

	Population in 1821.	Schools.	Scholars.	Gratuitous Teachers.	Proportion of Scholars to Population.
PROVINCE OF LEINSTER:					
County of—					
Carlow - -	81,287	14	979	95	1 to 83
Dublin - -	346,550	83	5,446	703	1 - 64
King's County -	132,319	22	1,604	151	1 - 82
Kildare - -	101,715	7	560	69	1 - 182
Kilkenny - -	180,326	14	766	58	1 - 235
Louth - -	119,188	12	1,040	67	1 - 115
Longford - -	107,702	14	1,140	88	1 - 94
Meath - -	174,716	10	508	53	1 - 344
Queen's County -	129,391	27	1,400	145	1 - 92
Westmeath -	128,042	13	729	65	1 - 176
Wicklow - -	115,162	41	5,096	428	1 - 23
Wexford - -	169,304	24	1,522	155	1 - 111
	1,785,702	281	20,790	2,077	1 - 86
PROVINCE OF CONNAUGHT:					
County of—					
Galway - -	314,748	14	1,047	63	1 to 301
Leitrim - -	105,976	28	1,606	117	1 - 66
Mayo - -	297,538	18	1,283	164	1 - 232
Roscommon -	207,777	15	623	72	1 - 333
Sligo - -	127,879	14	900	44	1 - 142
	1,053,918	89	5,459	460	1 - 193
PROVINCE OF MUNSTER:					
County of—					
Clare - -	209,595	6	307	21	1 to 683
Cork - -	802,535	38	3,085	322	1 - 260
Kerry - -	205,037	5	339	19	1 - 605
Limerick - -	280,328	9	421	58	1 - 666
Tipperary - -	353,402	16	1,225	107	1 - 288
Waterford - -	154,466	3	286	43	1 - 540
	2,005,363	77	5,663	570	1 - 354
RECAPITULATION:					
Province of—					
Ulster - -	2,001,966	1,193	125,272	9,471	1 to 16
Leinster - -	1,785,702	281	20,790	2,077	1 - 86
Connaught - -	1,053,918	89	5,459	460	1 - 193
Munster - -	2,005,363	77	5,663	570	1 - 354
	6,846,949	1,640	157,184	12,578	1 - 44

Have you many in Connaught and Munster?—Not a great number; but still I believe there are more than are upon our lists; we have not a considerable number on them, but they are an increasing number.

Are your schools generally increasing?—I think they are, decidedly.

From what part of the country are the applications principally received for the establishment of schools?—From the north of Ireland.

Is the increase still in the north of Ireland?—Yes; but they are increasing in other parts also; in Munster, for instance.

Can you state the total number of schools at present in existence, that have received aid from the Society?—Not exactly; I could state it up to the date of the 28th of February, of the present year.

Have the goodness to do so?—1,640 schools that have received assistance, and then supposed to be in existence.

Do you know how many have been since added?—I think, about 150 schools; perhaps more.

Be so good as to describe what has been the proceeding of the Society, from the commencement; what number of schools have been assisted in each year?—In the first year (1810) of the Society's existence, there were but two schools, and 87 scholars; in the year 1811, there had been 44 assisted, and 5,172 scholars; in the year 1813, up to April, 117 schools, 15,800 scholars; up to April 1814, 175 schools, 23,529 scholars; to April 1815, 252 schools, and 28,598 scholars; up to April 1816, 335 schools, and 37,590 scholars; up to April 1817, 418 schools, 49,981 scholars; up to April 1818, 532 schools, and 57,819 scholars; up to April 1819, 762 schools, and 81,114 scholars; up to April 1820, 1,021 schools, and 108,774 scholars; up to April 1821, 1,247 schools, and 127,897 scholars; up to April 1822, 1,395 schools, and 144,848 scholars; up to April 1823, 1,519 schools and 149,782 scholars; up to 1824, 1,640 schools, 157,184 scholars.

The following extract from our last Report, will probably give the most satisfactory information:

" SCHOOLS.

" At the commencement of the past year, the number of schools in connection with your Society, was	- - - - -	1,519
" Of these, there have failed or merged into other schools	- - - - -	122
" Schools assisted during the past year, and not previously in connection with the Society	- - - - -	1,397
" Schools reported as having been revived during the past year	- - - - -	223
" Making the total number of schools now in connection with the Society	- - - - -	20
" which are reported to be attended by 12,578 gratuitous teachers, and 157,184 scholars.	- - - - -	1,640;

" The increase during the past year, after deducting the schools which have been discontinued, is as follows:

	Schools.	Gratuitous Teachers.	Scholars.
" In the Province of Ulster -	76	638	4,592
Leinster -	19	127	1,263
Munster -	14	150	1,210
Connaught -	12	35	337
Total -	121	950	7,402

" Besides the 1,640 schools previously mentioned, there are upwards of 70 schools, the conductors of which, having funds sufficient to defray their own expenses, are only indebted to your Society for permission to purchase books at reduced prices.

" The following statement will enable the Society to form a judgment of the increase of the number of schools connected with it in each year (after deducting the schools which had been discontinued), from its establishment, in November 1809.

" 1810 November	2 schools, and	87 scholars.
1811 d°	44 -	5,172 d°
1813 April	117 -	15,800 d°
1814 d°	175 -	23,529 d°
1815 d°	252 -	28,598 d°
1816 d°	335 -	37,590 d°
1817 d°	418 -	49,981 d°
1818 d°	522 -	57,819 d°
1819 d°	762 -	81,114 d°
1820 d°	1,021 -	108,774 d°
1821 d°	1,247 -	127,897 d°
1822 d°	1,395 -	144,848 d°
1823 d°	1,519 -	149,782 d°
1824 d°	1,640 -	157,184 d°

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" The following enumeration of the dates at which the schools were first established,
" taken from the reports and memorials sent by their conductors, proves the encouragement
" which the existence and influence of the Society have given to the establishment of new
" schools.

Schools.	Date of Establishment.	Schools.	Date of Establishment.
1	- - - - - 1792	22	- - - - - 1810
1	- - - - - 1793	39	- - - - - 1811
1	- - - - - 1794	71	- - - - - 1812
1	- - - - - 1796	65	- - - - - 1813
3	- - - - - 1798	86	- - - - - 1814
1	- - - - - 1799	93	- - - - - 1815
3	- - - - - 1800	96	- - - - - 1816
2	- - - - - 1802	117	- - - - - 1817
2	- - - - - 1803	194	- - - - - 1818
6	- - - - - 1804	330	- - - - - 1819
3	- - - - - 1805	256	- - - - - 1820
6	- - - - - 1806	188	- - - - - 1821
9	- - - - - 1807	180	- - - - - 1822
16	- - - - - 1808	172	- - - - - 1823
14	- - - - - 1809	6 up to March	- - - - - 1824

" By which it appears, that since 1809, the year in which your Society commenced its
" operations, 1,915 schools have been established. It must, however, be remarked, that
" this number includes those schools which, since their establishment, have either been dis-
" continued, or merged into other schools."

Do you find that the arrangement of the schools naturally adapts itself to the parochial division?—We have taken the parochial division, as being the most convenient; it gave us a clearer idea than any other.

Do you find that persons in the country who are anxious for supplying schools, are satisfied with having one school in a parish, or do they seek for more than that?—They require many schools in a parish.

Does that answer apply to populous parishes near populous towns, or country parishes?—In country parishes they actually require more than a town does; they require a number of schools; the best system of Sunday school instruction is where it is spread over the parish, and where the teachers and children live near each other, because it should not be supposed that the instruction of the Sunday school is merely that which takes place on the Sunday; the teacher forms a parental affection for his pupil, and the pupil a filial feeling towards his teacher, and that is carried on during the week; and if a child is seen doing any thing wrong in the week day, the teacher considers he has a right to find fault with him, and keeps his eye upon him; then again the teacher, as it has been represented to me, becomes more circumspect in his conduct, he knows he is under the eye of his pupils, and he would be ashamed to be seen doing a thing on a week day, that he told the children not to do on the Sunday; then again the lessons for the next Sunday are to be prepared during the week—they are generally portions of Scripture to be committed to memory, that brings necessarily not only the Scriptures before the child's mind, giving him something to think of, but it brings it before the members of his family, as he frequently puts the book into the hands of his family to hear him his lessons, so that the Holy Scriptures are brought more closely in contact with the poor, by the Sunday schools.

Can you tell accurately the average attendance at each school?—From ninety to a hundred; there are some very large schools in the north of Ireland.

Have you reason to believe that, in the province of Ulster, the Sunday schools have reached their ultimatum?—No, by no means; I look upon it there is no very large part of Ireland in which it has reached its ultimate point; I might point out, perhaps, a parish or two in which the present wants of the parish were supplied, but I would not wish to convey an impression to the country, or to any individual, that there was any part of Ireland supplied with Sunday schools; I think that is very clearly proved by a map of the county of Antrim, published by the Society, which I believe some of the commissioners have had, in which all the positions of the several schools in connection with the Society are noted down; it is palpable there is a great deficiency of Sunday schools in the county of Antrim, but upon our list the number of Sunday scholars bears to the population the large proportion of one to thirteen.

Have you the means of knowing what proportion of the children in the county of Antrim, between eight years old and eighteen, are in the habit of attending the schools?—No, I have not; but the proportion is very large, the proportion to the whole population is as one to thirteen; I do not know what the general average of the population is of that age; they attend very long, frequently for several years, at Sunday schools; I think that is one other pleasant feature in Sunday schools, grown up young women and young men, instead of idling on the Sunday, or what is commonly called amusing themselves, attend the Sunday schools, for the sole purposes of religious instruction, as they could probably already read and write well; and there have been instances of servants in the north of Ireland making a condition on being hired, that they should have part of the Sunday to themselves, in order that they might attend the schools.

If the whole population of Ireland were supplied with Sunday schools in as great a proportion as Armagh, would you say what addition that could make to the number of schools assisted

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assisted by the Society?—Upon calculating that, in reference to the population returns of Ireland, taking the proportion of the population of the county of Armagh that are in Sunday schools at one-eleventh of the whole, and supposing 90 to each Sunday school, the result would be, that it would require 7,070 Sunday schools to educate the population of Ireland to the same extent that they are educated in Armagh.

Do you entertain any hope in a short space of time of increasing your number to that extent?—No, not in a short space of time; but I think there is every prospect of the Sunday schools spreading in the south; the higher classes are certainly becoming more and more convinced of the necessity of education, and I hope there is a class springing up there that are becoming more and more capable of becoming Sunday school teachers, and in that way I should hope at least that our posterity will see the Sunday schools as flourishing in the south of Ireland as they now are in the north.

What do you attribute the deficiency in the south of Ireland in Sunday schools; to the indifference and carelessness of the upper ranks to Sunday schools, or to the carelessness and indifference of the lower orders?—The first difficulty that the Sunday school system meets in the south of Ireland is the thinly scattered resident gentry, and those who are resident not always feeling a disposition to engage in the work; the second difficulty is that of the total incapacity from want of scriptural knowledge, and consequent disinclination of the middle class of farmers, who, in other parts of Ireland, appear generally competent and disposed to undertake the office of Sunday school teachers in the north; and lastly, the opposition which such exertion must almost always expect in every southern district from the Roman Catholic priesthood; those are the three great causes which impede Sunday school exertion: I do not attribute any thing to the disinclination of the lower orders, because I am persuaded, from every thing that has come to my knowledge, that if the lower orders were not deterred, that they would gladly embrace Sunday school instruction, indeed instruction of any kind.

Supposing the third of those causes you have enumerated to continue undiminished, but the first and second causes to be materially removed, do you conceive that the result would be a material increase of Sunday schools in the south?—I have not a question about it; I do not myself think, if I may express my opinion, that the opposition of the Roman Catholic priesthood can effectually, for any length of time, prevent the people availing themselves of scriptural instruction in the south of Ireland.

What do you ground that upon?—From the testimony of those who have gone among them to communicate that scriptural instruction, they having, almost in every instance, received it kindly.

Which are more numerous at present, the teachers in the province of Ulster or the pupils in the province of Munster?—The teachers in the province of Ulster are 9,471, and the scholars in the province of Munster are 5,663.

How many may the pupils be, in the province of Connaught?—Five thousand four hundred and fifty-nine; but I think it is right to qualify that, by saying, that the Hibernian Society are at work in the province of Connaught, and their Connaught Sunday schools we have generally nothing to do with; but few of them appear upon our list.

Have you not a considerable number of Sunday schools in the county of Wicklow?—Yes; that ranks the best, after those counties in the north.

How do you account for that?—From the exertions of the better class of Society; and there are a considerable number of Protestants there.

Do you conceive that opposition has been made to them there, to the same extent as in other places?—The opposition in the south always bears a more determined and decided character than elsewhere, because the residence of the gentry will diminish the character of the opposition; the predominance of Protestant influence in the neighbourhood will diminish it also, therefore it varies in intensity in different parts of Ireland.

Do you look to that as the probable result, that the existence of such Sunday schools, as there are in the provinces of Munster and Connaught, will train up a number of persons qualified to extend the system, and at the same time to induce a taste and a wish to introduce it?—It surely must do so; we often find that children who have been educated in Sunday schools, preserve an attachment to those institutions, and become teachers when they leave the school as learners; in that way it may be materially increased.

Do the children of the higher and lower orders assemble together in the Sunday schools?—They are almost exclusively the children of the poor; where, however, the Sunday school system is adopted as an extension of the regular plan of catechising, the children of the higher orders may sometimes attend, in which case it is usually carried on in the church under the direction of the clergyman, and it is part of the exercise that the children of all classes shall come to be catechised. I do not remember any instance that has come before me, or has been reported to me, where the children of the rich attended, except as teachers. I do not think that the opposition of the priests will be permanently successful, from the great reluctance, both of the parents and the children, to leave the schools, and also from the frequent re-actions that have taken place. I remember a friend of mine told me, that the priest never opposed his school, that it did not add ten scholars to it; it cleared the school for a day or two, but it brought a few more back upon the return of the tide, and there have been several schools that have gone through alternations of withdrawing and returning, and so far is this our experience, that the Society always consider themselves authorized in saying to those who lament the withdrawing of their children, "persevere, do not be alarmed, the children will be brought back to it."

Do you find, after a considerable quantity of that alternation, the opposition has a tendency

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dency to subside?—The impression on my mind is, that it does, or that it assumes another character.

What do you mean by another character?—The establishment of an opposition school, and then the influence of the Protestant Sunday school upon the opposition school is sometimes curious; the opposition Sunday school takes the feature, as is most generally the case, of a school in which merely a catechism of question and answer is taught; that is dry duty enough; it is disagreeable to the children, and the teachers want that affection and that love which characterize generally those in our schools; there is not that communication of mind or affection that there is in the other schools; then the children wander back again to the Protestant school; then there is something else necessary to keep them away, and sometimes they are obliged to introduce the teaching of reading; that is an improvement, and so on, it may be traced, in some cases, to the introduction of the Scriptures, in order to keep the children from the Protestant school.

Could you mention any remarkable instances of the reluctance you have alluded to, of parents to take their children away from Sunday schools?—I could not perhaps mention any remarkable instance of it; but it comes very frequently, indeed I may say almost invariably, before me; the children when they are obliged to give up their books, go with evident reluctance. There was one instance, to my knowledge, in which the two priests of the parish stationed themselves at the two avenues leading to the school, and there they watched the scholars, and used violent measures to keep them away, and did keep numbers of them away; but the children got round some way or another, and got away from them; in that very case, not longer ago than I think three weeks, the children were all locked up in the chapel regularly after service; they got them there to catechise them, and detained them for an hour and a half, to keep them from the school; but the very moment the door was opened, they all went off to the school.

Was that their voluntary act independent of their parents?—Yes; they delight in attending the schools.

Do you think the children or their parents are most anxious for Sunday school education?—The children of the poor of Ireland are treated sometimes with very injudicious indulgence, and sometimes very harshly, and the aspect and the language of disinterested and judicious kindness is very grateful to them. It is quite delightful sometimes to see the very face that used to be turned away from its superior, or to scowl at him under their eyebrows, now looking up with openness and confidence, and shewing by its ready cheerful smile, that it had nothing to be ashamed of, and that it expected to receive a return of that affection which it felt.

Do you not think the increased knowledge they receive attaches them to the schools?—I do, indeed; but there is nothing more delightful than where the amiable and kind affections are called forth; for the benevolent feelings are the most pleasurable feelings. The parents also, very generally say, that the conduct of the children is very greatly improved at home.

Are we to understand that you consider it a peculiar feature in recommendation of the Sunday school system, that it tends to draw the upper and middle ranks into contact with the lower ranks in this country?—I think that is one of the most beneficial features of the system. The Sunday school is a kind of channel, in which all the good feelings and better principles of the upper classes can be conveyed to the lower; it brings them in contact together, and tends considerably to harmonize the different ranks of society.

What do you consider the total actual number of the teachers in Ireland at present?—The report states 12,000, and I should think it is not less than that.

Have you any distinct impression upon your own mind as to the proportion of those teachers that are members of the established church?—No, I could not form any conjecture; I could not form a conjecture satisfactorily.

Can you form any opinion which are most numerous, the members of the Established church or the Presbyterians?—I should find it hard to make that calculation; I have no means of forming an opinion; I never turned my mind much to consider it; the teachers of Sunday schools vary from the very highest rank to that immediately next to the lowest.

Are there very many of the established church that patronize the Sunday schools in their parishes?—A very considerable number of them. I think it is among the clergy of the established church that Sunday school instruction has increased, and is likely to increase; the high approbation of several dignitaries of the church had been given to the system of Sunday school instruction; I am not saying to the Society.

Does the committee of the Society consist principally or entirely of laymen?—No, there is no rule upon the subject.

How does it appear to be at this moment?—There are some clergymen and some laymen, and one dissenting minister, Mr. Carlile; he is a Presbyterian minister.

Can you form any satisfactory opinion as to how far the feelings of the Presbyterian population at large throughout the north of Ireland are friendly or averse to your system of Sunday school instruction?—I am convinced that the feelings of the Presbyterian population in the north are very favourable to Sunday school instruction, and they are becoming progressively more so from the experience they have had of the excellent effects of it. There was some objection at one time raised in the north, on the part of some who considered teaching as a violation of the Sabbath, and that operated to keep back some; but that I think is wearing away, and I do think that we shall have them all with us.

Do you mean that they would have objection to the teaching of the Scriptures upon Sunday.

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Sunday, or teaching their own catechism?—I understood, that collecting the children for the purpose of teaching was reprobated by them.

Do you mean teaching them to read?—Yes, I believe so; and it was necessary to do that to enable them to read the Scriptures.

At present, do you conceive that in the majority of your Sunday schools it is necessary to teach to read, or are we to suppose that in very many of them, the children having learnt to read in other schools at other times and places, are rather directed to reading the Scriptures in the Sunday schools?—I am persuaded, from the information I have got, that generally the children are obliged to learn to read at the Sunday school. I believe there are many of the Sunday scholars that never go to a day school.

What do you conceive to be the usual average number of gratuitous teachers in a northern Sunday school, where the number of the pupils may be about ninety?—They vary exceedingly.

Give us the usual limits?—I do not think I could give any thing that could convey a just idea.

Are there often as few as five or six?—Sometimes as few as one or two; really it is quite surprising the zeal of some of those benevolent and excellent people, and the labour which they cheerfully undertake on the Sunday, after labouring hard through the week, I really believe from no other motive than the desire of benefitting those little creatures; a labour which those who have nothing to do in the week would shrink from.

Out of what classes are the teachers in the north generally taken?—The middling classes.

Describe what you mean by the middling classes in the north of Ireland?—Shopkeepers and apprentices and farmers; by the middle class, I mean those. We have a lower class of teachers; I look upon a great number of them to be taken immediately from that class above those that they instruct, or perhaps the same class, having had the benefit of religious instruction.

Do you conceive those persons last referred to are competent to convey religious instruction to the children?—If by scriptural instruction is meant a capability of explaining every part of the Scriptures, I believe very few of any class would prove capable, but yet I do conceive that those persons are in another sense very capable of giving excellent scriptural instruction more simple; they consider the subject in a manner more nearly approaching the movements of the child's intellect and feelings; they have themselves met difficulties such as are likely to occur to the child, and are more likely to sympathize with the children, and to accommodate their instructions to their capacities; there is one part of scriptural instruction, which sometimes is lost sight of in controversy, which is peculiarly important, and that is the influence which the facts and truths contained in Scripture are calculated to produce upon the mind; and I should consider in those cases, that a poor man who has in his own case experienced and felt that influence, would be most admirably calculated to convey that influence, as connected with the portions of Scripture which produce it, to the minds of the children whom he is called upon to instruct.

Is it your impression, that teachers of that description are more likely to confine their instruction to those facts, and their experience of their influence, than to embark in the depths of controversy?—I look upon persons of that description as more likely to enter into the plain truths which they themselves know, and whose power and force they have themselves experienced to their own benefit, than to enter into a controversy. Another check which they would have upon it, would be the children themselves.

Describe in what manner the children themselves would be likely to operate as a restraint?—I should expect if you were to begin to enter upon controversial divinity with a child, you would soon find from the lagging of the child's attention, his vacant countenance, and his entire apathy to your instruction, that you were pursuing a line he would not go along with you.

Do you think the taste of the teachers themselves you have first alluded to, would pursue a line of controversial teaching, if they found the children would go along with them?—That would depend very much upon their own education, it would depend very much upon the class among whom they had received themselves religious instruction and religious impressions; I should conceive there might be some who would be disposed to enter upon controversial matter, but I am morally convinced that no Sunday-school teacher could persevere in it—he would find the task a tasteless one.

Can you form any well-grounded opinion, whether the members of the established church, and the Presbyterians in the north of Ireland, are found to co-operate harmoniously in Sunday-school instruction?—I have found very few instances, if any, of any want of harmony.

Can you state whether it is usual in Sunday schools to commit the Scriptures to memory?—I might almost say it is the invariable practice of Sunday school instruction, to give a portion of the Scriptures to be committed to memory; it is astonishing what a quantity of Scriptures they will commit to memory.

We have also collected from your answer to a former question, that you did not exclude the church catechism from your schools, do you possess any power of enforcing its use, supposing you were so disposed?—I do not think we have any power of enforcing any thing, and if there was any attempt of that kind, it would completely destroy what I cannot but consider the most delightful part of the Sunday school system, which is the union of affection and kindness which has existed from the commencement between every branch of the system; there has been much cordiality and kindness on the part of those who have contributed to the Society; there has been an unvaried kindness from the Society to those

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whose schools they have assisted, and it has been returned one hundred fold by them; and then the link between those persons and the children, is one purely of kindness and affection, and if there was, in any part of the chain, an assumption of power which seemed hard and disagreeable, I do think it would have a great tendency to fetter or destroy the life and energy of the whole.

Do you not believe that the church catechism is actually employed in many Sunday schools?—Yes, in very many.

If that was made an indispensable requisite, what effect do you think it would have upon the proportion of the Presbyterian children that attend the northern schools?—I do not know whether the teaching of the church catechism in schools, composed of church of England children and Presbyterians, would produce any unpleasantness—I never heard it objected to; it might certainly occur to any thinking mind, that a society without power to enforce its rules, and possessing only the influence of kindness by using restraint, or using force, would only expose its interference to contempt, and destroy the only hold which it has upon its correspondents.

Do you conceive that the system operates in any manner beneficially upon the teachers as well as the pupils?—Yes, most particularly so; I am persuaded that a Sunday school teacher learns more than he communicates from having the Scriptures in his hand, and from being forced by the voluntary adoption of his office, to read the Scriptures along with the children, and to endeavour to explain the difficulties which are level to their capacity, and to impress upon their minds the importance of what they read; it has, secondly, a tendency to open and inform his own mind, and to bring it under the influence of divine truth; if I had opportunity and leisure, I am sure I could bring forward in proof, letters in which persons have engaged in the work at first, merely from kind and benevolent feelings, and who have gone on increasing in religious impressions, until they have become most decidedly pious and excellent persons.

Does your experience in Sunday schools, enable you to state any decided effects they have produced upon particular districts, with respect to the due observance of the Sunday?—They have done so to a very considerable extent in some parts of the country; I think the extracts from the correspondence will manifest that in a very strong degree; in the first instance they keep the children out of the streets, and out of the roads—this tends to make the Sabbath more respectfully observed; then another thing effected, is the bringing the children to their place of public worship, and not only that, but the bringing the parents also, and I hope they sometimes create a love for the holy employments of the Sabbath; the testimony of the better observance of the Sabbath in those districts where Sunday schools abound, is almost universal.

Do you conceive that the agitation that prevails upon the subject of religious instruction at this moment is favourable or unfavourable to the extension of the Sunday school system?—I look upon it, it operates at present unfavourably; but the impression on my mind is, that it will ultimately produce favourable results.

Explain the grounds of your opinion in that respect?—I think that a great part of the population of Ireland have remained without much thought or consideration upon the subject of scriptural education; at present the exertions that are made to withdraw the Roman Catholic children from those schools operate unfavourably, because it takes a great number of them away; but I still think the general agitation upon the subject, and the general enquiry and exertion made, will ultimately lead the people to be more anxious about instruction, and lead to the increase of it; and I cannot but think that even the schools set up in opposition to our schools, will tend to foster the desire of instruction that prevails.

Have you any strong opinion upon your mind as to the probability of the permanence of the present agitation that prevails?—Without attempting to be prophetic, I would be most liable to mistake in giving a decided opinion on that subject; but I have known a good deal of agitation in particular neighbourhoods, similar to that which now exists generally in Ireland; and as, after a little, I have known it to subside in those districts, and to leave behind it results favourable to education, I should hope that the same would take place respecting the present more extended agitation and opposition to instruction.

What is the total income of the Society at present?—I see last year the receipts were 2,421 *l.* 11 *s.* 0 $\frac{1}{2}$ *d.*; of that, 316 *l.* 19 *s.* were received for books sold at the depository.

Would your sphere of usefulness be every year extended, if your private and voluntary contributions were, suppose doubled?—A good deal might be done in furtherance of Sunday school instruction, if our income was increased; there is one object which the Sunday School Society have had in view, printing a N° 3 spelling-book, more a reading book preparatory to the Scriptures, than a spelling-book, and that has been completely delayed from want of funds. Another inconvenience that the Sunday School Society has been under, is being dependent on the British and Foreign Bible Society, for these some years past, for supplies of Testaments. The grants made to them by the generosity of that Society, has been the only source they have had for supplying the large demand made upon them by the schools; and the committee of the Sunday School Society have therefore given to the schools as sparingly as they thought the mere exigency of the case would absolutely require. Several other objects might be carried forward that might be named, particularly circulation of papers, information, &c. I do think that an intelligent qualified agent, who might go into the country parts of Ireland, and explain the facilities of conducting Sunday schools, and the easiness of procuring assistance, would have a tendency very naturally to increase Sunday school instruction; and these are completely out of our reach, because of the contracted funds of the Sunday School Society.

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Can you inform us whether there are many Sunday schools in Ireland that are not connected with the Sunday School Society?—I apprehend there are a good many; there is a list at the end of our report of about 60 schools that are not reckoned in our returns, which receive assistance by purchasing books at reduced prices. I believe a separate list is given. Our general list is of the schools which have received gratuitous assistance; that being the only bond of connection with us.

Do the children in any cases contribute payment of money towards the support of those schools?—They do. Last year the funds of the Sunday School Society were falling so lamentably short, that the Society thought it necessary to write a letter to the conductors of different schools, strongly urging upon them, that, under the uncertain state of the Society's funds, they ought to use their best exertions to have a fund of their own. It was also suggested, that where the fund was more than sufficient to supply their own wants, it was the duty of all to contribute to supply the deficiencies of districts not so well served as their own. There was a suggestion contained in that letter, which was this, that if every Sunday school child in Ireland would give a penny a year to the Society, it would raise an income of 600*l.* a year—that has been acted upon very partially. Some of the children have given most gladly, quite reckoning it a compliment taking their pence, and the teachers also; some sums of money have been received in that way in a manner very gratifying to the Society, but it is perfectly voluntary.

Are you in the practice of receiving reports periodically as to the number of children attending the Sunday schools?—At the end of every year we forward to the conductors of schools a form, in which they give a return of the average number of children attending the school during the year, the number at the end of the year in attendance, and the number reading the different spelling-books and reading the Scriptures, also their income and expenditure.

Is it an annual enquiry only, or do you receive accounts at shorter intervals?—They generally communicate by letter with us any extraordinary circumstance that occurs to them.

Could you form an opinion whether or not the total number of children attending Sunday schools throughout Ireland is diminished within these three months past?—I should consider from the inspection I have had of the returns in the last six weeks, that the number of Sunday school children in the schools formerly assisted has been somewhat diminished. The number of schools has increased, and the stability of the schools, if I may use the expression, appears greater than at any former period I have known. There seems a more settled determination to persevere in the work they have undertaken than I ever knew before; there is less doubtfulness, and less uncertainty.

Are there any schools that are established chiefly or solely for the education of adults?—Very few; not more than half a dozen that I could enumerate as coming under my observation.

Do you understand that there is not a mixture of adults with the children?—There are a considerable number of adults who attend the schools; by adults, I mean persons above the age of 15.

Are you not of opinion, that habits of order and cleanliness are promoted among the children who attend those schools as an inferior advantage?—Yes; of course every improvement of character that I can conceive a poor child can receive is promoted by it; if it was only the notice and influence of their superiors, it would give them those habits.

Do you happen to know the usual hours of attendance at the Sunday schools?—They vary according to the attendance of the teachers; I think they are generally one and a half or two hours before the time of Divine worship, and afterwards. Some of them attend very early; some of them at daylight. I got a letter the other day, in which they mention that, upon a snowy morning, there were 105 little children round the doors of their teachers at daybreak, and they must have set out by moonlight; that was in the county of Derry.

Are the children taken to the church, those that are of the Protestant religion?—That varies considerably, according to circumstances; some of the children, I suppose, never go to church, the church being too far off; there are some cases reported to us, in which the church is at such a distance, that the children could not go to it; but this I could state as an almost invariable effect of Sunday school instruction, that the attendance at public worship is materially increased by it. I remember a remarkable instance:—A church was built; the parish were discontented at it, conceiving that there were no Protestants to go there, but one family and the clergyman; a gentleman, the son of a respectable family that lived near, set up a Sunday school, and thought he might have ten or twelve children in it, and to his great surprise a great number of Protestant children came, and when I saw him last they were talking of enlarging the church; the children came, and some of the parents came to see what was going on; and the church was now filled, whereas there formerly was only one family, that of the principal person in the parish.

Do you know whether males and females are generally taught in the same school?—Sometimes; but the general practice is to divide them.

Is the practice to divide them, if there are not separate rooms?—Yes; the general practice is, to have a female teacher to a female class, and a male teacher to a male class.

Can you state what proportion of the whole teachers are females?—I could perhaps ascertain it, but I could not specify it now.

Do you believe it is far the larger proportion?—I should rather think it is, but I may be mistaken; I think there are more females occupied in good works than men

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Are clothes and books frequently distributed at the schools?—Very frequently, wherever there is a fund to procure them; and wherever there are rich benevolent people connected with the school, there is always temporal good done to the children, and many plans originate in a Sunday school for the improvement of the peasantry round about; the children are brought under the notice of their superiors; their wants are known, their characters are known; they become individually interested about them, and thus are led to inquire about their families; and in that way they acquire a knowledge of the poor around them; and I think it would be generally found, that the persons who are active agents of the Society for the improvement of the Irish Peasantry and the British and Irish Ladies Society, are in many instances the agents of the Sunday School Society for Ireland. I would mention one thing that has materially contributed to the furtherance of the Sunday School Society, and that is the punctual correspondence that has been kept up with the promoters of Sunday schools, for which a provision is made in the office, I think, that has immensely contributed to our success, the privilege that was first extended to the Sunday School Society, of sending their letters through the post office free, was the only contribution we ever received from government, in common with several other societies, and it has been a most valuable one; and if there was any cessation of that, it would injure the Society more than any other thing that could be mentioned.

Have many instances come to your knowledge of the abuse of that privilege?—I have known no instance in which it was abused; the correspondence of the Society goes generally through my own hands, and I am morally persuaded no letters have been sent that have not been upon the business of the Society; but I know instances in which sealed letters had been received from our correspondents, and our habit has been invariably to return them, and let them do as they like with them.

Do you know how many schools have been built in the last year, in which there are Sunday schools held?—I do not know.

Are there many Sunday schools held in the schools in connection with the Kildare-place Society?—I dare say there are; in looking through the list I see the same names of places, which leads me to think there are a great number.

Do you consider it would be a material assistance to the Sunday School Society, if any other society were to give it the general privilege of holding their Sunday schools in the houses of those other societies?—Yes, provided they did not interfere with them, and permitted the Sunday school to be conducted upon its own proper principles; but I could well imagine that by a well intended interference they might injure instead of serve us; an instance of this occurred in my own knowledge. One of the Education Societies desiring to promote Sunday schools, made a rule that the masters of those daily schools should hold a Sunday school—it was to be voluntary, but on their compliance they were to be paid an additional salary for their daily school, this has in some instances created disunion and jealousy among the body of gratuitous teachers. Money has been there, as it frequently is, an apple of discord; the other teachers have thought it hard that one of their number should be paid partly for their labour, and the paid master has felt their claim, and felt suspicious of them. I have two cases lying before me of that kind exactly; if the Kildare-place Society would give a permission to hold Sunday schools in their school-houses, and which I believe they make no objection to whatever, it would tend to our benefit; but I should deprecate deeply their extending their system to Sunday schools; I should think there could not be a more dangerous thing or more fatal wound inflicted on the Sunday school system, which is largely discussed in our hints to Sunday schools.

Would it not amount to the annihilation of the vital principle of the Sunday school system?—Yes, it would put down altogether that system of gratuitous teachers.

Have you ever calculated to what sum the allowance of half-a-crown to each of the teachers now connected with the Society for each Sunday, would amount to in a year?—Seventy-eight thousand pounds a year; and some of our teachers could not be hired by any pecuniary consideration, and the expenditure of that sum would tend materially to the deterioration of Sunday school instruction.

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EXTRACTS from the Fourteenth Report of the Sunday School Society for Ireland.

Remarks directed to the Patrons and Conductors of the Schools.

Grants of Books.

Extracts from
Fourteenth Report
of the Sunday
School Society for
Ireland.

THE Committee will assist a Sunday school by a gratuitous grant of Testaments, spelling books and alphabets, (should the circumstances of the school appear to render such a grant necessary) once in each year, commencing the 1st of March, but not oftener. The committee, however, trust that the conductors of schools will feel the importance of using their utmost exertions to prevent any unnecessary expenditure of books, that the demands on the Society, already great, may be rendered as light as possible.

A list of queries must be filled up and sent to the secretary of the Society, on every fresh application for gratuitous assistance; no grant can be made until these queries are transmitted, and laid before the committee of the Society. The queries should be either signed, or certified by persons known to the committee, or a reference given to some person in Dublin, as knowing the school or its managers.

Books

Books are not granted gratuitously, except to Sunday schools actually established; but they may be purchased at reduced prices for the use of Sunday schools about to be established.

The Society does not grant books gratuitously for the purpose of being given as premiums.

It is expected that books obtained from the Society, either gratuitously, or at reduced prices, shall be used by scholars actually attending Sunday schools. They may be given to such gratuitously, or they may be sold to them, either for the prices charged by the Society, or for less, according to circumstances, but when the scholars of Sunday schools use the books in daily schools also, they should be required to pay the price charged by the Society.

Bibles cannot in future be granted gratuitously, but they will be sold to Sunday schools at reduced prices.

School Arrangements.

It is particularly recommended, that the hours of attendance at Sunday schools should in no instance interfere with those usually set apart for public worship.

It is earnestly requested that the schools should, when possible, be opened twice in the day, that is to say, in the morning and in the afternoon, the labour will thus be lighter on teachers and scholars, and more time gained for the purposes of the institution.

It is highly desirable that some arrangements should be made, for visiting and relieving children when sick, and procuring clothing for the most necessitous. As the committee decidedly disapprove of teaching writing and arithmetic on Sundays, they would suggest the expediency of opening a school on some day during the week, for the purpose of instructing the Sunday scholars in these branches of education. The privilege of attending this school might be given as a reward for general good conduct, and good attendance on Sundays. The committee would also suggest to the teachers the necessity of watching over the conduct of the children during the week, visiting them at their houses, and by every kind and conciliatory method, endeavouring to win them to the paths of religion and virtue.

It is recommended that the conductors of schools should attend to the preservation of the books; the too great and premature eagerness of the children to gain a new book should be checked, particularly in the case of Testaments. The spelling-book, N^o 2, will be found for a considerable time to be sufficient for a child, as it contains copious reading lessons both from the Old and New Testament; and thus affords to the teacher ample opportunity for much practical explanation. It is of great importance that the children should have the use of their books during the week, and that they may possess this advantage without pressing too much upon the funds of the school; and that both children and parents may be induced to take better care of the books, the committee would advise the conductors of schools to put some small price upon the books, except when actual poverty may prevent, or where such a measure might otherwise prove injurious to the school, and to appropriate the proceeds thereof to the general purposes of the schools, or to remit them to the Society. In cases where parents or scholars are unable to pay for the books, they should be only lent to them in the first instance; should the scholars continue to attend regularly for a considerable time, the books may be then given to them gratuitously. When the books are thus lent, or given gratuitously, the name of the school, and of the parish in which the school is situated, should be written on the title page, or otherwise affixed to each book. Thus, should the books be improperly withdrawn from the school, its conductors may have it in their power to recover them.

The conductors of the schools are requested to keep accurate registries of the admission and attendance of the scholars, roll books, account books, &c. making the most accurate statements as to the number of scholars receiving instruction in the school, and stating their progress and conduct, and other circumstances, in the simplest manner; and to conform, as far as they can, to the principles laid down in the "Hints for conducting Sunday Schools."

The committee would advise, when the schools are broken up in winter (a measure to be avoided if possible,) that the conductors and teachers should either invite the children to assemble at their houses, or else collect them in some neighbouring houses, or visit them at their own homes; thus whole families might be benefitted by the visits of teachers; parents perhaps might be themselves instructed, and induced to instruct their children. But whether this be found practicable or not, lessons should be given to the children before the separation of the school, or some other plan devised for the purpose of keeping up habits of attention and study during its recess.

The increasing demands on the Society render it peculiarly incumbent on the conductors of Sunday schools to use their utmost exertions to procure private resources for their several schools, by annual subscriptions from the neighbouring gentry, by penny-a-week societies, charity sermons, and charity boxes placed in the school-room, and in private houses. Funds thus obtained, would excite an interest in the neighbourhood for the welfare of the school, enable the conductors to provide many conveniences, lighten the burthen on the Society, and, in some instances, after thus supplying the wants of the individual school, might enable its conductors to promote the general education of the people, by contributing an overplus to the funds of the Society.

It is to be observed, that *no pecuniary assistance* whatsoever is granted by the Society to any school.

Appendix, N° 241.

REPORT of the Secretary of the Sunday School Society in Ireland, dated April 18, 1825.

*Income of the Society:*Report of the
Secretary of the
Sunday School
Society for Ireland.

										£.	s.	d.
The amount of subscriptions and donations from individuals and Societies	was	-	-	-	-	-	-	-	-	2,258	17	11½
Books sold at the Depository		-	-	-	-	-	-	-	-	394	11	6½
Total income										2,653	9	6
Total income during the preceding year										2,421	11	1½
Increase during the last year										£.	231	18 4½

Expenditure:

Total amount during the last year was	-	-	-	-	-	-	-	-	-	2,515	8	7½
Total amount during the preceding year	-	-	-	-	-	-	-	-	-	2,336	15	-
Increase during the past year										£.	178	13 7½

Schools:

The total number of schools now in connection with the Society, (*after deducting those which have been discontinued*), is 1,702, attended by 12,837 gratuitous teachers, and 150,831 scholars.

There has been an increase of schools and teachers in each province, during the past year, as follows:

	Schools.				Gratuitous Teachers.			
In the province of Ulster	-	-	29	-	-	-	21	
Leinster	-	-	15	-	-	-	69	
Connaught	-	-	2	-	-	-	32	
Munster	-	-	16	-	-	-	137	
Total increase	-	-	62	-	-	-	259	

Scholars:

In the province of Ulster there has been a reduction in scholars to the number of	-	-	-	-	-	-	-	7,001
And in Connaught, to the number of	-	-	-	-	-	-	-	403
								7,404
In Leinster, an increase of	-	-	-	-	-	-	33	
In Munster, an increase of	-	-	-	-	-	-	1,018	
								1,051
								6,353

From the foregoing statement it will be seen, that there has been a reduction in the number of scholars in the schools in connection with the Society, since March 1824, of 6,353.

This reduction in the number of scholars, is to be attributed to the following causes, viz.

First, More accurate information of the state of the schools (obtained through the medium of parochial maps, prepared by the Society), from which it was ascertained, that several schools retained on the Society's list had failed, but the failure of which had not been reported to the Society by their several conductors.

Second, An improved system in the management of schools, in consequence of which their conductors have furnished more accurate returns of the number of scholars in actual attendance.

Third, The principal cause of reduction, however, it is conceived, has arisen from the general establishment in the past year, of schools held on Sundays, in the Roman Catholic chapels, which measure has withdrawn from the neighbouring Sunday schools many of the children of that communion; and also the general unwillingness of the Roman Catholic clergyman to allow the children of their communion to attend any Sunday school in which the Scriptures are read.

It will have been observed, that there has been a considerable increase of scholars in the province of Munster; this increase has chiefly taken place in the counties of Cork and Limerick.

With regard to the decrease of scholars in the province of Connaught, it may be mentioned, that two other societies for promoting education, (the London Hibernian, and Baptist Societies) carry forward their principal operations in that district. The former society has also directed its attention to the formation of Sunday as well as daily schools.

Under

Under this head it may be remarked, that the general increase of schools and teachers, already stated, may be considered as a symptom of continued life and energy in the Sunday school system, and that the assurances of unabated zeal and unchanged resolution to persevere, which the Society has received from the conductors of the schools, in all parts of the country, may lead to the persuasion that the reduction in numbers will not only be temporary, but that an increase may be expected.

The Society has endeavoured to ascertain the number of adults, of male and female children in the schools, and of those pupils who are reading the Scriptures; owing to imperfection in some returns, they are unable to make a precise statement; they have received information that 22,256 adults, above the age of 15 years, are in attendance; that there are 62,993 scholars reading the Scriptures; and that as far as their returns enable them to judge, the number of males and females in the schools is nearly equal. On the subject of adults, the Society would state their opinion, that a large proportion of the number consist of those who have for some time been attending the schools, and still continue, for the purpose of receiving religious instruction; the number of those adults who commence the rudiments of learning, is comparatively trifling.

Books issued:

The entire issues from the depository during the past year, was as follows:

1,996 Bibles.
15,796 Testaments.
36,825 Spelling books.
8,931 Alphabets.
3,462 Freeman's Card.
109 Hints for conducting Sunday schools.

The number of Bibles issued during the past year, exceeds that of the preceding year by 1,386; this increase may be chiefly attributed to a further reduction of price, which was made at the beginning of last year, with the view of bringing the Bible more within the reach of the schools.

There has been a decrease in the number of Testaments and spelling books issued during the past year, when compared with that of the former year, as follows:

Decrease in the issue of Testaments - 4,001
Decrease in the issue of Spelling books 8,892

This reduction may be accounted for as follows:

First, A misapprehension which has taken place in the minds of some of the correspondents of the Society, owing to a circular letter transmitted to them in the latter end of 1823, relative to the low state of the funds of the Society, which induced several of the Society's correspondents to conclude, that gratuitous aid could no longer be afforded to the schools by the Society.

Second, Where the above misapprehension did not take place, many of the conductors of the schools, from the representation of the low state of the funds made in the circular letter above mentioned, submitted to inconvenience from the want of books, rather than apply to the Society for them.

Third, A greater distribution has been made of the spelling books of two other societies, one of which has also granted Testaments, and directed its attention to the affording aid to Sunday as well as daily schools.

Under this head it may be remarked, that there has been an increase in the number of books sold during the past year, when compared with that of the preceding year. It may be also mentioned, that this increase may in some measure have arisen from a feeling which the Society has endeavoured to cherish in the minds of their correspondents, to wit, that they should purchase books at reduced prices, instead of making applications for them gratuitously; it being the wish of the Society, that the schools should depend, either in whole or in part, on their own resources, and not exclusively on those of the Society.

The London Hibernian Society for establishing Schools and circulating the Holy Scriptures in Ireland.

Appendix, N° 242.

Examination of Captain George Pringle, on Oath; Friday 7th January 1825.

ARE you a member of the London Hibernian Society?—I am.

Have you been so from the first institution of the Society?—No, only lately.

For what length of time have you been a member?—In August 1823 I came over to this country, in the office I now hold, of superintending inspector.

Was that a new office, created at that time, or did any body hold it before you?—No, it was a new office; an application was made to me to come over and hold it, and I undertook it on trial.

Have you been in Ireland ever since?—I have.

Is it a part of your duty to travel about various parts of the country, to see the schools, and superintend the individuals whose duty it is to inspect them?—Yes; to see the schools

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and superintend the persons whose duty it is to inspect them, and promote the interests of the Society, by making it known to the clergy and gentry to get them into connection with it, and to promote its objects.

Where does the Society hold its meetings?—In London; its annual meetings.

Do the committee, which is formed of the principal subscribers, meet only once a year?—The committee meet twice a month.

How long has the Society been established?—I think seventeen or eighteen years.

Has the Society any other object than that of establishing schools?—The circulation of the Scriptures. We have also another branch of readers for reading the Scriptures, principally the Irish Scriptures, amongst the adult population.

Is it strictly the same society, and the same funds, that are applied to the three objects of paying for the schools, for the Scriptures to be circulated, and for the readers?—Yes.

Is there any Bible society that is connected with it, or that is upheld by the same individuals?—No, we get the Scriptures as a grant from the British and Foreign Bible Society; they give them as a grant for the use of the Society.

Do you distribute Bibles and Testaments in the English language, as well as those in the Irish?—Yes, we do.

Do you know what number has been distributed by the Society?—It is mentioned in the Report, 2,005 English Bibles, 12,297 English, and 2,000 Irish Testaments; making a grand total of 16,302 copies within the year, and 108,902 since the commencement of the institution.

Will you describe the duties of the Scripture readers?—To read the Testament; to call the minds of the people simply to the obvious meaning of what they read, and not to enter into controversial points, if they can avoid it.

How many of them are employed?—Thirty-three.

What is each reader paid?—From 2*l.* 12*s.* to 5*l.* a year; those are local readers. We have also cursory inspectors, who go round the schools and call at unexpected times; and if they have any leisure time, they read the Scriptures when not engaged with the schools. But their time has been so much taken up of late with their duties with the schools, and calling unexpectedly, it occupies their time almost entirely.

Have you any persons whose duty it is to act as inspectors entirely, whose duty it is not to read?—Yes, eleven of them.

How many cursory inspectors have you?—Twenty.

Is it a part of the duty of those whom you call readers to inspect the schools?—No, it is not; but of the cursory inspectors it is distinctly a part of their duty. We should expect, however, that those readers, if they found any thing going on wrong, would give us notice of it.

Are the persons whom you employ in either of the three capacities described, inspectors, cursory inspectors, and readers, all of the Protestant religion?—I think some of the readers of the 33 are Roman Catholics; but very few, if any; the others are all Protestants.

Do you know whether those who are Roman Catholics continue to go to mass, and continue to confess, and continue to conform to the usual practices of the Roman Catholic worship?—They do not go so strictly through all the rules; some of them are deprived of what they call the rites of the church, but they consider themselves as belonging to that church, though the priest will not receive them till they discontinue the occupation.

Do they not go to mass or confess?—Yes, occasionally; but not generally, I believe.

What do you mean by the rites of the church?—Confession and absolution, and the sacrament.

Would the priest, if they happened to be married, church their wives, or baptize their children?—I do not think he would baptize the children; I cannot answer as to the other.

Are any of the persons employed in those three capacities converts from the Roman Catholic religion?—Yes, there are some.

Can you state how many?—No, I cannot: I think I can state the number; out of eleven inspectors, there are five.

Has the society established schools for adults?—Yes, it has.

In what manner are they taught?—Just upon the same principle as the day schools. The first thing is, the inspectors are directed to class them according to their present attainments; they are expected to make a certain proficiency at the end of four months, which is the period of the night schools.

What number of them are there?—They are still in operation; they have not been inspected, and will not be till March, and then the number will be returned; they have rather decreased this year, in consequence of the circumstances of the country. It was thought better not to establish them, except with great caution.

Are those that have been already established fully attended?—Yes.

In what parts of the country do they exist?—Mayo, Sligo, and Donegal.

Are they in the same school-rooms in which the children are taught in the morning?—Yes, generally.

Are they taught by the same schoolmaster?—Yes.

Are they charity schools, or do they pay any thing?—They are on charity altogether.

Do you know enough of them to be able to tell, whether the persons who attend them succeed in learning to read and write, or do they attend to get instructions in the Scriptures?—To learn to read; we do not admit any person upon the roll that can read; or if he can read English, he may attend to learn Irish.

Are

Are there many who can read English, desirous of learning Irish?—Yes, a great many.

Do you know the object?—It is a satisfaction to them to be able to read the language and also to read the Scriptures; that refers to the adult population.

Do the adults learn to read as well as to write?—I am not quite sure, but they will not be received upon the roll simply to learn to write, the object is to teach them to read.

Do they learn arithmetic?—If there is time they will; there is no objection that I know of to it, but it will fully occupy their time for the two or three hours, to learn to read in three or four months.

Does it take a longer time to teach an adult to read than a boy?—No, not so long, we expect they will make double the proficiency in the same time.

Do you know what is the oldest person you have attending in those schools, as adults?—We have had grandfathers in the schools, and fathers and sons and grandsons, all in one school.

Are there any adult schools for women?—No, we do not admit them.

Do they, in many of the adult schools, commit the Scriptures to memory?—Yes, they do.

Are there any other books used in the adult schools than spelling books and Testaments?—None provided by the Society.

Are they at liberty to bring them if they like?—If there is any thing that is likely to interfere with any particular tenet of their religion they would not.

Do you know whether any other books are used in the school?—I do not think there are; if they were to bring a book in arithmetic it would not be objected to.

Are Bibles or Testaments distributed to the persons who attend the adult schools?—Those who are reading the Testament get a gift of the book; and if any of the adult population were to apply to any agent authorized to give the Testament, and he were satisfied they would make a good use of it, it would be given them.

Have the goodness to describe, as accurately as you can, the duties of a Scripture reader?—To endeavour to get an entrance into any house; to get a hearing from the people, and to read the Scriptures to them and draw their attention simply to them, and to avoid getting into controversial points: the cursory inspectors; their duty is to make surprise visits of the schools, to mark upon the roll any thing that they see in reference to the school, and to send monthly returns of their visits; if they have any spare time, (but their duties in connection with the schools are such they have very little), they are expected to read the Scriptures, but not in the school on any account.

Do the other readers principally employ themselves in reading in the Irish Testament?—Yes, principally.

Do they travel in those parts of Ireland chiefly in which the Irish language alone is understood?—Not exclusively, but it is generally in those places they are appointed.

Can you state from your knowledge of it, over what portion of the surface of Ireland the Irish language is spoken?—I have met with it in Cork, in Clare, Kerry, Galway, Mayo, Sligo, Leitrim, Donegal, and the mountainous parts of Derry, Limerick, Tipperary, and Waterford, in those districts it is not exclusively spoken; in general they can understand English a little.

Do you know whether your readers are eagerly listened to and easily admitted into the cabins of the poor?—They have always told me they are better admitted at the second visit than the first.

Do the people assemble at the houses where they go?—Yes, they appoint meetings when they regularly return.

In what way do you understand they can explain the Scriptures to the Roman Catholic population without entering into something like controversy?—They go on reading those parts where these points do not occur; I have frequently read their journals, very often without any thing of the kind appearing; the people hear them with interest.

What sort of explanation do they give?—A simple explanation, arising out of what they have read; the literal meaning of what they have read.

Are their discourses in the nature of preaching, or merely comments upon and explanations of the portions they read?—Mere comments and not preaching; we forbid them to preach.

Are they ever opposed by force?—I believe there have been instances of it, but I cannot speak from my own observation; I have heard of it.

Have you ever heard of any of them being maltreated?—Yes, I have heard of one or two.

Can you state under what circumstances?—I have so imperfect a recollection, that I cannot state the particulars.

Has it happened lately?—No; they meet very often with opposition when the people are stirred up by the priests.

Do they go about the country?—Yes, a great number are local readers and are attached to one spot; they read in their own neighbourhood on Sundays and holidays.

What places do they select for reading on Sundays and holidays?—Wherever they can fall in with the people and get into conversation with them, or by going into one of their cabins.

Do you know whether they are most listened to by youths or old people, or men or women?—I have not had an opportunity of distinguishing by observation; as my residence is not at Sligo, I do not hear of these matters and of the opposition referred to, except as they are told me occasionally.

Can you state to what extent the instruction given to the Roman Catholics by those readers has an effect upon their religious tenets; does it produce many converts or induce any

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any persons who continue Roman Catholics to pay less observance to what, as a Protestant, you would consider the superstitious practices of the Roman Catholic worship?—I think I have observed according as the Roman Catholics get Scriptural information, their respect for the tenets of the Roman Catholic religion is lessened.

From the experience you have had of the effects produced by those readers, is it your opinion, that in proportion as they succeed in giving to their hearers instruction in the Scriptures, in an equal degree they lessen their observance of the peculiarities of the Roman Catholic worship?—Yes.

Have many in consequence of the instruction of those readers actually become converts, and abandoned their communion with the Roman Catholic church?—I have heard of some occasional instances; I cannot say I know a great number through these agents.

Are the persons who actually become converts exposed to much personal annoyance from the Roman Catholics whose faith they have abandoned?—Very great.

Can a convert remain quietly in the country he formerly lived in?—No, he is exceedingly molested.

Do they venture to remain there at all, or do they always change their residences?—Some of them venture to remain, and some change their residences; if their friends and relations oppose them, then they change.

Is it generally found that those persons who have been instrumental in producing upon the mind of a Roman Catholic, a change to induce him to abandon one religion and adopt another, are disposed to protect the individual and more or less to provide for him?—No, not at all.

Does the convert find it more easy to get employment after his conversion than before?—No, it is much more difficult afterwards to get employment.

Is he better received by the Protestant population than he would have been before?—Yes.

Is he not looked upon with shyness by his new Protestant friends?—Yes, for a certain time till they see the soundness of his principles and reality of the change.

Do the converts principally conform to the established church, or to any other denomination of Protestants?—I have known some of both; some have gone to the established church and a good many others to Protestant dissenters, the Independents and Baptists.

Have the greater number become either Independents or Baptists, or members of the established church?—Of those I am personally acquainted with, the greater number have become Independents.

Will you state as nearly as you can the whole number of Roman Catholics who have been converted to the Protestant faith?—I could not give any accurate idea.

Is it a hundred?—I should think full that.

Is it two hundred?—I have not been in the way of getting information upon the subject; I have met with a great number of instances myself of persons who, from reading the Scriptures, have renounced the Roman Catholic religion, and I have heard from Mr. Blest, that a great number had renounced it to his knowledge.

Have you known many instances of children in the London Hibernian schools renouncing their religion?—The children are not sufficiently grown up to judge for themselves, but of those five inspectors that were Roman Catholics, three were pupils in the schools and grew up as Protestants, and are Independents.

Have you known instances in which the children, while children in the school, have renounced the Roman Catholic religion and become Protestants?—No, I have not.

In the grown up persons you allude to, is the change announced in any public form of recantation, or do they quietly pass from one to the other?—They quietly pass from one to the other.

You have not known of a regular recantation?—No.

Of the converts, are the majority men or women?—Principally men I have met with; I have come more in contact with them.

Have such as you have come in contact with been perfectly sincere, as far as you could judge of the human heart?—I have met with some I doubted of; I had not the same confidence in them as others; but I have thought they were generally sincere.

Have you any doubt the majority were sincere?—No.

Of the cursory readers who were not Roman Catholics, what number are of the established church, and what number dissenters?—I do not know them; I do not make any inquiry.

Are there any you know that belong to the established church?—Yes; I think one that I recollect belongs to the established church. I never attend to the point or make inquiry.

What is your own religion?—A Presbyterian of the church of Scotland.

Are there any readers, Presbyterians of the church of Scotland?—I do not know of any.

Then it would follow, they are of different classes of Dissenters?—Yes, as far as I know.

To what circumstance do you attribute it, that when those Roman Catholics have made up their minds to renounce the Roman Catholic religion, and to adopt the Protestant, that they prefer that of the Dissenters to the established church?—I think from there being at Sligo a zealous independent minister whom they hear, who is anxious about religious matters; they go to him, thinking to get more information from him. I mean Mr. Urwick.

Do you think, if they considered the ministers of the established church in that part of the world equally zealous and anxious to afford them such information and explanation,

that

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that they would be equally disposed to go to them, as they are now to the independent place of worship?—I have no reason to think the contrary, if they were equally zealous.

The principal persons of the Hibernian Society at Sligo, and that neighbourhood, are of the different denominations of dissenters?—The only person is Mr. Blest, who is the agent; he is an Independent; he is the principal person there. Mr. Urwick has no connection with the Society; he happens only to be a minister there.

Are not the major part of those connected with the management of the Society in the vicinity of Sligo, members of the established church?—The patrons of the schools are in great numbers of the established church, and clergymen of it.

Is the appointment of the inspectors, and such persons, very much in Mr. Blest?—Yes, it is; but he listens to recommendations; he is very much influenced by the recommendations of persons connected with the Society.

Do you think that Mr. Blest, *ceteris paribus*, prefers the appointing dissenters to members of the established church, as the inspectors or readers?—No, I do not; I think he is anxious to get readers and inspectors of the established church; the last we appointed was of the established church.

To what do you attribute that?—That they would be more useful.

Why so?—That the clergymen of the established church will have the preference to them.

With that view, and that preference, how does it happen they are not of the established church?—They have recommended themselves in subordinate situations, for those situations they now hold.

With all Mr. Blest's prepossessions, there is only one officer of the established church?—There are two now among the inspectors, besides what may be among the other agents.

Do you happen to know whether the readers have been as much attended to as heretofore, or whether there has been any increased jealousy?—They have been much more opposed.

Do you know whether that opposition has been successful, or do they obtain hearers still?—They proceed with more caution, but they proceed uninterruptedly in their own course; the people are afraid sometimes to receive them, in consequence of the priest's threats.

Do they discourse in the open air principally?—It is generally in the cabins; but in the open air sometimes, according to circumstances.

Are they ever in the habit of attending in the neighbourhood of chapels, and reading to people as they come away?—They meet with them; they know they will meet them in their road home.

Is not that thought a very hazardous experiment?—The readers know what they are to expect; they have considered that before they engage in the duty. In some places they are afraid to be out late at night.

Do you conceive they have any thing to apprehend from the people, except in instances where the Roman Catholic priest has particularly denounced them, and pointed them out as particular objects of pursuit?—No.

Did you ever hear an instance of the people, except under the stimulus suggested in the last question, having offered any violence or insult or annoyance, to the readers?—No, I do not recollect any; it has generally been owing to the opposition of the Roman Catholic clergymen pointing them out.

In about how many instances have you ever heard of actual personal annoyance being offered to the readers?—I have heard, generally speaking, a great number of instances; I have heard Mr. Blest say, in the course of conversation, and the impression on my mind is, that in many instances, during the course of the experience of the readers, they have met with many instances of annoyance.

Have they ever been severely beaten or injured?—I think one or two were severely beaten; one was by the priest, who was obliged to come and make concessions, or legal proceedings would have been taken.

Was he struck by the hand of the priest?—Yes.

Was any weapon employed?—He was kicked, I believe.

Has any instance occurred, in which a reader has desisted in consequence of the annoyance?—I do not recollect any; but I am not so intimately acquainted with the details of the readers.

Is that duty you are alluding to, any thing except reading?—No; reading and making a few comments.

What is your opinion as to how far the curiosity of the people is excited or depressed by the interdictions with respect to the Scriptures that proceed from their clergy?—I think in many cases the curiosity of the people is excited; but in some cases it is overcome by the threats of the clergy.

Do you think their anxiety to see the Scriptures has increased by the contention that has lately existed upon the subject?—Yes, decidedly; but my information goes more with respect to the schoolmasters and the children, than with respect to the readers.

Are you aware, whether of late there has been any increased demand for the Scriptures amongst the people in consequence of the disputes there have been upon the point?—Yes, I have heard from several quarters it has been so. I met, the other day, with a gentleman from the neighbourhood of Carrick on Shannon where he mentioned it had been so; and there was another discussion at Esky, when the same thing has followed; that the people were exceedingly anxious to get information, and to read the Scriptures, and get possessed of them; and one man having expressed his opinion respecting the discussion rather freely, some of the Roman Catholic people came to the house to beat him.

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Do you know whether it was a voluntary act of the people, or recommended to them?—
I do not know that it was recommended.

Do you find the peasantry acquainted with the form of the Scriptures; the meaning of the question is, whether they would know a New Testament if it was presented to them?—
No, I have met with a great many who never saw or heard of the Scriptures.

Can you state, upon any such occasion, what you may have said to them, or they have said to you, about the Scriptures?—Yes, there were two persons I met when inquiring about a school in Tipperary. I asked about the school; they seemed unwilling to give me information respecting it: I did not quite understand what their feeling was. They then told me where the school was, and I asked them some questions respecting it; they said it was an improper school. I asked the objection; they said, their clergy objected to it. I said, is it the spelling-book? they said no, the New Testament. I took them to the school; I asked them if they had seen the spelling-books or Testament? they had not. I asked them if they could read? one of them said he could; and I read a part of Luke, recording the Annunciation of the Virgin Mary, which he recognized. I told him to take the book, as I should be engaged some time; when I had done, I asked them if they saw any objection to it; they said no: their countenances were quite changed; they seemed satisfied with the book.

Do you know what meaning such people affix to the word Bible; the question supposes they can have hardly escaped hearing the Bible mentioned?—I do not recollect; I have met with some who did not know what I was speaking about when speaking about the Bible, or the Scriptures; and at last they said, 'Oh, yes; you are speaking about the black book.'

Who do such persons suppose was the author of the black book?—Some of them think that Luther was the author it.

Are there not actually branches of the London Hibernian Society that have, in some respects, an independent existence?—The Cork Society is no expense to our funds, except in the matter of inspectors and books.

Is it managed by the same individuals who direct the schools of the general society?—It is managed by their own local committee.

Do you conceive that you have any duty yourself with respect to the schools of the Munster Hibernian Society?—Yes, I think they are required to conform to our regulations.

Do your inspectors visit those schools, and regulate them in the same manner as those which are not supported by the Munster Hibernian Society?—Yes, exactly; except that they use the Douay Testament in the Cork Society.

Is that the only distinction that is made?—Yes, that is the only one that I know of; the committing the Scriptures to memory is the same.

Are the funds of that branch of the Society at all applicable to the payment of the Scripture readers, or cursory inspectors?—No, they are not.

Have they any Scripture readers of their own?—No, none.

Do the Scripture readers employed by the Society generally act within the district of the Munster Hibernian Society?—Some of them have been lately in Limerick and Kerry.

Do the cursory inspectors overlook the schools of that branch society?—Yes; I believe some of the schools in Kerry have been visited by one of them.

Have they any inspectors of their own?—No they have not.

Is there a separate committee for the management of those schools?—Yes; it is the local committee of Cork, and the secretary.

Have they authority to give what directions they please?—Yes, upon the reports of our inspectors, which we send to them.

Could they give any directions inconsistent with the rules of the London Hibernian Society?—That would lead to a disjunction between the two societies.

Are the Scriptures distributed by the schoolmasters and other persons connected with that branch of the Society, in the same way as they are by those who are paid by the other society?—Yes, they are.

Do you know of any instance in which the rules of the Society were supposed to be complied with in a school supported by the Munster Hibernian Society, in which the children did not learn from the Testament itself, but from that selection known by the name of Mrs. Trimmer's selection, which had been altered at one time in such a way as to obtain the sanction of Dr. Troy?—Yes, the school at Lismore; the male school has got it to repeat from; but the females have the Testament. I reported this matter; I thought it a deviation from our principles, and I reported it to the patron Colonel Currey, and he said it should be rectified as soon as possible.

Can you state from recollection or any documents you have, the number of schools at present supported by the society?—674 in the last quarter, day schools.

I see in page 9, of the eighteenth Report, as a summary of the foregoing transactions, "we present the number of schools 1,072," how does that differ from the number you have just stated?—The annual account differs from the quarterly; by taking in all the new schools and enumerating those that have been given up within the year, as they appear on the vouchers for the expenditure of those particular articles granted to them; the whole schools through the year that have had any connection or existence with the Society must be returned, and in the same time the children got a certain degree of instruction during the time they existed.

When you say that 674 schools are now maintained by the Society, have the goodness to describe

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Describe what is the extent and manner of the assistance given?—The master gets payment according to the number of pupils who pass the quarterly inspection.

Are we to understand that in the 674 cases the masters receive payment in some shape or other?—Yes.

In the 674 cases are the school-houses provided for at the expense of the Society?—It is very seldom done; sometimes in particular situations they give assistance for the hiring of a cabin.

There appear to be 398 schools which have received in the year to which the eighteenth Report applies, assistance of a lesser amount than the 674 you have described, inform us, as nearly as you can, what has been the nature and extent of that assistance?—Some of them are night schools and Sunday schools; the 1,100 included every kind.

Is there any other description of school; are there for instance any schools to which you have given assistance of books only, being day schools?—Yes, there are some under one of the London Companies, the Fishmongers Company, to which we give inspection; they pay for the books that we have provided, and they pay the master also, upon the report of our inspection.

How many are there?—I think there are ten.

Where are they situate?—In the county of Derry.

In those schools are the rules of the London Hibernian Society followed with the same exactness as in those maintained at the expense of the Society?—Exactly.

Is the system of instruction in all respects the same?—Yes, exactly; there are a few of Erasmus Smith's schools that are also put under our inspection, but they conform to the regulations.

How many?—Very few; I do not know the number.

Do you know where they are situated?—In the neighbourhood of Cook's Town.

Is the school at a place called Drumshambo, one of them?—I do not know.

Do they amount altogether to half a dozen, or more?—I should think that would include the whole.

What is the nature of the assistance you give to those schools?—Inspection and books.

Are the rules of the Society equally followed in those schools?—Yes.

From whom do you obtain authority to establish the rules of the London Hibernian Society in schools maintained by the governors of Erasmus Smith's charity?—From the gentlemen connected with them; the local committee.

Has it been given by the gentlemen of the local committee in each instance, or has it been a general permission from the governors of the Society?—No, I do not think it has been a general permission.

Was it given in writing?—I rather think an application was made through the inspector when visiting that part of the country, or to Mr. Blest.

Have the goodness to state what you know of such application, and the answer made to it?—The only thing I know correctly is, that the application was made and Mr. Blest agreed to it.

Was it made by the governors of Erasmus Smith's charity themselves?—No, it was not; it was by the local committee as far as I know.

To what inspector was it made?—It is sometime ago, when I was in a different part of the country, and therefore cannot say.

Have the Society at any time published a list of their schools, specifying where each school is situate?—No, they have not.

Would it be possible from the books of the Society to shew where the 1,072 schools said in that passage of the report to have existed, were actually situated?—Yes, quite so; I have got a list of them.

Do the Society dislike to make public the situation of the schools?—Yes, they do, for fear that where the Roman Catholic clergymen have not opposed, orders to oppose the school might be sent to them.

Is that the reason why the Society do not like to publish the situations of the schools?—Yes, that is one of them; there may be others, such as their liability to change of place.

Are the regulations established in 1,072 schools?—Yes, they are.

Are the 674 schools day schools only?—Yes, they are.

Are the schools of the Munster Hibernian Society included in the 674?—They are.

Can you state what number of night schools you have?—No, I cannot at present.

Can you state the number of Sunday schools?—No, I cannot, our wish is that there should be a Sunday school connected with the day schools; and that is the condition we make with our masters.

Are the Sunday schools fully attended?—Yes they are.

More fully than the day schools?—Yes, in some places by the adult population going to them, who cannot attend in the day schools.

Is the system of instruction in the Sunday schools the same as the day schools, or is the religious instruction more extensive?—Yes, there are not the same restrictions.

Do they comment upon the Scriptures?—They might give a more enlarged explanation than in the others.

Do you allow explanation in the Sunday schools?—Yes.

Do you wish it to be given?—Yes, if there is a good local superintendant qualified to do it, we should wish it.

Do you allow the master to make comments and explanations upon the Scriptures?—We should always wish him to be restricted to the grammatical meaning; we do not think him altogether capable of commenting.

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If he was inclined not to limit himself to the grammatical meaning, would he be allowed to comment upon and explain the Scriptures?—That would depend upon the character of the man.

Are the Sunday schools of the London Hibernian Society always attended by a master, or taught by gratuitous teachers in the same way as the schools of the Sunday School Society?—They very often get the assistance of gratuitous teachers.

Are they attended by children of all persuasions?—Yes, the Roman Catholics have a greater objection to them than the day schools.

Do fewer Roman Catholics attend them?—Yes, fewer.

Is any catechism taught in them?—Not any.

Are catechisms forbidden to be taught in them?—They are.

What books are used in them?—The two spelling books of the Society, and the Testament.

Are other books admitted if the children choose to bring them?—No, I do not think they are; I would myself object to it in a Sunday school.

Are any prayers read in the Sunday schools?—Not that I am aware of.

Do the children commit the Scriptures to memory, or repeat the portions they have committed to memory at other times, in the Sunday schools?—Yes, they do; they are required to learn four chapters for the quarter; they go on with those four chapters in the Sunday school which goes to the matter of the quarter's proficiency.

Is any inducement held out to the children to attend the schools other than the education; is any clothing given?—Not by the Society; the Society sometimes give them a premium, a Bible, and the patrons of the school sometimes give them clothing as premiums but that is rare.

Have you any rule with regard to the masters, are they admitted of all christian denominations?—Yes, they are.

Have you any preference with regard to their religious opinions, do you prefer them Roman Catholics, or church of England men, or dissenters?—I myself prefer Roman Catholics; I do not know what the Society does, they leave it to Mr. Blest and myself a good deal.

Of what religious persuasion are the majority of the masters?—Roman Catholics I should suppose by far.

Of the Protestants, which are the majority, church of England, or dissenters?—I should think church of England, but I cannot speak decidedly.

Among the masters are there many persons who have become converts from the Roman Catholic church to the Protestant communion?—Yes.

State what number, as near as you can?—Indeed I could not; I have met with several occasionally that have changed, and Mr. Blest has told me of a good number, when I mentioned the number of 100, I included those.

Have you not reason to believe, that of those persons many of them are affecting a compliance with the forms of the Protestant worship for the sake of being continued in your schools as masters?—No, for it is against their interest to do so; the children would be withdrawn immediately.

Why so?—It is a greater cause of opposition among the Roman Catholic clergy and population if they leave their own church, and it is a very good test of the schoolmasters principle.

Do you remember a man of the name of M'Cosland who kept a school in the neighbourhood of Westport?—I have seen him at Sligo; I have not seen his school.

Do you call him a convert?—I recollect the character of the man which was very indifferent; he was dismissed and re-appointed by the recommendation of the clergyman; we attend very much to the recommendation of the patrons of the schools in the appointment of the teachers; we cannot know their character at a distance, but he is a man that there was no great confidence placed in.

Do you recollect the circumstance of the inspector, Mr. M'Ewin, saying the school he possessed was one of the best he had seen?—No, I do not; Mr. M'Ewin is an old man, and one of the most inefficient inspectors.

Fond of seeing things in their best light?—Yes.

Do you find in general you can rely upon the reports of your inspectors?—On some I can with great confidence, on Mr. M'Ewin I cannot; and on that account he is generally kept near Sligo.

Do you believe you have any schoolmasters in your employ who are incapable of spelling?—Some of them are exceedingly deficient and that I have reported particularly; the reason is, we give so very little remuneration we cannot employ persons of a higher class in life.

Would you believe that in a school belonging to your Society in which 80 children were present, that amongst them they could not produce above three or four tattered copy books, and that in those the greater part of the copies were incorrectly spelt?—In matters of writing and arithmetic in several of the poor schools they are very defective; they have not the means of writing nor the accommodation.

Would you believe in a school of that character, that no child was found who could say the multiplication table?—I believe there are some schools where they neither learn writing or arithmetic; there are several schools I have met with in the north of Ireland that I recommended to be discontinued from the incompetence of the master and the inefficiency of the school; in Donegal that took place.

How do you account for their having been ever established, if they became in such a state?—

a state?—It was from the fault of the person who recommended the schoolmaster without sufficient inquiry.

Do you venture to appoint a master upon recommendation, without ascertaining his qualities?—Yes, we do; we do not see the man till I go round; but we rely upon the patron a good deal, if we have known him in connection with the Society.

Do you think you are much deceived in the report made of the attendance in the school; does it ever happen that this deceit is practised upon you, that the children take the Testaments home and learn portions by heart without attending in the school, and that they only attend on the day they are to repeat what they have learnt in the presence of the inspector, and in that way to entitle the schoolmaster to his reward?—In the north of Ireland we have been informed of it, and have taken measures to prevent it by cursory inspectors, who make six reports, and we take the average; that refers to the north of Ireland where there are other schools, or where the children have got education in Sunday schools; in the south we have not met with it.

Speaking generally, it is known to you that instruction in arithmetic is particularly desired by the population in Ireland?—Yes, quite so.

Does it appear to you that the children taught in the London Hibernian schools acquire proficiency in arithmetic?—Yes, they do.

Do they in general?—Yes, in those schools in connection with the Kildare-place Society they have got the materials, and have made very great proficiency.

The question is now confined to those schools in connection strictly with the London Hibernian Society?—No, we do not furnish the means.

Do you think you furnish the means of instructing the children in writing?—Not fully.

Is not the instruction you principally give to the children, scriptural instruction and adequate proficiency in reading?—Yes.

With regard to their scriptural instruction, do you think they retain in their memory the portions of the Scriptures they learn quarterly, or whether the portion they learn in one quarter does not tend to put out of their heads what they had learnt in the preceding quarter?—It may in a certain respect; they cannot repeat the former quarter's portion accurately, but they retain the general impression of the sentiment.

Have you ever tried to make a child repeat the portion of the Scriptures it had got two or three quarters back?—Yes.

Have you found they were able to do it?—Yes, some of them, and others not.

Do you conceive that an impression of the subject may be made upon a child without being able to repeat the words?—Yes, certainly.

Do you think the religious instruction the children acquire makes a serious and permanent impression upon them, or is it acquired by rote merely?—I think it remains with them when they grow up; I have met with some pupils who have been educated in the school, and I have found it so.

Do you think that they learn to understand that the commands and doctrines of the Scriptures are really applicable to their conduct in this life, and influential in their hope of salvation hereafter?—Yes, generally speaking, distinctly.

Do you think it tends materially to make them more virtuous and respectable individuals?—Very much so; I have met with instances myself, and have heard it confirmed from other persons; I received a communication from a clergyman of the church of England of the name of Armstrong respecting the effects of scriptural education upon the mind of one of the pupils; "I was much pleased with the remarks of a boy taught in one of our schools near Drumkeerin, in the county of Leitrim, with whom I fell into conversation a few months ago, as I travelled along the road, and as the particulars must afford you pleasure as well as every friend to scriptural education, I shall briefly communicate them to you; I asked him his age?" he answered "sixteen." "Did you ever go to school?—Yes, sir, I go to one of the free schools near Drumkeerin." "What did you learn?—The Testament, sir." "What does the Testament teach?—The way of salvation, sir." "What is that way?—Jesus Christ is the way, sir." "Can any man forgive sins?—No, sir." "Who alone can?—God, sir." "Is the country about you quiet?—It is, sir." "Is it any sin to break the King's laws?—Yes, sir." "How does that appear from your Testament?"—In reply to this the boy repeated very accurately from memory, the thirteenth of Romans, and the second chapter of the first Epistle of Peter. "Is drunkenness a crime?—Yes, sir, a very great one." "Prove this from Scripture?"—The boy here repeated the latter part of Paul's fifth chapter to the Galatians. "Is it any harm to make potteen whiskey?—Yes, it cheats the King to whom custom and tribute are due." And I have had this example confirmed by my own experience.

What have you had occasion to observe?—I have asked them respecting their moral and social duties, and found satisfactory answers.

What do you know with regard to the attendance at the schools?—I can state the quantity of the children now upon the roll for the last quarter in the 674 schools—we insert the last quarter's number.

How many scholars appear to have attended at the 674 schools you have described?—50,750 upon the roll; those who passed the inspection and whom the master was paid for, 29,760; this quarter has been very unfavourable to the attendance of the children from it being the potatoe season and bad weather.

Can you give a similar return for the preceding quarter?—No, I cannot; I am not furnished with it.

Were any children in attendance in the schools, not included in that 29,760?—In the night schools and the Sunday schools.

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Can you give any account of the attendance at the Sunday schools?—No, I cannot; a good number would be duplicate attendance and others adults.

Does not that amount to a reduction of near 30,000 since the corresponding period of last year?—No, not so much.

Of the number 29,760, what proportion do you think are Roman Catholics?—I cannot say; there are many schools that had Roman Catholic children in them, and I find that they are returning.

Has any great change taken place lately in the attendance of the Roman Catholic children in the schools?—The opposition became more determined and systematic about May last.

What are your impressions of the proportion of the 29,760, that are Roman Catholics; are there three-fourths or seven-eighths, or what proportion?—I am not able to form an estimate.

The question does not seek an answer professing any thing like accuracy; you must have some general impression upon your mind from what you have seen, of the probable number of Roman Catholics in attendance, out of the number of 29,760?—Indeed I should think half are Roman Catholics.

Do you think two-thirds are?—There are some schools that kept up their attendance very much, and others that did not, they declined directly.

Do you imagine you have any thing like 10,000 Protestant children at this moment in your schools?—There are a great many in Tyrone and in Donegal.

Are we to collect that your general impression is, that a decided majority of the 29,760 are Roman Catholics?—Yes.

Is it your impression that they amount to within a half and two-thirds?—Yes, I should think rather above two-thirds, but I am not in possession of data to enable me to form a correct judgment.

Is that number upon the decrease?—No, upon the increase.

Do you mean that they are returning to the schools?—Yes, they are now returning.

In what manner do you ascertain that?—From my own questions to the masters of the schools, the reports of the inspectors and gentlemen connected with the schools.

To what cause do you attribute that disposition to return?—The dread of the priests is in a certain degree abating.

What has abated it?—I think the first storm of it has gone past, and when the priest does not speak in the same way about it they return immediately.

Have you any doubt the priests will continue to oppose as strenuously as heretofore?—I think they have not carried it on in the same violent way.

Do you think, if they should be disposed to continue the opposition in future as strenuously as for some time past, that the opposition will not be equally efficacious in keeping the children out of your schools?—No, I do not think it would.

Explain the nature of your impression upon that point?—I think the desire for education is such they will return, and in the schools the priests have established lately, they have required them to pay—the children finding that, have come back to the schools where they can get it free, and some of those schools to which they have returned have been more efficient and more attention is paid to them.

We have understood that the schools established by the Roman Catholic clergy, as rivals to the London Hibernian Society, have been free schools?—They have not in all cases; they were free for the first quarter, and then the children were required to pay something.

Do not the Roman Catholic children who return come clandestinely?—They would be glad to evade the observation of the priest.

Do you not think that that tends to habituate them to deceit and clandestine proceedings?—They do not approve of the proceedings of the priest in opposing the school.

Do you not conceive it has a bad influence upon the minds of the children being constantly in the habit of coming to a school that they do not dare openly to avow, and has it not a bad influence upon the minds of their parents?—I think any disadvantage of that kind will be overcome by the advantage they get in the school.

Does not it in a very considerable degree neutralize it?—No, I think not; they do not approve of the principle of the priests in opposing it.

Have you not found instances in which the people in order to avoid the displeasure of the priest, and yet to obtain the benefits of education, have had recourse to deceit and falsehood?—I do not think they practise deceit when it is asked; I do not think they could conceal it.

Are you not aware that any children have said an untruth when asked whether they had been at such and such a school?—I think it is a likely thing they might do it, but it has not come to my knowledge that I recollect.

Of the 674 schools you have described, how many are in connection with the other societies?—I cannot exactly say.

Have you any schools in connection with Kildare-place?—Yes, a good many.

Have you many in connection with the Association for discountenancing Vice?—Very few.

Have you any in connection with the Baptist Society?—None.

Have you any in connection with the Sunday School Society?—Yes, if there are any Sunday schools established we join them, and the master gives what assistance is required of him to the Sunday school.

Do you doubt that of the 674 schools, above one hundred are in connection with the Kildare-place Society?—There must be much more than that.

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Do you think it approaches nearer to 300?—Yes, indeed I should think so.

Is it a connection that you seek?—Yes, individually I do.

Have the goodness to describe in what way it tends to assist your objects and forward the views of the Society?—The training the masters is an improvement, it gives the means of teaching them to write and cypher; there is also the school accommodation, desks, and enlarging the school-house, and additional encouragement to the master if he deserves it, so that it raises the character of the school generally.

Are the rules of the London Hibernian Society as implicitly followed in the schools in connection with the Kildare-place Society, as if they were not?—There have been few instances of interference by their inspectors, but it has been rectified.

How have they interfered?—Rejecting some as readers of the Testament in the Testament class, who were promoted to it, and restricting the use of the Testament, and not permitting them to take it home; but it has been rectified.

In what school did that happen?—Strabane.

In your schools is the Testament read and used as a class book?—They take the book home to learn the chapters, and use it as a class book in the school.

Do the little children learn to read out of the Testament before they are old enough to be likely to comprehend the meaning of it?—No, it is contrary to our rules; they must be a twelvemonth in the school and promoted to the senior class.

In what way have the rules of the Kildare-place Society come in collision with your rules, so as to have produced the effects you have described?—I do not think it was from the rules, but the misapplication of the rules by the inspectors.

State in what way the application of the rules produced a difference in the practice?—It was rather the misconception of the rules by the inspector; he had been recently appointed; he restricted the reading of the Testament to once in the day, not allowing them to take them home, and if that had been enforced it would have prevented the committing them to memory.

Did he prevent as many of the children from reading in the Scriptures, as according to your rules would have read in them?—Yes, a number had been promoted into the Testament class by the inspector, and by the two clergymen the patrons of the schools, and he rejected them.

Have the London Hibernian Society prevailed in that object in establishing the reading of the Scriptures, and the children taking them home according to their desire?—Yes.

Where did this occur?—At Strabane.

Did it occur at any other place?—It was attempted.

Did Mr. Hamilton at Strabane, take any part in it?—Yes he did, and his curate said it was a grievance.

Does not the practice of the Kildare-place Society admit and encourage the reading of many other books besides the New Testament?—Yes, it does.

Does that interfere with the rules of your Society?—No, it does not.

Do you encourage in your schools the general study of other books than the Scriptures?—We do not provide any other, but to such books as the Kildare-place Society's reading books we do not object.

Do you prefer them being in the school?—No.

If you had a choice, should you prefer their not being there?—Yes, we should.

Is the attendance in the schools in connection with the Kildare-place Society greater upon the average than the attendance in the schools that belong solely to the London Hibernian Society?—I think it is an encouragement to the children to attend, when they have the assistance that the Kildare-place Society gives, slates and pencils.

Have you any doubt that the attendance upon the schools in connection with the Kildare-place Society is upon the average one-third greater than in those schools that are in connection with the Hibernian Society alone?—I think it would always prevail in a competition between two schools; that being in connection with the Kildare-place Society would be a security in getting a greater attendance.

Do you doubt it does produce that effect in a very considerable degree?—No, I do not.

Are the catechisms taught after school hours in any of the schools connected with your Society?—I have received no express directions from the committee upon the subject; I would rather wish it to be taught at other places to keep the school distinct.

Does it happen in point of fact?—Yes, in some places after school hours only.

Are the schoolmasters at liberty to break up the school when they please?—No.

Do you fix the hours?—Yes.

What hours?—Ten till four.

How are you enabled to enforce that rule?—By the cursory inspectors visits and reports.

Are there any of your schools that are in connection with and derive benefit from Erasmus Smith's fund, and also in connection with the Kildare-place Society?—No, I do not think they are in connection with the Kildare-place Society; I have not seen any of those schools in connection with Erasmus Smith's charity.

Are not most of your schools, that are unassisted by the Kildare-place Society, held in very poor cabins?—Yes, most of them.

Is it not one of the most direct and immediate effects of the assistance from the Kildare-place Society, to give you a good house of stone and slate, in lieu of one of mud and thatch?—Yes.

Do you not consider that a very substantial benefit?—Yes, I do.

Do you conceive it also has the effect of marking out your school more ostensibly to the opposition of the Roman Catholic clergy?—In some particular cases it will; but I do not think it is of very great consequence. They will find them out without that.

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Do you think that, *ceteris paribus*, parents are more inclined to send their children to a respectable looking school-house, than to one held in a mean hovel?—Yes, I think they like the respectable schools.

Is it a rule of the Society, that children should be made to commit portions of the Scriptures to memory in the school?—No, out of school.

It is the wish of the Society that it should be done out of the school?—Yes; that they should take the books home.

Do I understand you to say, you have no school in connection with the Association for discountenancing Vice?—No, I think we have some.

Do you know it to be the rule of that Society, that the catechism should be taught in the school?—In those cases it is suspended, and taught on Saturday, after school hours, or on Sunday.

What reason have you to believe it is suspended?—I have made inquiry, and that is the answer.

Could not the books the Society has in its possession, shew what schools are in connection both with your Society and the Association for discountenancing Vice?—Yes, the returns require the inspector to state the aid, and the quarter from whence it is procured.

Are there any schools aided by your Society that have received assistance from the Lord Lieutenant's fund?—Yes.

Are they numerous?—There are a good many that have come within my own observation.

State, as nearly as you can, how many?—Indeed I never made a memorandum of it; I have just heard the patrons say they got assistance from this fund or the other.

Do you know whether the expenditure of the Society will prove to be larger in 1824 than it was in 1823?—Much about the same.

Is the expenditure about nine thousand pounds?—Yes; several schools have been knocked up, and new ones erected. There were twenty-seven knocked up by the priests' opposition, thirty-five discontinued from different causes, and one hundred and eight new ones.

Are there any Roman Catholic priests who still avowedly and openly support the schools in connection with your Society?—Yes, Mr. Hardigan, in the county of Galway; and I believe, Mr. Ryan, of Limerick.

Are there not some in the county of Tipperary?—Yes.

Has not Dr. Armstrong, of Tipperary, nine schools in a flourishing state, in connection with your Society, and supported by the Roman Catholic clergy?—Yes, I believe they are so. The Rev. Mr. Ryan is the priest there.

Is the school of Castle Lambert in the same circumstances?—I do not know the particulars of that school.

Does not it appear in the report?—Yes, it does.

Are the whole of the children attending that school Roman Catholics?—Yes; there are some that do it secretly, and others directly in opposition to their own body; and some, that had very freely given them their approbation, have turned round and opposed them.

In consequence of superior orders?—Yes, I suppose so; it could not be a change of sentiment.

In your last report, you stated twenty six schools were under Roman Catholic priests; do you think as many are now under similar superintendence?—Some of those individuals have relinquished their support, and others who do it, do it secretly: they would not like their names to be brought forward. The clergymen I have mentioned would have no objection to it.

Do you think that the character of a proselytising society fairly attaches to the London Hibernian Society?—No, I do not.

Do you not think that it may be the tendency of your schools to induce the Roman Catholic children to become Protestants?—I think the tendency would be to point out the discrepancy between the Roman Catholic tenets and the Testament; but not from any means we use of any particular nature to induce it.

Do you mean, if conversion takes place, it will be chargeable upon the Testament and not upon your Society?—Yes; we leave it to its own operation.

Do the Society afford any reward or encouragement to the children who express a change of religion?—No, not any.

Do you not understand, that a great many of the Roman Catholic clergy in Ireland are peculiarly hostile to the schools of the London Hibernian Society?—Yes, they are.

At what time do you conceive that hostility first exhibited itself?—About April and May in the last year, the more decided opposition; I think the principals of the body generally were against scriptural instruction; but it did not come out so generally as in last May.

Have they not opposed the efforts of the London Hibernian Society, and that pretty strongly, in every year, since its operations commenced?—Yes.

Is it your impression, that in the present year that opposition has been greatly increased?—Yes, it has.

To what do you attribute that circumstance?—To the expectation of the Commissioners sitting, and to make their authority appear in its full force; and also to endeavour to get schools of their own.

Do you think if this commission had not sat, the opposition would have been as great as it has been?—No, I do not; I think they had in prospect the petitioning government to get schools of their own, to get a sum of money to carry on schools; and they wanted it to appear that nothing could be done but through them, for the education of the country.

Is it your own impression, that opposition will die away, supposing this commission was not to interfere in any way?—Yes.

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Do you think your schools would be as flourishing as they were before?—Yes.

Supposing this commission to be extinguished without any immediate result, in what period do you think your schools would again resume as great an appearance of prosperity as they ever possessed?—If they had no expectation of getting assistance from government to excite that opposition, as well as the commission, I think it would, in the course of six months, or perhaps longer than that, subside. I find now the children are returning; that very few schools have been altogether knocked up; the masters are standing out, and it is an unpopular measure with the people—the opposition to the schools.

Have many of the Roman Catholic masters deserted you during the late pressure?—Twenty-seven.

You say, that the children are beginning to return; have they as yet returned in any considerable numbers?—Yes, to some schools.

Would you measure by hundreds or thousands, those that have returned during the last summer?—Ten to each school, I should say.

Do you think six or seven thousand have returned?—No.

You having 670 schools, ten to each school would give that number?—Yes, it would; I think that is about the average I have considered myself. I found in one school twenty-five had returned; in one in Sligo, twenty-four had returned; and indeed a great number had returned in some places.

What has been the nature of the means resorted to by the Roman Catholic clergy?—A denunciation from the altar against the parents.

What do you understand to be the nature of those denunciations?—Calling the name out of the chapel, and then proceeding to deny them the rites of the church, confession and absolution.

Have you ever known the priest personally to interfere in those schools; that is, to go among the children, and take any particular steps to withdraw them?—Yes; he has spoken to the children, and when he has been at the school, making inquiry for the Commissioners, he has spoken to the children.

Have you ever known of any personal violence being offered by any of the Roman Catholic clergy to the children, masters or parents, in order to clear the school?—There was one schoolmaster who had been beat in consequence of opposing the clergyman who came to the school.

By whom?—Some persons who came to the place.

Have you ever known the priest himself use any violence towards the children?—I have heard of a horsewhip being used in driving the children away; I heard lately, that when children were going to school, the priest rode against a child and drove it into a ditch; it was a Protestant child, and the parents went to him and made him make an apology.

Was the child hurt?—Not much, but it might have been.

Where was the place where you heard the priest had used a horsewhip for the purpose?—I do not remember; I can mention the place where the circumstance occurred lately; I have heard very general accounts of it having been done so.

Can you state what meetings of the London Hibernian Society have been held in the South of Ireland during the course of the last summer and autumn, and at what dates?—No, I do not think I can give the dates; one at Ennis, Cork, Tralee, Limerick, at Clonmel, and Waterford.

Which of those was the earliest in date?—Ennis was the commencement.

Do you recollect the time?—I think about July.

What was the date of the meeting at Cork?—I think August.

Would you wish to add any thing to the observations you have made?—I should wish to read a letter from a schoolmaster, that would give some idea of the feelings in regard to the opposition of their clergymen; it is dated Blennerville, 8th March; the man had been employed by me about ten days previously to writing this letter:—"Sir, on yesterday I got
 " a severe and unjust reprimand in this parish chapel; I had the pleasure of being present
 " during the time the Latin prelate preached from the altar against myself and the scholars,
 " and commenced proving to the flock that the intention of the Society was to proselyte the
 " rising generation, and unless their own vigilance and the priests prevailed, in a short time
 " the community would become Protestants, swaddlers, &c. &c.; after service, I took the
 " liberty to ask his reverence in what manner he could prove that the charitable intentions
 " of the Society were to proselyte children; his answer was, that the perusing of the Scrip-
 " tures would do it, and which perusal he, and all his fraternity, would oppose during their
 " lives; this morning another of the fraternity called on me, and requested of me to fall into
 " my former place, or that I should beg, as they were determined on setting up another
 " schoolmaster here, and that all the societies' schools through Ireland, would be dispersed
 " before the expiration of three weeks; but I gave him a plump denial, and shall keep my
 " word if I only have three scholars, as I consider I have the word of God on my side; I do
 " not fear what father Egan can do to me; I am certain he will deprive me of the greater part
 " of my scholars, but some I will retain, I hope; but if he gave me three or four weeks space,
 " I should so impress the utility of this school on the parishioners, that it would be impos-
 " sible to suppress it afterwards; the parents of the scholars are to be denounced in Tralee
 " on Sunday next; may I live to hail the day that the veil of darkness and ignorance will
 " be dispelled from my deluded countrymen; it is no admiration that murders, rapine, and
 " disloyalty should be so prevalent in this country, when the rising generations are pre-
 " vented from reading the word of God." Signed, "J Kirby."

In the report of the Society for 1824, it is stated, that there are in possession of the committee, and the Society's principal agent, several hundred copies of voluntary attesta-

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7 Jan. 1825.

tions, shewing the good faith that the institution has kept in their schools; what is the nature of those attestations?—I have got two here as specimens, we have got between three and four hundred of the same kind at Sligo.

Upon what occasions did you procure those attestations?—It was after the stir was made about education, and the petition of the Roman Catholics to Parliament, alleging that the system of education in the country was not suited to the circumstances of the country, nor to the disposition of the people.

What is the attestation?—"We, the undersigned parents of the children who receive education in the London Hibernian Society's free-school, situated in Curry, parish of Achonry and county of Sligo, having been called on by James White, teacher, to express our opinion of the merits of said school over which he presides, do acknowledge with gratitude the obligations we are under to the Society for the opportunity they have so humanely afforded for the education of our children, and do freely and solemnly testify, that although reading and committing to memory the holy Scriptures, without note or comment, is required of the reading classes by the printed regulations of the Society, no inspector, agent or schoolmaster, in the employment of the Society, has, at any time since the formation of the school, by any means directly or indirectly, sought to proselytize our children, or attach them to any religious denomination whatsoever; we further testify, that the Society's regulations, which grant payment to the master only for such of the pupils who manifest the required proficiency in the quarter previous to the day of inspection, has, in our opinion, ensured to our children a more efficient progress than they would have attained in any school we could have sent them to, had we been in circumstances to pay for their education."—[Here follow sixty-two signatures.]

How many signatures, on the average, are there to each of those certificates?—Fifty or sixty signatures, I should consider, but I have not examined them.

In what manner were those testimonials supplied to the parents of the children in those respective schools?—They were sent to the schoolmaster to go round and get them, and after he had got them, he was to make this affidavit.

Was there any inducement held out to the parents?—No, not the least.

What does the affidavit say?—"The schoolmaster of the free school aforesaid, came before me and made oath, that the printed paper, at the head of this sheet, has been read by, or in the hearing of all, and each of those whose signatures are attached to it, and that they individually signed the same, or affixed their marks."

Do you mean that each of the returns was headed by an affidavit in that manner?—Yes.

Do you not conceive that the Roman Catholic clergy of those parents would be extremely angry at them for joining in such testimonial?—Yes, they were, but the thing was done.

Did the parents sign it without consulting them?—Yes, upon their own spontaneous feeling.

Did you hear of any declining to sign it?—No, not one; I heard of one schoolmaster declining to do it, because the Society had not paid him according to his estimate of his merits.

Were those signed by persons of all religious denominations?—Yes, it mentions them.

Is it your impression that about 20,000 of such signatures were given to those testimonials?—Yes, I should think so, but I have not examined the attestations themselves; I have merely the same data that the Commissioners have.

Do you think the parents fully understood what they were doing in signing that testimonial?—Yes, distinctly.

Do you think that many of those persons who signed those testimonials, had withdrawn their children at the mandates of their priests?—No doubt.

Do you think they were willing agents in it?—I am sure they were not; it was merely by the threats of the priests.

It appears that the signatures to this are all Roman Catholics, is that generally the case?—Yes, it is.

Do you think that the denunciations of the priests have the effect of making the parents afraid of the Scriptures as a bad book, a book that may do them mischief?—I think till they see the book and are acquainted with it, they are afraid of it, but that is very quickly removed when they read it.

Have you known of any instances of adult peasantry, upon first seeing the Scriptures, declining to look further at it, or examine it, or take it in their hands?—Yes, I have.

What harm do you conceive they think it might do them?—In the first place they are afraid of disobeying the priest's injunctions, and doing a thing they must declare, upon confession, which is contrary to his direction, and having penance imposed upon them; one lad of nineteen told me, "if we read that black book, the priest tells us we shall be visited by thunder and lightning."

Are you not aware that the Roman Catholics, generally speaking, object particularly to that mode of using the Testament which is adopted in all your schools?—I think they more object to our use of it than other institutions, because it requires committing it to memory.

You are aware that they object to the using it as a task book at all in schools, without reference to your's or any particular Society?—Yes.

And a still further objection to the getting it by heart?—Yes.

Which are the two modes in which it is used in your school?—Yes.

Do you know whether they go so far as to say, that is a step towards proselytising?—In the

the letter of the schoolmaster it is so stated, that it has been so considered; they say the Scriptures themselves will do it.

That the use of the Scriptures, as employed in your schools, is considered a step to proselytism?—Yes.

Are any members of the London Hibernian Society, members of the society established for the purpose of propagating the principles of the reformation?—Yes, I think one of them is; I think Mr. Gordon is one.

Gentlemen,

Dublin, January 13th, 1825.

As I find I have omitted in that part of my examination, relative to the religious denominations of the agents of the London Hibernian Society, to mention a class whose valuable assistance the Society enjoys gratuitously, in paying the teachers in the several school districts, keeping depôts of books, and otherwise advancing the objects of the institution, I would beg to be permitted to add it to my testimony; as for the circumstance of gratuitous labour from highly respectable gentlemen, principally clergymen of the established church, and magistrates, and only three of the thirty-five being dissenters, it must have an important bearing on the character and proceedings of the Society. I beg to accompany this letter with a list of their names and places of residence.

(signed) *Geo. Pringle.*

To the Commissioners of Education Inquiry.

District Agents connected with the London Hibernian Society, who pay the masters and distribute books in their respective districts.

- | | | | | | | |
|-----------------------------|---|-----------------|---|----------------|---|---|
| 1.—Rev. John Irwine | - | Beamgreen | - | county Donegal | - | rector. |
| 2.—Rev. Dr. Stopford | - | Letter Kenny | - | - d° | - | d°. |
| 3.—John Buchanan, esq. | - | Omagh | - | - Tyrone. | - | |
| 4.—Rev. H. Leard | - | Pubble | - | - Fermanagh | - | curate. |
| 5.—Rev. Charles Evatt | - | - | - | - Monaghan | - | curate and chief magistrate. |
| 6.—Berry Norris, esq. | - | Mohill | - | - Leitrim | - | magistrate. |
| 7.—Rev. G. V. Sampson, jun. | - | Garvagh | - | - Tyrone | - | curate. |
| 8.—Captain Smith | - | St. Helena | - | - Antrim | - | magistrate. |
| 9.—Mr. S. Weir | - | Cookstown | - | - Tyrone | - | merchant. |
| 10.—Mr. J. Heather, jun. | - | Dungannon | - | - d° | - | d°. |
| 11.—J. T. Fitzgerald, esq. | - | Ennis | - | - Clare. | - | |
| 12.—Rev. James Daly | - | Galway | - | - Galway | - | warden. |
| 13.—Rev. John Burke | - | Kilcolgan Glebe | - | - d° | - | rector. |
| 14.—Rev. H. Martin | - | Aughrim | - | - d° | - | curate. |
| 15.—Rev. C. Huston | - | Ballina | - | - Mayo | - | curate. |
| 16.—Geo. Clendining, esq. | - | Westport | - | - Mayo | - | magistrate and agent to the Marquis of Sligo. |
| 17.—J. R. Price, esq. | - | Castletown | - | Queen's County | - | agent to the Marquis of Lansdowne. |
| 18.—Rev. William French | - | Frenchpark | - | - Roscommon | - | rector. |

Distributors of Books for the Schools and Adults, on the orders of the Inspectors in their respective Districts.

- | | | | | | | |
|---------------------------|---|---------------|---|-------------|---|-------------|
| 1.—Rev. Robert Smith | - | Westport | - | county Mayo | - | curate. |
| 2.—Rev. William Smith | - | Castlebar | - | - d° | - | d°. |
| 3.—Rev. John Irwine | - | Cookstown | - | - Tyrone | - | d°. |
| 4.—Rev. Geo. Haslewood | - | Killesandra | - | - Cavan | - | d°. |
| 5.—Rev. William Athill | - | Ardess | - | - Fermanagh | - | rector. |
| 6.—Rev. J. Rolleston | - | Strabane | - | - Tyrone | - | curate. |
| 7.—Thomas Mahon, esq. | - | Ennis | - | - Clare | - | magistrate. |
| 8.—Rev. T. Galbraith | - | Lavally | - | - Galway | - | rector. |
| 9.—Rev. C. Vignoles | - | Tyrrel's pass | - | - W. Meath | - | d°. |
| 10.—A. Armstrong, esq. | - | M. D. | - | - Tipperary | - | |
| 11.—Rev. M. D. Pilkington | - | Kilcrest | - | - Galway | - | curate. |
| 12.—Rev. H. Wolsely | - | St. Field | - | - Down | - | rector. |
| 13.—Rev. H. A. Burke | - | Drummany | - | - Tyrone | - | curate. |
| 14.—Rev. George Stack | - | Beltragh | - | - Derry | - | rector. |
| 15.—T. Carson, esq. | - | - | - | - Roscommon | - | sheriff. |
| 16.—A. Crawford, esq. | - | Donegal | - | - Donegal | - | attorney. |
| 17.—Miss Crawford | - | Ballyshannon | - | - d° | - | |

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Further Examination of Captain *George Pringle*, Thursday 13th January 1825.

IS there any thing particular you wish to mention with reference to your examination on a former day?—I omitted to mention the district agents, whose duty it is to pay the masters in each of their districts, and also to keep depôts of books.

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George Pringle,
13 Jan. 1825.

Is this in explanation of any answer you gave in your preceding examination, or in addition to it?—In addition to it; there was one part of my examination that went to ascertain the religious denomination of the agents of the Society. I was asked, why so large a proportion was dissenters, and this I consider to have an important bearing upon that matter; these gentlemen are principally clergymen of the established church, and only three dissenters among them.

How many from the class you have been speaking of?—Thirty-five, and three out of them are dissenters.

Are the other thirty-two of the church of England?—Yes; I have sent in a list, specifying their names and their places of residence.

How would you describe the class you are now adverting to; what do you call them, and what are their duties?—They are district agents; they pay the masters of the schools who teach in their particular districts; they keep depôts of books, and otherwise forward the objects of the Society.

By books, do you mean the Testaments and spelling-books?—Yes, and the rolls and class papers.

In what manner do those clergymen become connected with the Society?—Their own offer.

Do you apply to them in the first place?—Yes; they are persons who have shewn an interest in the Society, and then we apply to them; sometimes they have come and voluntarily offered.

Is your object in making that explanation in order to mark, that there is not an exclusive preference in the Society for dissenters?—Yes it is.

Have you any other explanation you wish to give?—With respect to the proportion of Roman Catholics in attendance at the schools, I said, rather under two-thirds; my impression, from consulting some documents, is, that it is rather above two-thirds.

What do you conceive is the actual number in attendance on the schools of the Society of all denominations?—Very near 30,000.

Which do you mean; that that number is probably this day in the schools, or upon the rolls?—No; there are 50,000 upon the rolls, and 30,000 were at the examination last quarter, and the masters were paid for them; besides those, there were some absentees from the inspection, who were in general in attendance, and some rejected for want of proficiency.

What proportion of the 20,000 that were absent had been withdrawn by the Roman Catholic clergy; of course the question does not consider it possible to obtain an answer with any thing like accuracy, but we wish for your general impression?—I should think, an average of ten to each school, would include them; I mean the difference between those who passed the examination and those in actual attendance, but who do not appear, because they were rejected, or were absent the particular day, although they had been in the school in the quarter.

The question is, what proportion of the difference between the 30,000 and the 50,000 do you conceive have been withdrawn by the efforts of the Roman Catholic clergy?—Probably, about 14,000.

You think 14,000 of the 50,000 have been withdrawn by the Roman Catholic clergy?—Yes.

What number do you conceive was on the rolls of the Society this day twelvemonth?—Seventy-one thousand, I think it was.

What then have become of the 21,000 that constitute the difference between the 71,000 on the roll this day twelvemonth, and the 50,000 now on the rolls?—The 50,000 took in only the day schools; there are some that have been struck off the list, that have got articles and books, and the masters have been paid, and the pupils have got a certain degree of instruction; they must go with the account.

Suppose that a statement of the attendance during the last year, was constructed upon the same principles and in the same form that give 50,000 as the result at present; what would the attendance appear to have been a year ago, as nearly as you can state?—Very nearly the same number.

Do you conceive there was a greater number upon the roll this day twelvemonth, than there is at present?—No, I do not think there has been a greater number; I think there have been a good many new schools added, that more than counterbalance those that have been struck off.

Are we to collect that it is your impression, that during the last twelve months the schools have not lost above 14,000 pupils by the interference of the Roman Catholic clergy?—Yes; that is my impression.

Are the Sunday schools included in that number of 50,000?—No.

Is there any thing further you would wish to state as supplemental to your evidence upon the last day?—Not in direct reference to the proceedings of the Society.

Is there any further communication you would wish to make to us?—I would mention something I have met with, with respect to the conduct of the Roman Catholic clergy towards myself and the schools; a question was asked, with respect to the deficiency between the twenty-six schools in connection with the Roman Catholic clergy formerly, and the small number in connection now; several of those gentlemen approved to myself of the principles of the Society, and then they turned round and shifted, which has impaired my confidence in them, generally.

Did they assign to you any reason for that change of conduct?—No, they did not; I had intercourse with them of a particular nature; I was at the house of one for a night, and we entered

entered very generally into the proceedings of the Society, and the plan of it; he expressed his high approbation of it, and wished to have a third school established in his parish, and subscribed to the Society for that purpose, and now he has turned round.

At what period did he express his approbation?—In March last.

Did he subscribe some of his own money?—Yes, he did.

You cannot doubt then the sincerity of any approbation he had intimated?—I cannot doubt it, because we had a good deal of familiar intercourse.

Do you not think his subsequent conduct may have arisen from the positive orders received from his superiors, though his opinion may have remained unchanged?—No; because I understand he has spoken from the altar against the Society, in a way which he must have known not to be correct; he said, the children were taught the Scriptures when they could say b a, ba, which the people exclaimed against.

Where was this?—In the county of Kerry at Ardfert.

Is the school of Ardfert in existence at present?—Yes.

Have you any means of stating how many children are in attendance upon it?—No.

That was one of the very best schools of the Society in Munster?—Yes, it was one of the most efficient.

Have you a good opinion of the master now in charge of that school?—No; he has been dismissed.

The master whom the Commissioners found there in the month of September last, has he been dismissed?—I do not exactly remember the time he was dismissed, I only heard of it from the inspector, his name was Fevier; he was dismissed.

For what cause?—The inspector left his pocket book in the school, and missed it, and returned after he had been absent a very short time; the man said he knew nothing of it, and afterwards it was discovered he had taken it, by offering a note that was recognized.

Was that the sole cause of his dismissal?—Yes.

Has any successor been appointed?—Yes.

Have you any means of knowing whether there are any Roman Catholic children in attendance at the school at Ardfert?—Yes, there are some.

Do you suppose there are ten or twenty?—There are twenty, I should think; I have a document that will explain what I have been stating; this (*producing a paper*) is a letter from a Roman Catholic curate, who applied to me to get a school established in connection with the Society, to which he and the priest were to subscribe; he had objected to the schools, but from experience of their operation, had come over to be a friend to them; after this school, for which he applied, had been established, he wrote to the inspector under me at the time, this letter, of which the following is an extract:

“ And now permit me to say how much personal regard you have inspired me with, and the warm wish I feel for a wide diffusion of the principles of your benevolent Society. I have heard sinister constructions put on their establishments and motives, but I could see nothing in this but a puny narrow-minded spirit, that would sacrifice a great public good to imaginary evil; yet, probably, there is some remote foundation for the apprehension entertained respecting English benevolence; it is very rare with poor Ireland to receive any thing but injury and infliction from England, and from a series of harsh treatment, we can scarcely deem the present aid sincerely intended for our good. I often try to persuade my poor countrymen, that a new era is commencing of liberality and kindness, and may we all witness its rapid progress!”

What is the date of that letter?—5th of March 1824.

What is the name of the place of residence of the writer?—Gunsborough, in the county of Kerry; it is signed “ W. Walsh.”

The Commissioners do not comprehend with sufficient clearness, in looking back to your former evidence, what is your own impression as to the extent of the number of instances in which adults have renounced the communion of the church of Rome, and embraced that of the Protestant religion?—It is very difficult for me to state the exact number; the general impression is, from what I have met with myself, quite unexpectedly, and what I have heard from Mr. Blest, the number may amount to 100; but I wish to be very cautious upon that; I have taken no note of it.

In what district of country were those individuals principally found?—Principally in Connaught and Ulster, and there was one in Cork; in explanation of the letter I have read, I would just state that that gentleman is now a violent opposer of the schools.

Is any reason assigned for it?—No, not the least; the master was of his own appointment, and the school was held in the chapel; he established an opposition school in the chapel, and turned the man out, who would not connect himself with him, but who is in connection with the Society, and has about 50 pupils.

What did he get from the Society?—One shilling for each child who passed the quarterly examination.

No lumping sum?—No; we do that when the school is very much reduced, not from his own fault, to support him.

Have you any converts in that neighbourhood?—No.

Is the master a Roman Catholic?—Yes.

Do you know whether the master continued to perform his duties as a Roman Catholic?—I cannot answer that.

You would not disapprove of him if he had ceased to do so?—No.

Is it your wish through the medium of these schools, that Roman Catholics should become, according to your view of their present situation, more enlightened?—Certainly.

That they should cease to be Roman Catholics?—My wish is, not that they should cease

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to be Roman Catholics without conviction or reason for it; but if they should be convinced from Scripture, that they should follow up the conviction from this sentiment, whatever it may lead to.

Is it your wish they should become convinced they are at present in error?—Yes.

Is it one of your objects to give effect to that wish in establishing schools?—Merely in the general way of Scripture information.

I am not considering the means but the end you seek?—My wish is, that a person should be brought from error.

And you think making Roman Catholic children read the Scriptures, and commit portions of them to memory, without learning any catechism, may produce the end you seek?—I think so, from the discrepancies between the tenets of the Roman Catholics and the Scriptures.

That it may make the Roman Catholics become Protestants?—Yes.

What species of Protestant do you wish them to become?—I have no wish upon that point.

Whether Protestants of the church of England, or of the Presbyterian church of Scotland, Protestants professing Arian principles, or otherwise?—I should wish them to adopt what I consider nearest the truth.

Which do you consider nearest the truth?—I belong to the church of Scotland, and have a preference for that; but I have no doctrinal objection to the church of England. I would rather they became members of the church of England.

Are you aware that a considerable number of persons who call themselves Protestants in Ireland, and who may have been Roman Catholics, profess what is called Arianism?—Yes.

Would you wish that the Roman Catholics, by reading the Scriptures, should become Arians?—No.

Which would be most desirable, that they should become Arians, or remain Roman Catholics?—Remain Roman Catholics.

Is there any particular doctrine you would wish them to embrace, from reading the Scriptures, in exchange for the doctrines they profess?—I should wish they should have clearer views of the character and the work of the Saviour, and rest more upon him than upon the particular ground they do rest upon.

Do you understand what the ground is that they do rest upon?—Those I have spoken to, depend a great deal upon the absolution they get from the priest.

Do you understand what they consider an essential condition of that absolution?—They have told me they must make confession.

Any thing else?—They say repentance.

They have told you also repentance?—Yes; but repentance connected with penances.

Have they told you also, it would be necessary for them to make satisfaction to those they had injured?—I have understood so generally.

Are you aware of the doctrine of the church of England as to absolution?—I am aware of the absolution at the beginning of the church service.

Are you aware of the absolution in the service, for the sick?—I am.

Are you aware of any difference between that absolution and the absolution given by the church of Rome?—I have never heard of an instance where that absolution has been given to any person in the church of England.

I am not asking what may have been given, but the principles upon which the church teaches it may be given?—I have not considered the subject sufficiently to state the distinction which I think there is.

Are you aware of any distinction between the two churches upon that point?—I think there is a most essential difference between the doctrines of the church of England and the church of Rome.

I am speaking of the doctrine upon which you consider the Roman Catholics particularly in error, and which you stated as the first, upon which you wished to enlighten them; are you aware of any difference in the doctrine of absolution as taught by the church of England, and that taught by the church of Rome?—The church of England requires no penances.

Do you consider that penance is an additional requisition in the church of Rome?—I do.

Do you consider in any other respect there is any difference between the church of England and the church of Rome, upon the point of absolution?—I am not sufficiently acquainted with the doctrine of the church of England to answer that.

You have stated you wished Roman Catholics to become members of the established church, and you have stated the doctrine of absolution as one of those grounds upon which you wished it, wishing them to change, upon the ground of that doctrine; what do you conceive to be the doctrine in each church, or what do you conceive to be the difference in doctrine that makes it essential for you to wish them to change?—The dependence that the Roman Catholics put upon the priest, from the idea they have of his character, gives quite a different character and complexion to the doctrine of the church of Rome, in that respect.

Do you know in point of fact, what the doctrine of the church of England is?—I have read over the absolution in the service for the sick, that you allude to, but it is so very obsolete, that it is not regarded.

Have you read the visitation for the sick, or a book upon the visitation of the sick, published by Doctor Mant, a bishop of the church of Ireland?—No; I have merely read that in the Prayer-book.

Do you mean to say you have any means of knowing that the clergy of the church of England

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England do not pronounce that absolution?—I have made inquiry, and have understood that they do not.

Have you ever examined into the doctrine as explained in the Roman Catholic church?—Not very minutely; the impression I took up is from my intercourse with the people.

You have stated that you rather preferred having Roman Catholic teachers?—Yes.

Why do you prefer having Roman Catholic teachers?—Because they are a great deal more acceptable to the people, and it takes away the handle of the priests when they say the Society is a proselyting Society.

But many of your teachers become Protestants, and then you continue them?—Yes, or they become readers; they generally lose their school.

Do you not conceive, that a Protestant who has become so after being a Roman Catholic, is much more obnoxious to the Roman Catholics than if he had never been so?—Yes.

Do you not generally hope, that the Roman Catholics you employ as masters will become Protestants?—I should wish them to get a clear view of the doctrines of the Scriptures, and to follow them conscientiously.

Do you not wish them to become Protestants?—I do not wish them to become nominal Protestants.

Do you not wish them to become convinced they are in error as Roman Catholics?—Yes.

Then how do you reconcile the wish of having persons who were Roman Catholics, in order to please the Roman Catholics, with the wish of having converts, who must become more disagreeable to them than if they were originally Protestants.

It is not a necessary effect that they should become so, and it is generally some time before they do; the school is carried on for a considerable time in that way, and people go to the school and become acquainted with it, and then they are able to judge for themselves of its merits.

If they would originally object if the person was a Protestant, do you not think when your wishes are effected by the person becoming a Protestant who was a Roman Catholic, they would object more strongly than before?—Yes, to that person they would.

Do you not in some degree, in wishing to have Roman Catholics appointed masters, contemplate the conversion of those persons through their connection with your Society?—Yes, I do.

Is not that in some degree an operating motive in your mind in wishing to have persons who are Roman Catholics appointed masters to your schools?—Yes, it is.

Have you had any correspondence or communication with a Society lately established in Ireland for promoting the principles of the Reformation?—No, I have not.

Has your Society had many meetings in Ireland lately?—Yes, it has.

During the present year?—Yes.

With a view to the extension of your system?—Yes, generally.

Did those meetings take place in the months of August and September last?—Yes, about that time; I am not in possession of the dates.

Were there any gentlemen deputed by the Society in England to attend those meetings in Ireland?—The only two gentlemen that attended were Mr. Noel and Mr. Gordon, but I am not aware that they were officially deputed.

Those gentlemen proceeded through the country, and attended different meetings?—Yes, they did.

Did they proceed to attend those meetings about the period at which the Commissioners before whom you are at present, were proceeding upon their tours for the purpose of visiting the schools through the country to ascertain the state of education?—It was in July they began, and I am not exactly aware of the time the Commissioners were on their tour.

Are you aware it was immediately after the issuing of this commission?—Yes, I am.

You have stated, that some of the Roman Catholic clergy who originally were friendly to your Society, have subsequently become hostile to it?—Yes.

Do you conceive their hostility may be in any manner attributed to the knowledge that your Society had been active in the way of making converts?—That has been the general reason assigned for it.

Do you conceive that that may be the cause why persons who originally supported the schools afterwards opposed them?—I think that, in some of the instances I have alluded to, those gentlemen were perfectly aware of the principles and proceedings of the Society, and there has been no alteration since, therefore I do not think that could have been the reason.

Did you avow to them that your object was to make converts?—No, I did not, I put them in possession of the rules of the Society, and mentioned the proceedings, and invited them to become visitors.

Was it ever stated to them, that in framing those rules, and establishing schools, you expected to promote the conversion of Roman Catholics?—No; I do not think it was.

You publish reports from year to year?—Yes.

Are the reports published in Ireland precisely the same as those published in England?—There are no reports published in Ireland.

Are there any accounts of your proceedings of any nature published and circulated in Ireland, different from those circulated in England?—There are some smaller reports that have not the appendix.

Do the reports published in Ireland contain the letters which appear in the reports published in England, with accounts of conversions?—All the reports are published in England, some having the appendix, and some without it; those without the appendix are more generally circulated in Ireland.

Do those reports which are generally circulated in Ireland, contain the letters, giving an account

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account of the conversions?—Those reports having the appendix, are those that have the letters containing the conversions; those are not so generally circulated in Ireland as those without the appendix.

Which are most generally circulated in England, the reports with the appendix, or the reports without the appendix?—I should think the reports with the appendix; I have not been in England since I have been connected with the Society; I have got some with me to take over to Scotland without the appendix.

Do you know the reason of the difference in the circulation; why one should be prepared for English, and the other for Irish circulation?—In the first place they are a great deal too expensive, and in the next place they would excite a great deal of prejudice against the Society.

If it was known, you mean, what effects were produced by the proceedings?—Yes; if those letters as to the conversions were circulated in Ireland it would create a prejudice.

You have stated that several of your officers were converts from the church of Rome?—Yes.

Are any of them converts from the established church to the Independent congregations?—I believe Mr. Blest himself, when a young man, was of the established church.

The question alluded to your inspectors?—Of the inspectors I do not recollect any; there are eleven inspectors.

Or readers?—I really do not know one; I cannot very distinctly give information upon the point.

Of what description of persons are your inspectors generally composed?—Some of them have been schoolmasters; a good many of them I think about that class of life.

Have you ever had occasion to remove any for misconduct?—Yes, we have.

Were those persons any of them converts?—Yes, one was a convert I think; but it was before I was in connection with the Society; it is what I have heard only.

Have the persons who have ceased to be Roman Catholics been received into the established church, or into the Presbyterian church, or into any church having any particular confession of faith?—Yes, they have, a number of them; others have not I believe.

Into what churches have they been received?—Some into the Established church, some into the Independents, and some into the Baptists.

In what way would a Roman Catholic, ceasing to be a Roman Catholic, desiring to be received into a church of Independents, be so received?—He would be examined by the clergyman and by the deacons, as to his belief.

Would he then sign any declaration of faith?—Intimation would be given that such a person would apply for admission; the thing would be intrusted to those deacons, in conjunction with the minister; and after they had satisfied themselves, an intimation would be given that they were satisfied, and they would request him to be admitted.

Have the Independents any particular confession of faith?—I do not know of any one published.

Have they any one not published?—I do not know.

Have they any catechism?—No.

What are the doctrines touching which the Roman Catholic convert is examined?—In reference to his own personal views as a sinner in the sight of God, and as to the ground of his hopes of salvation.

How is the Roman Catholic to ascertain what are the doctrines which, as an Independent, he is to profess, before he becomes an Independent?—Either by hearing one of their ministers or conversing with him, or conversing with some of the members themselves.

You do not know that the Independents have any particular articles or creed?—No.

Are you aware of any difference in doctrinal matters between the Independents and the church of Scotland?—No, not one.

You have said that the conversion of a Roman Catholic from error to truth would give satisfaction to you and to your Society; probably it is your wish that every person whom you consider to be in ignorance or error, of whatever religious denomination he may be, should, through the instrumentality of the Society, particularly by reading the Scriptures, be brought to a knowledge of the truth?—Yes.

Is it your opinion that members of the Established church or Presbyterians may individually be in error and ignorance as to what you consider to be the truth declared in Scripture?—I think there are a great many nominal Christians among members of the Established church and the Presbyterian church, and I should wish them to be brought to a knowledge of the Scriptures.

You mean that those who should by ignorance entertain false conceptions of the truth as individuals, and not as members of the Protestant church, that they equally with Roman Catholics should by those means be brought to a knowledge of what you conceive to be the truth?—Yes.

You conceive that a Protestant being a bad man must be in error?—Yes.

You have spoken repeatedly of conversion; explain what you mean by the term?—To be led to take right views of the character of God as he is displayed in the person of his Son.

According to that definition do you think that there are some members of the church of Scotland who still require to be converted?—Yes.

Do you think the same of members of the Established church?—Yes.

Do you think the same of the members of the Roman Catholic church?—Yes.

Do you use the word conversion in reference to any one of those churches in a sense different from what you do to the other?—No, certainly not.

Do you conceive the church of Scotland to be right in her notions of God?—Yes.

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You therefore consider that all faithful members of the church of Scotland have a right knowledge of God?—Yes.

Do you conceive the same of the church of England?—Yes.

Do you conceive the same of the church of Rome?—No.

Then a man who is of the church of Rome, to be brought to a right knowledge of God, must, according to your notions, abjure his church?—Yes.

Then the conversion of a Roman Catholic necessarily means the abandonment of the Roman Catholic religion, the conversion of a Protestant means the abandonment of any errors he may have been subject to, but does not necessarily imply a change of church?—Yes, but I would explain; I think there may be persons who remain nominally in the church of Rome who do not hold all the errors in the very palpable way in which they appear to me; I would answer the other directly, and at the same time I would qualify it in that particular respect.

You conceive the church of Scotland does not teach any errors?—Yes.

You conceive the church of England does not teach any errors of doctrine?—Yes.

But you conceive the church of Rome does teach errors?—Yes.

And therefore when you seek the conversion of a Roman Catholic, you wish him to abjure what you conceive to be the errors of the church of Rome?—Yes.

Would you conceive the conversion of a Roman Catholic was perfect while he continued to seek the aid and intercession of saints?—No, I should not.

Would you consider a Roman Catholic who left the Roman Catholic church and joined the Protestant church, necessarily thereby became a convert in the sense which you entertain of that term, that is to say, a convert to the full knowledge of the truth as it is in the Scriptures?—I should not count him as a convert.

Suppose him to have left the church of Rome, but to have become a nominal member of a Protestant church, would you apply the term convert to that person?—No, I would not.

You would consider that a perfect Protestant strictly adhering to the doctrines of the church of Scotland, or the church of England, did not require conversion?—Yes, I should.

But you would consider a Roman Catholic strictly adhering to all the doctrines of the church of Rome, would require conversion?—I should consider that persons belonging to the churches of Scotland and England would require conversion, because many of them are so nominally, and their minds have never been instructed.

The question was, whether you would consider that a member of the church of England, or the church of Scotland, who faithfully adhered to the practices and doctrines of either of those churches, would require conversion?—No.

Would you consider that a member of the church of Rome, who faithfully adhered to and practised the whole of the doctrines of the church of Rome, would require conversion?—Yes, I should.

Do you consider that a very considerable number of members of the church of Scotland deserve the appellation of unconverted persons, or would you apply the term unconverted to the religious state of a great many individuals of your own church?—I would apply the term unconverted to a very considerable number of the members of my own church.

In the sense of the word unconverted, as applied to many members of your own church, what, precisely, would you mean by it?—I think that they have no right knowledge of the leading tenets of the church of Scotland.

What are the tenets of the church of Scotland, which, speaking of those persons as a class, you would say they were deficient in the knowledge of?—Of themselves, as guilty in the sight of God; the evil of sin; the threatenings of God; the consequences of sin, and the way of salvation through a Saviour.

By conversion do you mean they are brought to a right knowledge of those particulars?—Yes, I do; by conversion such a man is enabled to form a right estimate of his own character and of the character of God, as displayed in his Son.

When you speak of the conversion of Protestants of the church of Scotland, or of Protestants of the church of England, you speak of the conversion of persons remaining in one or other of those churches?—Yes.

When you speak of the conversion of a Roman Catholic, you speak of the conversion of a person giving up the particular doctrines of the church of Rome?—I should think that would follow.

You do not conceive that a Roman Catholic can be said to have been brought to a knowledge of the truth while he holds those peculiar doctrines of the church of Rome, that the church of Scotland and the church of England consider to be errors?—No, I do not.

Does that opinion arise from your view, that those particular doctrines of the Roman Catholic church are not conformable to the Scriptures in your understanding of the Scriptures?—Yes.

Is it a direct and great object of your Society to spread a more general knowledge of the Scriptures among all classes of persons of whatever denomination?—Yes, it is.

Can you state any doctrine held by the church of England which you as a member of the church of Scotland object to?—No, I cannot.

Can you state any doctrine of the church of Scotland which, as far as you know or conceive, a member of the church of England would object to?—No, I cannot.

Do you mean, then, that the difference between the churches is limited to matters of church government and discipline, and not of doctrine?—Yes, I do.

Would you extend the same observations, so far as you are acquainted, to the relation in which the church of England and the Independents stand as to each other?—Yes, I would.

Are we to understand that you mean that all those three churches, according to your notions,

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notions, agree in all matters of doctrine and all differ from the Roman Catholic church?
—Yes.

Do you mean, that all those points upon which the Roman Catholic church differs from those three churches are, according to your notions, essential errors?—Yes.

Do you conceive, in order to complete what you call the conversion of a Roman Catholic, that any formal recantation, or any formal acknowledgement of the doctrines of any of those three churches, is necessary?—No.

Do you know whether, in point of fact, in the instances of the conversions of adult persons, to which you have already more than once referred, such recantation has been usual, or at all existed?—I do not think it has at all existed, and I think some of them remain in the church of Rome, but do not go through all the forms of that church; they do not hold the particular doctrines which I have alluded to, as, in my opinion, essentially erroneous; they do not go to mass; they do not confess.

Do they not go to communion?—No, they do not.

They do not invoke the aid of saints?—No.

They do not hold the doctrine of transubstantiation?—No.

In short, they cease to be Roman Catholics in spirit, although in form they continue?—They have not joined any other church.

They attend no place of worship?—No; I believe they meet among themselves.

Do you believe that any of those persons still affect to profess the Roman Catholic religion?—I do not think it is really affectation; I think they have not come to a distinct resolution upon the matter.

They do not avow themselves Protestants?—No; they do not.

Though they have ceased to be Roman Catholics?—Yes, in the way I have mentioned.

Did you mean to convey, by your answer to a former question, that any individuals who had ceased to be Roman Catholics, and had become Protestants, had formerly read a recantation?—No.

What did you mean when you talked of being examined?—I said, they were examined to ascertain whether they were in a state of mind to authorize the persons of that church to admit them into communion.

Must they not, in order to shew that they were in such a state of mind, disclaim those doctrines of the church of Rome which Independents consider erroneous?—I am not sure that that would follow; I do not think it would be asked them; the impression on my mind is, that they just ascertain the state of mind of the person with respect to moral feelings.

Do you conceive a Roman Catholic would be admitted a member of an Independent church while holding the doctrine of the invocation of saints and of transubstantiation?—No, I include that in the moral state of the mind.

Would you not consider it very shocking hypocrisy on the part of any person who had given up those doctrines in his heart, to profess himself, for worldly purposes, a Roman Catholic?—Yes, if he did it to deceive; but if the man's mind was not made up, I should not say so.

Would you not also consider it very shocking hypocrisy if he held those doctrines in his heart, that he should profess himself an Independent?—Indeed I should.

Do you not think there are many persons who have great difficulty in severing themselves from what they consider the ancient mother church, and yet have come to a conviction in their own minds, that in the long process of time she has become subject to error and corruption?—Yes.

May not such then, as much as hypocrisy, be in fact the motives of persons in the situation you have described as hesitating in the step they should take?—Yes, I think that is one of the great causes of hesitation.

You do not conceive that any persons in connection with your Society continue outwardly to profess the Roman Catholic religion, with a view to being considered such by their neighbours, and treated as such by them?—I do not know of any individual who does so.

I ask as to your suspicions?—I have met with some persons whose sincerity, as to moral sentiment and feeling, I had not a perfect confidence in; what their object was I could not say; I do not think their object could be that of self-interest; as to the schools, they get no advantage from them.

Would not a Roman Catholic, who professed himself a Protestant, be likely to lose his school?—Yes.

Might he not then continue to profess himself a Roman Catholic, when he was in his heart a Protestant, to prevent prejudice against him?—Yes.

Do you not think that that feeling, as much as any other, induces persons to appear outwardly Roman Catholics, when they have ceased to be so in their hearts?—The dread of the opposition they would meet with from their priests has a great influence upon them.

Do they continue Roman Catholics outwardly, when they are convinced in their hearts of the errors of the church of Rome?—Yes.

On the other hand, have you not known or had cause for suspicion that persons who have been retained by you as schoolmasters have, in truth, remained members of the Roman Catholic church, after having persuaded you they had seen the errors of that church, and were heart and soul in your service, for the same purpose of deceit, although, for the particular purposes of the employment, it was not convenient for them to avow the change?—Yes, I have.

And who have endeavoured to persuade you and the Society that they were changed, although

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although in fact they remained just as they were originally?—I have not met with any that endeavoured to persuade me or the Society; it is a point I do not inquire into.

Do you mean to say you have known any and what instances of Roman Catholics pretending to be Protestants, who really were not such?—Yes.

Describe the occasions upon which you have met with such persons, and the motives you ascribe to them?—I cannot call any particular instance to mind to furnish me with an example; I think the thing may have taken place; I have heard of persons being deceived.

Have there fallen within the scope of your own observation any instances of Roman Catholics who professed to have become Protestants, but still remained in the Roman Catholic church; and in case any such instances have fallen within your observation, what motives you attributed to such persons?—I do not recollect any such instances.

Then, what do you mean by your answer to a former question, that you conceived the instances not to be infrequent?—From general impression; I have heard persons say there is a convert, but he does not appear to be sincere.

What do you mean by sincere?—His motives are not pure.

What motives do you conceive were by such conversion attributed perhaps tacitly to such person; what object do you conceive he had to advance by an outward profession of faith he did not really feel?—I speak without reference to a particular case, but there might have been such with respect to a parish school.

Do you mean a parish school connected with the London Hibernian Society?—Yes.

Do you think they might imagine they would be more agreeable to the Society if they were converts than Roman Catholics?—No; I think it was for the sake of getting the situation. Mr. Walker's school is a parish school.

And to which aid would be afforded by the clergyman of the parish?—Yes; I do not think they consider they would serve the Society by becoming Protestants.

Have you any Roman Catholic inspectors?—No.

Have you inspectors who were Roman Catholics and are converts?—Yes.

Have you ever appointed any persons whom you believed to be sincere Roman Catholics?—No.

Have you appointed converts?—Yes, because they have recommended themselves in subordinate situations.

Have you employed any readers from among the converts?—Yes.

Have you employed any readers to act as readers, while they continued sincere Roman Catholics?—They must have shewn a disposition for reading the Scriptures, and an anxiety to read them for themselves, and to circulate the information of the Scriptures.

In point of fact, are there any persons whom you believe to be sincere Roman Catholics, holding the doctrines of the church of Rome, and practising them, now employed by you as readers?—There are some still Roman Catholics, but I do not know to what extent they hold the tenets; there is a difference in that respect as to the Scriptures; they seem anxious to read them and make them known.

Are there any Roman Catholics who continue to practise the doctrines of the church of Rome, and attend the sacraments of the church of Rome, employed by you as readers?—I think the priest's opposition would prevent them receiving the rites of the church, if they remained in that employment.

In point of fact, are there any persons employed by you as readers, who, according to your belief and judgment, continue members of the church of Rome, holding all the doctrines of that church?—My acquaintance with the readers is not very intimate; my residence is very short at Sligo. I hear of these things in a general way in reading over the journals. I have met with one or two in a casual way, who said they were Roman Catholics; they said they read the Scriptures. I put questions to them, and they answered me as to their proceedings.

From the answers they gave you, do you conceive they continued to hold all the doctrines of the church of Rome?—I do not think they hold the character of the priest in the same sacred light that other persons do who have not read the Scriptures.

Do you think that the people, who have not read the Scriptures, think that the priest has a greater power than those who have read the Scriptures?—Yes; I think the people who do not read the Scriptures, consider that he is the deputy of God on earth.

What particular powers do you suppose the persons who have not read the Scriptures attribute to the priests, which those who have read the Scriptures are disposed to doubt?—In the first place, they attribute miraculous powers to them; they believe they can affect their temporal state and eternal happiness.

Proceed to enumerate any other powers you conceive such persons attribute to the priests?—That they could change them into a goat or a hare.

Have you ever met with any well authenticated expressions of those opinions?—Yes, I have met with them myself; that of being changed into a goat or a hare.

In what manner did these circumstances fall under your notice?—I endeavour to get into conversation with the people, to ascertain their sentiments, and get a knowledge of what they think of the Scriptures, and then this information has come out.

Do you conceive, that such of the peasantry as have read the Scriptures with any degree of attention, do not believe that the priest could turn them into a goat or a hare?—Yes; I have been surprised how soon their opinions have been changed.

Will you describe the rank in life of the persons who have held such extreme opinions as to the power of the priest you have referred to?—The peasantry generally of the country that I have come in contact with; persons who probably had very small farms.

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Do you think those persons were in general able to read and write?—Not in general; some of them could. The peasantry in those places generally could not.

Do you mean to say, that this impression is general in the district?—I think it is very general.

Did you pick it up in a general way, or from any particular individual?—I have asked questions of the same nature in different counties, and I have found the same thing existing.

As to the same particular power?—The same expressions were not mentioned, but the feelings they had in their minds were very similar.

That the priests could change them into goats and hares?—Yes; that he had a miraculous power that could affect their substance in any way.

Do you believe that to be the impression of the peasantry generally?—Yes, I do.

Do you mean to extend it to all parts of the country?—I have met with it in Cork, Waterford, Kerry, Galway, and in Clare.

Do you conceive the county of Mayo to be more enlightened than the counties you have mentioned?—I have not asked the question there.

Would it be disagreeable to you to state the particular occurrence of any such conversation with an individual?—I will mention the first. In going to the Isles of Arran, at the mouth of the bay of Galway, I found the people there generally in a very ignorant state; one man, the captain of a hooker, who was taking me from one island to another. I got into conversation with and told him the nature of the school; he was exceedingly indisposed to send his child, in consequence of the priest's opposition. I wished to reason him out of attending to the priest in that matter; but he said, it was a great advantage to himself and his family. He spoke of the priest's power, and what he could do. I doubted it; he said, the other day, when he (the priest) was going from one island to the other, a sudden surf arose, and nearly swamped his boat; and the priest sat upon the stern of the boat, and baled the boat dry with the word of his mouth.

Can you mention any other instance?—I met a lad between the counties of Waterford and Cork, and I got into conversation with him; he was about nineteen; he could not read. I spoke to him about the Testament; to know whether he had ever heard of the book. From some conversation, and endeavouring to instil some principles of a religious nature into his mind, not in reference to proselytism from one creed to another, but to enlighten his understanding, he discovered I was asking him about the Bible; he said, you are speaking of the black book. I was shocked at his using such an expression, as applied to the Bible. He said, the priest tells us if we read it we shall be visited with thunders and lightnings. He also said, the priest could change him into a hare or goat upon the spot.

Have you known of any instances in which they attribute particular powers to their clergy over the success of their crops in husbandry?—I think, generally, they have an idea that the priest's curse would affect their substance, whether in reference to crops or cows; or if going out in a boat, that the boat will sink with them.

Has it fallen within your experience to observe what particular powers they attribute to their clergy as to their own final admission into heaven?—I think they depend upon the absolution of the priest as a passport to heaven; they have told me why; how can we do any thing further; he will allow us to die like pigs.

Do you conceive that any educated Roman Catholics entertain the notions you have now stated?—I think persons who can read do. I do not immediately recall a particular instance of a person of a higher description: I think there are some who have a very superstitious feeling in that respect.

Do you think the notions you have stated to prevail among the general body of the peasantry of Ireland, prevail among the educated parts of the Roman Catholics of Ireland?—My intercourse with them has not been much, and I have not had an opportunity of ascertaining their views. My feeling is, that of the educated, many would not feel that; but at the same time I have felt surprised at persons holding the opinions they stated to me.

Have you ever found among the Protestants any superstitious feelings as to the clergymen or ministers?—I recollect speaking to one man, a Presbyterian, who thought that the priests had that power; but I am certain he had not the idea that his own minister had. I do not recollect any other instance.

Have you ever seen the lives of the early followers or ministers in connection with John Wesley?—No, I have not.

Have you had any opportunities of observing the opinions of the people as to the power of the priest over evil spirits?—No; but I have distinctly over diseases, not over evil spirits.

Over what particular diseases?—I think I have met with persons who had that idea.

Are there any particular diseases you have found them suppose the priests' to possess an influence over?—I have met with them, having that sentiment in reference to several diseases. It seemed to me to be the general idea in all diseases.

Is it your meaning, that you suppose that many persons, who hold such extravagant notions as you have above stated, as to the power of the clergy to turn them into hares and goats, are persons who have learnt and are able to repeat the Roman Catholic catechism?—Yes.

Is that distinctly your opinion?—Yes.

Have you ever seen a Roman Catholic catechism?—Yes, Butler's.

Have you ever examined any of those persons who had those strange notions about being changed from manhood to goathood in the catechism?—No.

Why do you suppose that those persons understood the catechism?—They appeared to be acquainted with it.

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The particular individual who supposed the priest could turn him into a hare or a goat?—The persons I had conversed with.

Did the persons who told you they thought the priest could convert them into hares and goats, converse with you upon the subject of the catechisms?—No.

Do you think there are any Roman Catholic children in those districts that are unacquainted with the catechism?—Most of them, I think, knew it partially.

Do you think the knowledge of the catechism is inculcated more generally than reading?—Yes.

In what manner is it taught to those who cannot read?—They go to chapel, and learn the catechism there, and also in some of the schools. I have seen greater attention paid to the catechism than reading. I have inquired for the regulations, and I have found there were regulations for the catechism, without any reference to any system of reading, or the enforcement of the other parts of school instruction.

Have you any means of knowing, and of course of stating, what are the feelings of such people as the extremely ignorant that you have described as to Protestants and the Protestant religion?—They think that the Protestants are heretics, and enemies to God and man.

What is the idea they affix to the term heretic, so far as you can state to us?—It is generally a person that does not belong to their communion.

Do they consider them as Christians?—No, they do not.

Do they think they can be saved?—No.

Have you any means of knowing that?—Yes.

State the means you have of knowing that?—I have asked repeatedly their ideas of a Protestant dying out of the Roman Catholic church, and their opinion seems to be that they cannot be saved.

You are giving still the opinion of the illiterate?—Yes, of the peasantry; they are not so illiterate but that they can read.

Is it your belief, that the persons to whom you have referred holding those superstitious notions, are generally in the practice of attending service in the chapel on Sundays and other days?—Yes, decidedly; I think those are some of the most zealous.

Does the catechism you mention as having seen, teach correct notions of the Godhead?—It teaches the abstract doctrine of the Trinity, but the application of it, in connection with the displays of the Trinity in the New Testament is incorrect.

Does it teach the history of the birth, the miracles, the sufferings, and resurrection of our Saviour?—I am not so intimately acquainted with it as to state that.

Have you never read it?—Yes, several times; but it has gone out of my head, and I would rather decline speaking upon that point without reference to it.

Have you ever conversed with the lower orders of the Protestants in this country?—Yes.

What is their opinion of the Roman Catholics, as to their security in point of religion?—Their notion is, that they are exceedingly ignorant and mistaken in their opinions.

Do they conceive them to be idolaters?—Yes, certainly they do.

Then the lower orders of Roman Catholics consider the Protestants heretics, and the Protestants consider them idolaters?—Yes.

Is the notion among Protestants, that the Roman Catholics are idolaters confined to the lower orders?—I should think any person who has exercised his mind upon the subject of the worship of the Roman Catholics would have that idea.

It is your own?—Yes, it is.

Do you think idolaters can be saved?—I do not in that state.

Do you think that is the feeling of the Protestants in general in Ireland?—I think there are a great many Protestants who are indifferent very generally to the subject of religion, either as to the tenets of their own church, or those of the Roman Catholics.

Do you consider it uncharitable in the Roman Catholics, to consider the Protestants heretics?—Yes, because they do not belong to their communion.

Do you consider it uncharitable for the Protestants to consider the Roman Catholics idolaters?—Not if they can state a distinct reason for it.

Supposing the Roman Catholics stated, that they considered the Protestants heretics, because they did not hold the doctrines that they thought essential to salvation, and the Protestants said they considered the Roman Catholics idolaters, because they thought they held doctrines that they considered inconsistent with the Scriptures, and that each therefore thought the others were likely to be damned; do you think the Roman Catholic would be justly charged with a want of charity, and the Protestant be at the same time free from any such charge?—I can explain that better by an example; in travelling in Kerry, I went into a house expecting to find a family of the peasantry of Kerry. I was surprised at the difference in the appearance of the cabin, and found it was inhabited by a family of the water guard from Cornwall; the woman told me she was in want of opportunities for the instruction of her family; and that she and her husband intended to give up the situation and return to their own country; the children were exceedingly orderly, and the woman intelligent, and as far as I could discover from conversing with her, impressed with the doctrines of the Scriptures; another reason she gave for wishing to change her residence was, that the children were enticed to dancing schools, and upbraided with being heretics, and the only reason they could assign for such an appellation was, that they ate meat on the Friday, and I think in that case there was great bigotry, because the person could give no reason for his dislike to the tenets of one church more than the other; those who object to the Roman Catholic doctrines, can give an intelligent reason for such objection.

You conceive that it is charitable or not to consider, that your neighbour is likely to be damned

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damned according to the goodness of the reason in your estimation which the person can assign for his opinion?—I think unless he could assign some reason, it would be quite intolerance and bigotry.

It is not uncharitable if he had a reason you thought a good one?—I do not think it is.

You do not consider it uncharitable in a Protestant, to consider that a Roman Catholic is an idolater, but you do consider it uncharitable for a Roman Catholic to consider a Protestant a heretic, inasmuch as according to your notion the Protestant is right in considering the Roman Catholic an idolater, but a Roman Catholic is wrong in supposing a Protestant a heretic?—He gives no intelligent reason.

A Roman Catholic may think he gives a very good reason; do you think the principle of charity depends upon the goodness of the reason?—I should make a distinction, that the one would give a reason for so considering the subject, and the other do it merely from some prejudice.

You think a Roman Catholic considers a Protestant a heretic, because he is under the influence of prejudice; but a Protestant considers a Roman Catholic an idolater, because he is an enlightened and liberal minded person?—Because he can give a reason for his opinion.

A Roman Catholic may give a reason satisfactory to him for considering the Protestant a heretic, and which is just as satisfactory to him, as the reason of the Protestant for considering the Roman Catholic an idolater?—I am speaking of the peasantry; the peasantry can give no intelligent reason.

Would you consider it uncharitable in a peasant, to believe that the Protestant is a heretic, but not uncharitable in an enlightened Roman Catholic, who considered there was reason in Scripture for thinking so?—I would not.

You would not think it uncharitable in an enlightened Roman Catholic?—No, if he gave me a reason.

Satisfactory to yourself?—No, to himself.

If a Roman Catholic stated there was only one church, and that out of that church there was no salvation; would you consider him a charitable man?—No.

If a Protestant told a Roman Catholic that he considered the invocation of saints idolatrous, would you consider that Protestant a charitable man?—I think it is so palpable a thing, the invocation of saints, that it does not require any further explanation.

Do you conceive, that the error of the Roman Catholic church is the want of charity, or that it is not want of charity, but an erroneous view of general doctrines?—It is a fundamental error in doctrines and opinions; charity, I pay no attention to.

Is it your feeling, that considerable irritation has been produced, among the minds of the peasantry and the middle orders of the Roman Catholics, by the late meetings that have been held in the country, for the purposes of the London Hibernian Society; we advert particularly to those at which Captain Gordon and Mr. Noel took a part?—I think the people have heard that their priests object to it, and that they unite with them, and their minds are more incensed against the persons connected with that Society now than they were.

Do you conceive that any considerable irritation or animosity against the persons connected with that Society, has in fact been called into action by the circumstances of those meetings?—I have not been in those parts of the country since the meetings. I know in one part, where I was travelling myself, the priests had denounced the schools, and I was recommended by a person connected with the Society, not to go much that way, for it was not safe.

Do you conceive the operations of the London Hibernian Society produce that sort of irritation in the minds of the peasantry, that is likely in its consequences to endanger the public peace?—No, indeed I do not think so.

Do you conceive that it has followed, as a consequence from those meetings, that there is any increased examination of the Scriptures, and the nature of the authority of the priesthood among the lower orders of the peasantry?—Yes, I have heard from different sources, it has; it has caused a great enquiry into the Scriptures, and a desire to possess them, that they might enquire for themselves.

Is it your own impression, that for some years past, say three, four, five or six years, the curiosity of the people upon the subject of the Scriptures, and the desire to read them, has been stationary, or has been increasing?—Increasing, very much.

Within what period?—Within the period of eighteen months; and I think previously, from the accounts I have heard, it has increased considerably.

Do you mean among the lower ranks of the Roman Catholics?—Yes, I mean among them.

Do you conceive that such a change can have taken place among them to any considerable extent, without the Roman Catholic priests being fully conscious of what is going forward?—No, I think the Roman Catholic priests must get intelligence of it.

Have you any means of knowing whether the Roman Catholic priests limit their exertions to preventing the use of the Scriptures as a school book, or that they extend them to prevent their falling into the hands of the adults among the peasantry?—The general impression is, that they prevent the peasantry from reading it; I have been endeavouring to recollect a particular instance, that I might speak more accurately; I have endeavoured to examine the houses to see if I could find a Testament; I never found a copy of the Testament in the town of Cork; one I found in a shopkeeper's house near Cork.

How do you reconcile that fact of your not being able to find a copy of the Scriptures with their anxiety to have them?—The fact was given in illustration of the disposition of the Roman Catholic clergy towards the general distribution of the Scriptures. The Testament I found at Cork was a Roman Catholic one, with short notes. I have found persons in many parts of the country in possession of copies of the Scriptures circulated by Protestants.

When did this occur?—In February and March I think.

Appendix, N° 244.

Examination of *James Edward Gordon, Esq.* on Oath; Tuesday, 22d February 1825.

HAVE you lately returned from Ireland?—Yes, on Friday morning.

For what period were you in Ireland?—About seven months.

What parts of the country did you visit?—Most parts of it; the first part of the time was spent in the south, and the latter part in the north and north-west.

Of what Societies connected with Ireland are you a member?—I am a member of the Hibernian and Sunday School Societies.

Are you a member of any other?—I believe not; there are so many societies of which I happen to be a member, that I cannot at this instant positively say.

The name of Gordon appears in the list of members of a Society for promoting the principles of the Reformation?—It is one to which I belong, but that is not the title of the Society at present; it is now designated a Society for promoting Religious Enquiry.

How long has it borne that title?—About three months.

Under what title was it originally formed?—A Society for promoting the principles of the Reformation in Ireland.

When was it formed under that title?—I cannot particularly call to my recollection the date of its formation; something more than twelve months since.

For what reason was the title changed?—In consequence of the establishment of another Society professing a proximate object, a Society for promoting religious discussion. The objects were conceived to be similar in their nature; and, in consequence of a communication between the respective members, an amalgamation of the two Societies took place.

We understand the name was changed in consequence of that incorporation of the two societies?—Yes.

What do you consider to be the objects of that Society?—As shortly as I can state them, they may be comprehended under two heads; the first, for promoting religious enquiry, by drawing the attention of the population to the Scriptures, and to such discussions upon the subject, particularly the right of the laity to read them, as may be calculated to discover the reasons for and against the practice; the second head I would describe as consisting in an endeavour to establish, upon authentic information, what is precisely the moral condition of the peasantry of Ireland.

Does that enquiry necessarily comprehend an investigation into their religious knowledge and principles?—It does.

It would be necessary to ascertain the state of their knowledge in religious matters, in order to understand their moral principles?—It is necessary, to understand their religious opinions, to understand their moral condition, and that comprehends an enquiry into the existing practices of the country, such as pilgrimages, and the attendance upon holy wells; whatever, in short, is calculated to authenticate the existing state of belief and practice of the lower orders in the country.

Do you consider the object and principles of the two Societies to be the same?—They are comprehended within the original design.

The original Society, bearing the name of the Society to promote the principles of the Reformation, must be understood to have for its object the establishing of the Protestant religion instead of the Roman Catholic, do you understand that to be a part of the object of the Society?—It may be so defined. The intention of the Society for promoting the principles of the Reformation in its original form, was, certainly, the intention of promoting the circulation of those principles by which the Reformation was accomplished; in other words, what are considered the great doctrines of the Reformation, as they are stated by the reformed churches; and in order to adapt those principles to the existing condition of society, it was considered necessary to ascertain the religious belief and practice of the lower orders.

Have the meetings of the Society been frequent?—The Society has held no public meetings; they have been confined to meetings of the committee.

Of whom does the committee consist?—I am not at present prepared to state; I can furnish a list, if requisite.

What persons are the more frequent attenders of the committee?—Those I have most frequently met have been Mr. Synge, Mr. Steward, Mr. Hogan, Sir Francis Bloss, Mr. Singer of Trinity college, and Mr. Digby; my memory does not serve me with other names at this moment.

When was the last meeting held at which you attended?—About a fortnight previous to my leaving Dublin.

How frequent had the meetings been before that?—I am not so well acquainted with the regulations of the committee as to be able to state their regular days of meeting, but I think once in a fortnight; I have been but seldom in attendance since the Society has been formed.

Has the Society excited, in any considerable degree, the dislike or the jealousy of the Roman Catholic body?—I do not think that it is extensively known; I have not met with the knowledge of its existence among Roman Catholics, if I except the circumstance of its being mentioned at one or two meetings of the Association, where some of its documents were read.

Was it thought that the name that the Society first bore, that of promoting the principles of the Reformation, was one that was likely to be more obnoxious to the Roman Catholic body than the one it now bears?—Yes; and for that reason I proposed an alteration, which

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was not adopted until the establishment of the other Society suggested the amalgamation of the two; it was then considered that its present title was a more appropriate designation.

Have the goodness to state in what way it proposes to effect those objects?—In its present form; I think I have already stated it under two heads.

The question applied to the modes in which it proposes to accomplish those objects?—The modes would consist, first, in obtaining correct reports of the statements and speeches made at public meetings; secondly, in defraying the expense of such agents as may be employed to receive such reports; in the third place, I should state the publication of such reports, in the shape of a pamphlet, or any other form adapted to popular circulation; in the fourth place, I should say, that correspondence with intelligent individuals in different parts of the country who might be supposed to be in possession of the existing practices of society, with the publication of monthly extracts of such correspondence; also selections from the standard works of the Roman Catholic church, as used in Ireland, and occasional accounts of the superstitions of the lower orders, as they appear in their pilgrimages to Lough Derry and Bal.

Is it intended to connect the operations of this Society with schools or places of education?—I believe not.

Is it intended to circulate those printed documents in schools?—Certainly not.

Are the funds of the Society large?—They are not; few exertions have yet been made to increase the funds.

Is it connected with any other Society, either in this country or in Ireland?—It is not.

Are you a member of any Bible Society connected with Ireland?—Not connected with Ireland.

Strictly speaking, is the London Hibernian Society a School Society or a Bible Society, or both?—Its object is of a complex nature; it may be considered, in a primary sense, a society for the promotion of education, but it also circulates the Scriptures, and employs itinerant readers of the Scriptures.

Was the object of your last visit to Ireland principally to promote the views and forward the operations of any one in particular, or of all those societies; or was it for any other, and what purpose?—My object in visiting Ireland, on the last occasion, was the same that governed my visits to Ireland for the last five years, not to promote the objects of any institution in particular, but to promote the moral improvement of the country by any means that seemed best calculated to effect that end. I am no further a friend to the Hibernian Society, or the Sunday School Society, or the Society for promoting Religious Enquiry, than I perceive that they are calculated to improve the moral and religious condition of Ireland. My last visit was perfectly distinct from the objects of any particular institution; both myself, and the gentleman by whom I was accompanied, visited the country in a private capacity.

Did you, in point of fact, attend any other meetings except those connected with the London Hibernian Society?—Yes, I attended two meetings of the Church Missionary Society, and I attended one meeting of the Hibernian Bible Society.

Where was that one meeting held?—I find I am confounding this year with last. I attended no meetings of the Bible Society this year; I remember having attended two of its meetings in a former year.

Is it a fact, that on your last visit in 1824, and throughout that year you did not attend any public meeting of the Bible Society?—I did not; I can distinctly state that my visit to Ireland did not contemplate the objects or interests of any particular institution; I was entirely at large from such obligations.

Did you in the course of your progress, make any report or any communication to any of the societies?—I did; I made a report, if it may be so called, to the committee of the Hibernian Society, in consequence of being unexpectedly implicated in discussions which involved the principles and objects of that institution; but the meetings to which I allude, were not undertaken in consequence of an arrangement between Mr. Noel and myself, and the Hibernian Society; they were undertaken, in connection with the wishes and exertions of gentlemen in the different districts and counties where they were held as a suitable mode of promoting education in such districts.

You did, in fact, attend several meetings at which the object declared, was to establish schools on the principles of the Hibernian Society?—Yes, I did.

The Hibernian School Society is a branch of the Hibernian Bible Society, and one and the same body?—No, quite distinct.

Do not your reports state, that the Hibernian Society consisted of two branches, one for the circulation of the Scriptures, and the other for promoting schools?—Properly speaking, it consists of three branches, schools, readers, and the circulation of the Scriptures. The objects of the Society, as stated in the reports, comprise five heads; first, day schools, second, Sunday schools, third, adult schools, fourth, itinerant readers, and fifth, the circulation of the Scriptures; the Scriptures circulated by the Society, are obtained from the British and Foreign, and not from the Hibernian Bible Society.

The title of your last report, is “the Eighteenth Annual Report of the London Hibernian Society, for establishing schools, and circulating the holy Scriptures in Ireland?”—I would briefly state, that the Society at its commencement, combined the establishment of schools with preaching. It was soon, however, discovered that the two objects were incompatible, and the Society struck out that part of the design which related to preaching, and confined itself to the establishment of schools; it was shortly after discovered, that the Society could, with advantage, employ readers of the Scriptures for the benefit of the adult population, who did not come within the provisions of the school department, and this superinduced

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duced upon the original plan a new branch, namely, itinerant readers; the circulation of the Scriptures grew out of the practice of leaving them with children in attendance upon the schools; and a discretionary power was afterwards vested in the itinerant readers and inspectors, of giving copies where they met with an anxious desire to receive and use them; the present title was applicable to the Society before the adoption of itinerant readers.

The plan is this; the first resolution is, that the designation of this Society be the London Hibernian Society for establishing schools, and circulating the holy Scriptures in Ireland, that is sanctioned 8th of May 1824?—It is conceived, that under that designation, is comprehended the different heads given in the detail of the report.

The general governing head is what has just been stated?—Yes.

Was not there a meeting attended by you at Clonmel?—Yes.

What do you consider that meeting to have been, was it to forward the objects of any particular Society, or for discussion only?—It was to establish a branch of the Hibernian Society for the county of Tipperary.

To establish schools and circulate the Scriptures?—To carry into effect the objects of the Society in that county.

Had either the British and Foreign Bible Society, or the Hibernian Bible Society, any privity or connection with that meeting?—None whatever.

Are you a member of the Hibernian Bible Society?—I am not; being a member of other Bible Societies, I should state that there is only one feature of similarity between the London Hibernian and Hibernian Bible Societies, which is, the distribution of the holy Scriptures.

When the meeting for promoting the objects of the London Hibernian Society was held at Clonmel, did it not lead to discussion?—Yes.

What were the objects discussed?—The discussion took such a wide range, that it would be difficult to describe them.

Did it discuss the propriety of distributing the Scriptures, or the relative merits of the Roman Catholic and Protestant religion?—The promoters of the meeting proceeded in the usual manner, with a statement of the objects for which it was convened; that statement was opposed by the Roman Catholic clergymen in attendance, who introduced discussion upon a variety of topics which were altogether irrelevant to the design of the meeting.

Was not there a meeting at Cork?—There were two meetings.

Were those meetings held to promote the views of the London Hibernian Society?—I should state that the noblemen and gentlemen of the county of Cork, have established a branch of the Hibernian Society, called the Cork Auxiliary Hibernian Society; the anniversary of that branch was held, and in the usual course of proceeding, opposition was given to the objects of the meeting, and afterwards more seriously resumed at a meeting of the Ladies Association; the ladies composing the association, had previously formed themselves into a distinct branch for the establishment of female schools, upon an improved principle.

In the course of your last visit to Ireland, how many meetings did you attend, the object of which was to promote and forward the views of the London Hibernian Society?—Six.

Have the goodness to state at what places they were held?—Ennis, Tralee, Cork, Clonmel, Waterford and Sligo.

Was considerable opposition expressed by the Roman Catholic body at all of those meetings?—Only at Cork, Clonmel and Waterford—opposition was offered at Ennis, but it was very feebly expressed.

In the course of your last visit to Ireland, did you attend any other public meetings than those you have described?—I attended two meetings of the Church Missionary Society.

Where were they held?—Clonmel and Fethard.

Do you think that the public clearly discriminated between the two societies?—I think there was a confusion in the public mind about the identity of the Hibernian Bible Society, and the London Hibernian School Society.

Was there also a confusion between those two societies, and the Church Missionary Society?—No, I apprehend not; the distinction is too clear.

Has not the London Hibernian Society excited, to a very great degree, the dislike and jealousy of the Roman Catholic body, and did not its proceedings both generally, and in detail, encounter the most determined opposition from the Roman Catholics?—It has.

Have the goodness to state what you believe to be the grounds, as you collected them from your communication with the Roman Catholics, upon which that jealousy and hostility rest?—The opposition to the Hibernian Society is founded upon the introduction of the Scriptures into its schools, and according to the proportion that the reading of the Scriptures may happen to bear to the stated reading of the school, will be the measure of opposition urged against the Hibernian or any other institution. I should also state, that the Hibernian Society, by the machinery of its regular and cursory inspection, is enabled to guarantee a closer attention to the Scriptures than will be found in the practice of other institutions, so close an attention as to render it the constant practice of the school, and that circumstance is the main cause of the opposition which has been so powerfully urged against it.

What do you understand to be the reason why the Roman Catholic body feel so strong a dislike to the Scriptures being put into the hands of the children in the London Hibernian schools?—The reason, I apprehend, is, that they are unwilling the children should become acquainted with the contents of the Scriptures.

What reason do they give for that unwillingness?—Because the contents of the Scriptures, unaccompanied by notes and comments, sanctioned by the Roman Catholic church, and

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and the instruction of the pastors of that church, are considered unfavourable to the tenets of their faith.

When you say unfavourable to the tenets of their faith, do you mean to go so far as to say they are inconsistent with the tenets of their faith?—Certainly.

Is that the view Roman Catholics entertain?—I am convinced it is; I have heard it so stated, both by clergymen and laymen.

That they considered the doctrines of the Scriptures unfavourable to the tenets of their church?—Yes, if unaccompanied by notes and comments.

Do you mean the use of the Scriptures, or the doctrines of the Scriptures?—I identify the use of the Scriptures with the doctrines they contain; the impression, in other words, that would be made upon the mind of a reader of the book who should be left to the influence of its truths, without the interference of human authority. I would beg also to state, that in repeated conversations with Roman Catholic clergymen, they have distinctly and unequivocally admitted this conclusion; and that the same principle has been publicly avowed at the different discussions where I have been present, both by the clergy and laity.

What they have avowed, according to the manner in which you have expressed it, I should understand to be, not that it is necessary to know something more than is in the Scriptures, to hold the doctrines of their church, but that the Scriptures, taking the Scriptures alone, are inconsistent with their doctrines?—They have avowed that something in addition is necessary, not merely explanation, but additional information.

Do you find, that an opinion is entertained by the Roman Catholic body that it is the object of the persons who promote the schools of the London Hibernian Society, to interfere with and unsettle the belief of the Roman Catholics in their religion?—In answering that question, I must make a distinction between the pastor of the Roman Catholic church, and the classes of society who are contemplated by the objects of the institution. On the part of the clergy, as far at least as my acquaintance extends, I have never discovered an exception to unqualified opposition; it has sometimes rested on one ground, and sometimes on another, but it has always existed. With respect to the bulk of the peasantry, I have not met with any thing but the most cordial approbation of the system; and in proof of this statement, I would refer to a case in which the Society made an experiment to ascertain the feelings of the lower orders, by proposing for signature a certificate from the parents of the Roman Catholic children in attendance in the schools; upwards of 400 copies of this document were signed by Roman Catholics, and probably three times that number would have been procured, had not the Roman Catholic clergy discovered the design, and repressed the signatures. I should also state, that I have met with nothing but sincere gratitude on the part of the lower orders, for the provisions that the Society has extended to their offspring; they have considered the system rational and fair, and the practice of the schools above board, and so far from any objection to placing their children at such schools, there is an eager desire to profit by the opportunity, until the school is denounced by ecclesiastical authority.

Do they think the object of the Society is in any way to promote the reformation in Ireland?—I do not think that the peasantry look beyond the mere object of education.

Have they any suspicion that there is any such object in view?—I cannot positively say; but I should think not.

Is there any such object?—There is no such object on the part of the institution; the design is simply to enlighten the children and adults, coming within the sphere of its operations, in the fundamental truths of Christianity.

In enlightening them in the fundamental truths of Christianity, is the object to make them Protestants?—The object is not to make them Protestants, but Christians; the Society entertains a distinction between a Protestant and a Christian; the distinction is, that a person professing the Protestant religion, may be totally ignorant of the fundamental principles of Christianity.

Do you conceive that Roman Catholics, holding all the doctrines of the church of Rome, including the invocation of saints, are Christians, in the sense in which you use the phrase?—That depends upon the sense in which these doctrines are defined by the Roman Catholics holding them; I am satisfied that a Roman Catholic may be a Christian, but in the popular sense in which those doctrines are held, they are incompatible with Christianity as I understand it.

Do you wish to make the Roman Catholics cease to hold any of the doctrines of the church of Rome?—We do not contemplate the church of Rome, or any other church, in our plan; our object is simply to bring Roman Catholics acquainted with the fundamental truths of Christianity, leaving it to themselves to choose what church they please.

Will you describe what you take to be the fundamentals of the Christian religion?—That question requires I should enter upon a confession of what I believe to be the faith of Christians.

Do you believe that the fundamental principles of Christianity are set forth in the Apostles Creed?—I do.

Do you think the Roman Catholics hold that creed?—I feel it difficult to say; I believe they hold it, but in the popular definition of their system, they hold tenets at variance with that creed.

Do they hold the doctrines of the creed?—They profess to hold them; but I cannot reconcile the creed with what they profess to hold in addition.

According to your notions of their doctrines, you do not consider they hold that creed?—
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They may hold it; but if they do, I apprehend they must hold in a different sense to what I do the dogmas of their system.

You mean, that they do not hold it as Christians do?—I should say that they could not hold it as Christians do, holding with it every other part of their system.

What are the other doctrines?—The doctrines of human merit, and the worship and invocation of saints and angels.

When you wish to enlighten the Roman Catholics, do you not wish they should cease to invoke saints and angels?—If the invocation of saints and angels is understood by the Roman Catholics in the sense in which I understand it, I should certainly say yes.

You know the sense in which the Roman Catholic church teaches that doctrine?—I know that they differ in their statements of it; I consider that the invocation of saints and angels in any form, is inconsistent with Christianity.

Is it not necessary, in the system of instruction pursued in the London Hibernian schools, that the children should read the Testament, and commit it to memory, and that they should be left to interpret and ascertain the meaning, as well as they can, according to the powers of their own understandings?—That is the practice of the system; but it is not objected to, that clergymen and other patrons should have access to the schools upon such occasions, and under such circumstances as they may think proper, for grounding the children in a knowledge of what they are employed in reading.

In point of fact, does such instruction take place?—It is very limited.

If such instruction be given as the Roman Catholic priests would give, in interpreting the texts of Scripture, would it not prevent the children from becoming enlightened Christians?—The Society, at the same time that it allows the patron of the school to ask questions upon the general principles of the Christian religion, does not admit of controversy; it admits of no reference to the peculiar tenets of the Roman Catholic church, or any denomination of professing Christians.

Have they not an opportunity of reading the Scriptures, and ascertaining for themselves the meaning of them, without receiving any guide, interpretation or explanation, from the Roman Catholic priests?—That is in fact the case; the Society does not exclude Roman Catholic priests, but priests being generally opposed to the plan of the Society, refuse their superintendence of its schools.

Is not such a mode of teaching the Scriptures to children of Roman Catholics contrary to the rules and discipline of the Roman Catholic church?—I believe it is.

Do they not hold, that if the Scriptures are read, they shall be read by such persons who from the state of their understandings, are likely to comprehend the meaning of them, and that they shall be read under such circumstances as shall enable the Roman Catholic priests to tell them, or have them told, what they mean?—In the first place, I believe they have a decided objection to the introduction of the Scriptures into the schools under any circumstances; as to the extent to which they permit their use in other respects, perhaps that does not come within the scope of the question; in speaking of the adults in the schools of the Society, I should say, that the objection to the Scriptures was just as great upon the part of the Roman Catholic clergy, as it is in the case of the children.

Is that objection because it necessarily leaves to adults the right of free interpretation?—The Society invites the adults both to read the book, and to exercise their judgment upon its contents; but it sets before them no particular form of faith.

Leaving the adults to ascertain as well as they can the sense of what they read?—Yes.

And to deduce their understanding of the Christian doctrines in that manner from the text of Scripture?—Yes.

Do you not understand that practice to constitute one of the main differences between the Roman Catholic and Protestant churches?—It does; it involves the right of private interpretation and the exercise of private judgment.

Do you believe that, on the part of the Roman Catholic priesthood, a general opinion is entertained, that it is the object of the London Hibernian Society and its promoters to interfere with the religious belief of the Roman Catholics, and to produce gradually a change in the practice, doctrines and tenets of the Roman Catholic religion?—I believe it is the conviction of the Roman Catholic clergy, that where the Scriptures are read, without note or comment, it will interfere with the belief of their flocks; and that the Hibernian Society, adopting that as a fundamental principle of its system, is calculated so to interfere with them.

Have you any doubt that considerable uneasiness is produced in Ireland by the persevering efforts on the part of the London Hibernian Society, on the one hand, to carry into effect its system of education, and the resolute efforts of the priesthood to prevent the children of their flocks attending the schools?—I have no doubt that such uneasiness does exist.

In matters connected with their religion, do not you believe, that the class of persons to whom this description of education is particularly applicable, consider that the priests have entire authority in that matter, and have power to regulate their conduct in religious matters as they think right, and that the individuals had themselves very little knowledge or power to guide themselves upon these subjects?—I should state, in answer to this question, that it has been proved in experience that the priesthood do not possess such a power to the extent which is generally believed.

Have the exertions of the priest to prevent the children of the Roman Catholics attending the schools been, generally speaking, successful?—Certainly not.

Have they, to any considerable degree, prevented the children of the Roman Catholics attending the schools of the London Hibernian Society?—They succeeded during the most

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serious period of the opposition in thinning very considerably the attendance upon the schools of the Institution, but there has been a general return of the pupils, and I should suppose, that at the end of the year, the Society will present a greater return of Roman Catholics than it reported upon the list of last year. I should state that this view is to be taken in connection with a continuation of the opposition.

Do you mean, even if the opposition continue, that will be the result?—It has been realized in a great measure already.

Do you consider that the opposition is as vigorous as it was six months ago?—I consider that it is just the same; there is a difference in the effect, not so much from a diminution of the opposition as from a failure of the opposing authority.

Is it your impression that the Roman Catholic clergy are likely to continue that opposition on their part?—Yes; for the reason that the principles of the different institutions against which it is directed are unchanged while their progress is increasing, and if the Roman Catholic clergy considered at the outset that their principles were in danger from the influence of those institutions, they will naturally continue their exertions in opposition.

Do we understand you right in stating that it is your impression, that notwithstanding such continuance of opposition, that the schools connected with those institutions will be fuller than they have hitherto been?—I would make a distinction between the schools being fuller and their number increasing—the average of pupils will probably be greater, but that may be owing to the multiplication of the schools and not to the increase of the attendance on schools individually.

Would it not necessarily follow from your view, that in each of those schools there must be a considerable number of Roman Catholic children attending, not only under the disapprobation but also in defiance of the priests?—That is actually the present state of the attendance. The greater part are remaining in opposition to the declared disapprobation and denunciations of the priests.

What do you conceive to be the probable result of such a state of things, what would be the consequence of it?—I conceive that it will grow into a rejection of the authority of the priesthood, as it respects the education of the youth of their communion. If they should continue to oppose their authority, parents will determine for themselves in retaining their children at the schools.

The Commissioners have understood, and they would be glad to know what may be your impression with respect to it, that the rites of the church are actually denied to parents who persist in sending their children to those schools?—It is true; and the practice has a twofold effect upon the bulk of the population; in many instances they make no application to their clergy until the children have been taught to read at the schools, but in a greater number of cases they consider the denial of those rites to be harsh and unmerited, and they are beginning to lose the dread of those consequences, which a few years since would have decided the same individuals in a course of obedience.

Are we to understand that, without any reference to what might be the consequences of this principle of education, that it is your impression that the mere circumstance of the resistance to that education does diminish or endanger the influence of the clergy over their flocks?—It does; and it has gone much further to diminish their authority than the influence of the education to which it is opposed.

Do you think the Roman Catholic clergy are of that opinion?—I think in many instances they are acquainted with the fact.

Have you known an instance in which the determined opposition of the priests to any school has not been successful?—I am acquainted with hundreds of such instances.

Notwithstanding the most determined opposition on the part of the priest, the school has flourished with Roman Catholic children?—Yes, in hundreds of instances.

Have you known any instances of the parents of such children having, in consequence of the interdict and refusal of the rites of their church from the priests under such circumstances, becoming converts to the reformed religion?—I am not personally acquainted with such instances, but I believe that many such have occurred; I believe so upon authentic information; and in a greater number of cases, although the parties have continued in nominal communion with the church of Rome, they are nevertheless convinced, that the conduct of the clergy has been both oppressive and improper.

Has that led them to condemn the individual clergyman or the religion itself?—The clergyman more than the religion.

Do you think at this moment there are a considerable number of Roman Catholic parents who are out of the communion of their own church, although not in communion with the Protestant church?—Yes, a considerable number; and a still greater proportion is in a situation intermediate between that class and a belief in the dogmas of their system.

Have the goodness to explain the situation in which the persons are, whom you describe as not being in communion with that church?—I should not conceive it correct to call them Protestants, inasmuch as they have not protested against their own church; the term Protestant implies a preference for some particular creed as opposed to another, and I conceive there are a great number of Roman Catholics who have received sufficient light to discover a discrepancy between the general information of the Scriptures and the tenets of their own church, but who are either lingering within her pale, or if they have passed its outward limits, have not yet entered into any other communion.

Do those persons attend any place of worship?—They sometimes attend one place and sometimes another.

Are they persons above the lowest class of life?—No; they are persons in the lowest class of life, but including respectable farmers.

Do they receive the sacrament according to the forms of the Roman Catholic church?—In reference to the class which may be considered the most advanced in the secession, they have given up the sacraments; the surrender of them will depend upon the strength of their conviction with respect to the errors of the church.

Are you speaking at present of the class of persons who have been interdicted from the sacraments by their clergy as a punishment for sending their children to the Hibernian Society's schools, or what other class?—I am not speaking of the class which has been interdicted by the clergy, because such persons continue Roman Catholics in belief; the suspension of the sacraments is not only contrary to their feelings, but amounts in many instances to a denial of what they consider necessary to their salvation, although even under that impression they will often persevere in sending their children to the schools.

Describe the class to which your two or three last answers have reference?—There is a numerous class, who from reading the Scriptures, have received as much light as has fixed a distinction in their mind, between the truths of Revelation and the tenets of the Roman Catholic church; and they have either forsaken that church, or from political motives such as the dread of persecution, are continuing in nominal connection with her, at the expense of a satisfactory conviction of the discordance of her doctrines with those of the Scriptures.

Is it in any particular description of schools that the class of persons of whom you are now speaking are to be found?—It is chiefly among the adults.

What may be your idea of the extent of this class of persons, and where are they to be found?—In every part of Ireland where the system of scriptural instruction has been active. I cannot speak as to the extent of the class; but such a description of persons is well known to the schoolmasters and readers of the Society; and also to clergymen and others who have access to the lower orders.

As a matter of conjecture, would you estimate their number by hundreds or thousands?—I should say many thousands; it is widely extending in operation.

You have spoken of this as being the result of a system; what do you mean by a system?—I mean in this instance, the combination of religious instruction in the schools, with reading and circulating the Scriptures out of the schools.

In one of your former answers, you were understood to say, you did not attribute this growing change of opinion to any instruction in the schools given by the Society, but to the operation upon the minds of the adults?—I of course include the adult's schools; the Society has 12,000 adults in those schools, and the instruction to which I refer, has necessarily a full effect upon that portion of its attendance; there is also an effect produced upon the juvenile part of the attendance, a great many instances have occurred, in which children from reading the Scriptures, have left the Roman Catholic communion.

Children of what ages?—Between fourteen and eighteen; and I have known some instances as early as twelve.

Are there many instances of children in your schools between fourteen and eighteen?—There are a great number of such instances, but fewer than formerly; the proportion has been altered by the opposition; but there still remain a considerable number.

When you spoke of the 12,000 adults, do you mean they are collected in schools where none but adults are educated, or that they are scattered among the schools where there are children?—They are in schools exclusively for adults.

There is not a mixture of adults and children in the same schools?—No.

Are you yourself surprised that the Roman Catholic clergy should oppose schools that produce the practical result you have stated?—Not at all; I should be very much surprised if they did not oppose them.

Do you conceive that the parents of the children are equally conscious with the clergy of those possible results?—I consider that the parents are not under the influence of the same principles which govern the clergy; the people are willing to receive their religion from the Scriptures if they were permitted, and they have a much more intelligible notion of the religion which they receive from this source than of that which is taught by their church, a great deal of which consists in mystery.

The question is, whether the parents in any particular district would continue to send their children to an Hibernian Society school, if they were conscious it had been the result of that school to change the religious views of the persons who had passed through it?—Certainly not; and this will be best explained by the fact, that parents have frequently objected to the attendance of their children upon the schools, previous to their own acquaintance with the Scriptures, who have afterwards re-placed their children at the same schools from whence they had been withdrawn.

Do you think it is a frequent consequence of a child attending the scriptural school, to introduce the parents to the Scriptures?—Yes.

How does that arise?—The Scriptures that the children use in the school are carried home to the cabin; and parents who dare not receive copies for their own use, avail themselves of their being thus brought within their reach; it is from reading these copies or hearing them read, that they obtain views of religious truth, which are incompatible with the views they originally held; and I believe that the progress of conviction, as I have already described it, is mainly owing to the use of such copies.

You have spoken, in one of your answers, as if you considered there were Roman Catholics, who were not Christians, have you the same opinion as to members of the established church; do you think there are any members of the established church who, in your view of the term Christian, are not Christians?—There are many such.

Will you explain your views of the state of a person in connection with the established church,

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church, who is not a Christian in your acceptation of the word?—I should say, that all members of the established church, who are incapable of giving an intelligent view of the first principles of Christianity in connection with the evidence of a practical obedience to the obligations which such principles involve, were without the pale of what I should distinguish by scriptural Christianity; and with respect to the peculiar doctrines of the church of England, it is too notorious that many of her members are not even acquainted with her articles.

Are we to understand you are taking a distinction with respect to the Roman Catholics, and also the members of the church of England, between real and nominal Christianity?—Yes; I should lay that down as the first distinction; but I would further observe, that I conceive there is nothing in the standards of the church of England that is opposed to scriptural Christianity, while in the popular definition of the doctrines of the church of Rome there is that difference.

Is it your impression there are any or many of the Presbyterian church of Scotland, who in the same sense are not Christians?—I am convinced of it.

Would you say the same of Independents?—I should say the same of every denomination.

With respect to those *quasi* converts, do you find most of them inclined to go, or do they in fact go, to the united church, or the Presbyterian, or any other place?—They are withheld from such attendance by the dread of consequences; there may be a strong inclination to attend places of Protestant worship, when it is overcome by the dread of persecution.

Supposing that to be withdrawn, to which place would they go?—I apprehend they would join the united church, as its forms and worship make an approximation to the system to which they formerly belonged.

As this supposed conversion is attended with no outward proof, no visible change of conduct, do you not think the persons you have described, namely, your inspectors and readers and those dependant upon the Society for support, and who are likely to be popular in proportion as they are successful, are extremely likely to deceive themselves as to the reality of this change?—The reality of the change does not depend upon their testimony; such testimony may be considered a part of the proof that authenticates the change, but it is not dependant upon it; with respect to their motives, they are persons, generally speaking, who have afforded practical proofs of sincerity; persons who have given evidence of their principles, consistency and fidelity, before they have been admitted into the situation either of inspectors or readers.

Are not the readers frequently chosen from a very low class?—No, generally from the more intelligent schoolmasters.

Is it not known to the persons who regulate the affairs of the London Hibernian Society, that they are sometimes mistaken as to the character of the persons who manage the schools?—I should conceive that a Society, comprehending thirty counties in its sphere of operation, was very likely in some cases to be deceived. I am not aware of any such instances having been discovered, but I have no doubt that such exist.

Would it at all change your opinion of the inspectors, if you were to be told that one of the Commissioners had seen an inspector who could not tell whether the copies of the children were correctly spelt; that there was no child who could say the multiplication table; that only two could write upon paper, and that those copies were not correctly spelt?—It would change my opinion; and such an inspector, I apprehend, would be instantly dismissed.

Have you ever heard, that your inspectors are in the habit of drinking with the masters?—No, and I am assured that such a practice would subject them to dismissal; there is a rule of the Society which provides against their receiving any attention from masters.

Are you acquainted with many inspectors?—I have met four of them lately.

Are you acquainted with many of the readers?—I do not know above a dozen of them.

Are any of your inspectors Roman Catholics?—None of them.

Were any of them originally?—Most of them.

Do you not think, that individuals living in the state you have described, of inward conversion, but still conforming to the doctrines of the Roman Catholic Church outwardly, must be in a most painful situation?—Certainly, but many persons will make such a sacrifice of consistency, from the dread of temporal consequences.

Looking at their situation, can you tell which party they are deceiving?—I should state, in the first place, that much respecting their situation may be gained from private communication with their associates and instructors; in the next place, we are furnished with a better criterion, which is the sacrifices they make; there are a number of the persons I speak of, who have not gone the length of joining the Protestant church, who have nevertheless withdrawn from attendance upon Roman Catholic chapels.

Have those persons also ceased to attend confession?—That is a natural consequence of their withdrawing from the chapel.

Are not those persons in the situation rather of abandoning all sort of worship, than exchanging a bad one for a better?—I should say, that few, comparatively, have abandoned all sort of worship; they would, no doubt, prefer the form that should subject them to the least inconvenience, and where they have forsaken form, they have not forsaken religion; the sincerity of their principles is ascertained by the sacrifices which they cost them.

What are the ceremonies of the church of Rome they cease to conform to?—They cease to attend mass and confession, and this is often done when they have not the courage to become members of a Protestant congregation, from the persecution to which it would subject them.

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To what clergymen do those persons apply, when they want their children christened, their daughters married, or their wives churched?—That would depend upon the character and strength of their religious conviction at the time; they would in many instances apply to the priest.

Would the priest perform any of those rites for an individual who had ceased to attend mass, or any of those ceremonies?—Generally speaking, he would not.

Then, are not those persons you describe as half converted, in a situation in which they must abandon the Roman Catholic church, or conform to the Protestant church?—Their conformity to the Protestant church will very much depend upon the conduct of the priests, it is not often the case, that these will proceed to such an extreme in applying the discipline of their church, as shall oblige the persons alluded to to take such a decided step.

Do you believe there are thousands of persons in an intermediate state between Catholicism and Protestantism?—I do.

Do you think those persons, in the event of approaching death, would seek the consolations of religion from the Protestant clergymen?—In a great majority of instances they would seek consolation from the Bible, and not from the Roman Catholic church, having lost their faith in the virtue of her sacraments.

Would they apply to the clergyman of the Protestant church?—If they were in connection with the established church they would; but if they have not reached that length, they would not apply to her ministers for an administration of her rites.

You have stated, that many of those who ceased to be Roman Catholics, were prevented by fear from conforming to the established church?—Yes.

Do you think that fear would operate upon their minds, at the hour of death?—Many of these persons having no intelligible view of the sacraments and doctrines of the church of England, they would not, I should think, make application to her clergy, they would not be deterred by fear but by ignorance, and having received the light from Scripture, which enabled them to discover the distinction between Christianity and the doctrine of the church of Rome, they would no doubt repair to the same source for support and consolation.

You consider that those thousands are in a floating state, not being members of the church of England nor members of the church of Rome, nor of any other church?—They certainly are not in connection with the church of Rome, if we consider that such connection implies conformity to her ritual; I regard them as persons holding the doctrines of Christianity as they are laid down in the Scriptures; and although they derive no benefit from the rites of the Roman Catholic church, they are not without the consolations of religion.

Is it your impression that the authority of the priests is at present greater or less than it was five years ago, over that other portion of their flocks who have not begun to enter into that state of secession you have lately described?—I think it is not so great with any class.

Do you think it materially less?—Yes.

What do you attribute that to?—To the liberty with which religious topics are discussed among the lower orders, and the effect of such discussions in eliciting knowledge on the subject; I consider also that the contest between the priesthood and the body of their followers, occasioned by resistance to education, has brought their principles and motives into popular disrepute. The recent discussions have likewise had a very important effect; they have given an impulse to curiosity and inquiry, and led to an interchange of sentiment upon the subjects of Scripture and education, and to a liberty of canvassing the opinions and conduct of the priests, which are peculiar to the present period.

Is it not your opinion that the meetings at which you took so leading a part a short time ago, produced a considerable degree of irritation in the minds of the Roman Catholic population who attended them?—They did at the time, but the irritation was not produced by any reference to the subject of education or the Scriptures, but by the introduction of political topics; and when that irritation subsided, the same individuals I have no doubt, recurred to what had been stated with respect to education and the Scriptures; where I happened to be present the people were not excited to passion and tumult so long as the speeches of their clergy were confined to the objects of the meeting; on the contrary, while they were confined to those subjects, there was a general silence observed; and it was not until the speakers appealed to their worst passions that symptoms of irritation appeared.

Did the people appear to take much interest in the theological part of the subject?—I conceive so, by the attention they gave to it.

Have you any impression on your own mind as to which side they thought had the best of the argument?—That depended very much upon their previous feeling; the meetings consisted of two classes who attended under the influence of very different motives; the one class to support the priests, the other for information; in the first case, the advantage was of course supposed to lie on the side of the Roman Catholic clergy; in the other case, they judged, I have no doubt, by the merits of the argument.

What do you conceive to be the amount of the Scriptures distributed annually by the London Hibernian Society only?—Sixteen thousand three hundred and two copies of the Scriptures were distributed last year, and this year I expect there will be an increase on that number.

Have the Hibernian Bible Society made presents of any portion of that number of Scriptures to the London Hibernian School Society, to assist them in their operations?—The Hibernian Bible Society has made no such presents, but the British and Foreign Bible Society has.

It appears by the Report that no less than 43,000 copies of the Scriptures have been given to the London Hibernian Society by the British and Foreign Bible Society?—Yes, that is the case.

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Explain why out of that number so small a portion was given out?—The rest are in the depository of the Society.

Cannot you get more in circulation in the course of a year?—Yes, the grant in question has reference to the circulation of two years; the supply of 43,000 copies was prospective, and the circulation of 16,302 was actual.

Had you any authority from the London Hibernian Society to go to Ireland?—None.

Or from any other Society?—None whatever.

Was it perfectly your own movement?—Yes.

But being there, you were ready to assist the views of any of those societies that have been mentioned?—Yes, and conceiving the plan of the London Hibernian Society to be the most applicable to the existing state of society in Ireland, I preferred exerting my occasional endeavours in promoting its extension.

Not going there with that view?—No, I left myself entirely at liberty in that respect.

But being there, you did apply yourself to establish Branch Hibernian School Societies?—Yes, I was partly so engaged.

How many tours have you made in Ireland?—Five.

In what year did you first visit Ireland?—I think in 1819.

Had all your five tours an object of the same nature?—The general object was that of promoting the moral improvement of the country.

Have those tours carried you into every part of Ireland?—Into most parts of it.

Have they afforded you opportunities of conversing with the Roman Catholic people?—Yes, with the people and also with their clergy and bishops.

Have you observed much change in their opinions upon the subject of education between 1819 and the last year?—Yes, a very great change.

Have the goodness to describe the nature of that change?—I should describe it as consisting in the disposition to give that resistance which is now so generally offered to the authority of the priesthood, when exerted in opposition to the instruction of themselves and their children; had the same opposition manifested itself five years ago, I think it would have been effectual in restraining the attendance of children upon schools where the Scriptures were in use; popular attention has been drawn to the subject of education, and there has been a great deal of inquiry which has resulted in the perception that not only is the education which we offer adapted to their circumstances, but that it is reasonable and accompanied with no design of withdrawing them from their religion.

How do you account for the Roman Catholic clergy not employing the same opposition in 1819, that they have employed in 1824?—I believe, that in 1819, they were not generally informed either of the extent to which scriptural education had proceeded, or the effects which it would have upon the faith of their people.

The opposition has never been so violent as in the last year?—Never, it was both increased and organized by the appointment of the commission.

Is it your opinion that the appointment of this commission has tended to increase or diminish the efficiency of the London Hibernian Society?—I believe it has tended to increase it in one sense and to diminish it in another; it has tended to diminish very considerably the attendance upon its schools, for although there will probably be an increase upon the numbers of last year, it is certain that this increase would have been much greater but for the opposition that originated with the appointment of the commission; on the other hand, that opposition has produced discussion upon the subject to an extent that has excited very general resistance upon the part of parents; they have examined the subject and are satisfied that there is no sin in sending their children to school, and upon this conviction has been founded a determination to continue them there.

We are at a loss to determine whether it is your view that the resistance of the Roman Catholic clergy to those schools, is beneficial or injurious to the views of the London Hibernian Society?—I consider it beneficial to every society, inasmuch as the number of children now in attendance upon scriptural schools may be viewed as the effect of a deliberate purpose upon the part of the parents; they have been driven by the resistance of the priesthood to examine and discuss the subject, and they have been decided by reasons which were perfectly intelligible to them, that there is no real danger in keeping their children at such schools.

We wish for a distinct expression of your opinion, whether you conceive that the directors of the London Hibernian Society ought to consider the opposition that has prevailed for the last six months, and still prevails, as a circumstance of self congratulation or apprehension, or an intermixture of both sentiments?—I am not aware of the light in which the directors view it, as I have not lately had any communication with them; I consider it a decided advantage.

Have you often had conversation with individuals among the peasantry upon the subject of the Scriptures?—I have.

Have the instances been numerous?—Yes; I have taken repeated opportunities of ascertaining their feelings upon the subject, and particularly with a reference to the designs which are entertained by the societies.

Have you ever talked with individuals who had never seen the Scriptures?—I have talked with individuals who had no definite idea of what the term Scripture meant, and had never heard of such a book.

Or the Testament?—No.

Or the Gospels?—No.

Can you recall to your recollection any such conversations?—I believe I could furnish the particulars of many such, from notes which I have made at the time.

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Do you not recollect at present any particular conversation you may have had of that nature?—I cannot at this moment select the instances, from the extent and variety of five years experience; but the impression is upon my mind, that I have met with numbers unacquainted with the existence of the Scriptures, and who had no intelligible idea of Bible, Testament, or Scriptures. I do recollect one individual who produced me Butler's Catechism, as containing the rule of their faith, in the words of Jesus Christ. He was a man about 70 years of age, and there was another person present who happened to be in possession of a Douay Testament, to which the man was opposing his catechism as the word of God; he said it was the true word, and what taught their religion, and he asked whether it (the catechism) was not written by Christ; when the other informed him that it was written by Dr. James Butler, he seemed in great astonishment; as to the Testament, he had never heard of it.

Does that catechism profess to be written by Dr. Butler?—Yes; but I remember that the title-page of this particular copy was torn off. I can state another instance: A friend of my own offered a Douay Testament to a Roman Catholic servant in the house, who was very much pleased with the book, but had no notion of its being the word of God; she thought that there were a great many Bibles, and that it was, in short, a name for every good book.

Were those persons who were in the habit of attending mass?—Yes.

Is it possible for a person to attend mass without hearing parts of the Gospels read?—They may hear them read, but they do not understand that they are parts of the Gospel; they have no idea of the distinction between the divine and human parts of the service.

Are there not parts of the missal that point that out?—There are, but a large proportion of the lower orders are very ignorant of the missal.

Do you mean, that they confound the prayers of the day with the Gospels?—They do. In an investigation which occupied nearly three whole days, during which I entered as many cabins as that time would admit, only one copy of the Scriptures was found, and it was a copy of the Protestant Testament that belonged to a child in attendance upon a Protestant school; very few of the persons had any notion of the meaning of Scripture.

Where was it this investigation took place?—In the county of Wicklow.

Have you ever met with an educated Roman Catholic who was ignorant of the existence of the Scriptures?—No.

What do you mean by an educated Roman Catholic?—Any Roman Catholic having received the advantage of a liberal education.

You do not mean a person who had been educated in a common country school?—No.

In those cabins you visited, how many people did you find who could read?—There were not, to the best of my recollection, more than half a dozen cabins in which any of the adults could read.

You found only one Testament?—Yes, and the persons in the cabin were afraid to touch it; they handed it down upon a board.

What was their motive for not touching it?—They considered it an heretical book.

Is it the result of your observation, that the Roman Catholic clergy have more or less objection to the use of the Scriptures by the adult peasantry who can read, than they have to children reading them?—They have the same objection, but it is different in its effects; they are not so successful in keeping them out of the hands of the adults as the children; that is, the adults who attend the schools.

Do you think that the Roman Catholic clergy do object to persons possessing education such as you have last alluded to, reading the Scriptures?—I believe that they would rather they did not read them; but in the case of such persons, their authority is not sufficient to deter them from the practice, if so inclined; their opposition to the use of the Scriptures proceeds upon the general principle that its discoveries, when unaccompanied by the notes of their church, are fatal to the tenets of the Roman Catholic religion.

In your opinion, do the Roman Catholic clergy object to the laity who are well educated reading the Testament with notes?—I should conceive they would not object.

Have you observed many instances in which rival schools have been founded by the Roman Catholic clergy in the neighbourhood of the London Hibernian schools?—I should state from general experience, that the first movement produced by the establishment of a new school, is that of decided opposition; when that expedient fails, which it generally does, the second step resorted to is the establishment of an opposition school, and these schools are invariably of such a character as clearly indicates that the object of their patrons is rather to interfere with the attendance of the children upon the schools opposed, than to supply a substitute.

Is the education in such rival schools gratuitous?—That depends upon circumstances; few masters will be found to teach gratuitously, and it is seldom the case that funds can be raised from voluntary subscription to uphold a master; they proceed generally in enforcing a compulsory stipend, which, although very badly paid, does, in fact, uphold a great number of inferior schools, in opposition to those upon the scriptural principle.

Can you say which the parents of the children prefer, the London Hibernian schools, or the free schools set up by the Roman Catholic clergy?—The Hibernian schools, without doubt.

What means have you of knowing that?—Extensive observation, together with information received from the inspectors, readers and schoolmasters of the different societies.

What are the means the Society has?—A numerous and most respectable body of the gentlemen and clergy of the country state their own experience in their communications with the Society, which so far is independent of the information of its own agents. One valuable

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source of intelligence is the information received from the patrons and visitors of the schools, who are under no temptation to misrepresent facts.

Are the Scriptures used in those rival schools?—I have never met with a copy, except in two instances; one in Boyle, and the other in the neighbourhood; the Scriptures were in the schools, but only used in one instance; in the other, the master confessed that he could not use them.

What are the books used in those rival schools?—There is a difference between the books used at present and the books which were used a few years since; the appointment of the commission produced a general research, which cleared the schools of what was most objectionable; but previous to that investigation, the general reading of the common schools consisted in such books as the Irish History, the History of Rogues and Rapparees, and Moll Flanders, with pieces of newspapers, and any thing they could obtain.

Have you seen all those books in use?—I have seen these, and many more of the same description, with the exception, I think, of Moll Flanders.

Do you think these books exist in a less degree now?—I believe they do in a much less degree, in consequence of the general search which was instituted by the Roman Catholic clergy.

In what manner had those books been supplied?—I suspect by the parents.

You do not mean to say that the Roman Catholic clergy authorized them?—No; for the reason that the Roman Catholic clergy had no connection with the schools in which they were to be found before the appointment of the commission.

You are now speaking of hedge schools?—Yes.

Could you define or describe in any manner to the Commissioners, the sort of notion you have found the peasantry to entertain as to the limits of the power of the priesthood in temporal matters?—It varies as to situation; there is, if I may so speak, a geographical variety in their ideas upon this subject; they have a different conception of it in Munster to what they have in Ulster. In many parts of Munster and Connaught, they believe that the priest is armed with powers of life and death; that he could strike them dead, if he was so minded; in other parts, they believe that he could afflict them with sickness, make their hair fall off, kill their cattle, and blight their crops.

In Ulster do the people believe it?—Not generally.

To what do you attribute that difference?—To their intercourse with more enlightened society; there is a superior tone of moral feeling in Ulster to what we meet with in Munster or Connaught; the Protestant part of the population being generally educated, a different standard of sentiment and habit exists, which has an influence upon Roman Catholics, and they fall to a certain extent into the popular views and feelings of society.

What is your impression as to the notions the people entertain upon those topics in the province of Connaught?—Some parts of Connaught are more superstitious (if we except Kerry) than perhaps any part of Munster; in Galway, Mayo and Roscommon for instance, they are very ignorant; and just in proportion to the extent of their ignorance, is their belief in the supernatural powers which the priest is able to employ in their government.

Have you ever found that any of the people thought the priests could turn them into hares and goats?—I am not personally acquainted with any such instances, but I have no doubt that they exist.

Have you ever met with instances in which they have thought the priests had influence over their crops?—Yes, it is a very general belief.

Did you ever hear the expression, "the priest's curse"?—It is very general.

What do you apprehend to be the meaning they attach to it?—It has a very wide meaning; some conceive it will affect their health, their cattle and their crops.

Is it their impression that the priest ever goes the length of pronouncing his curse against any individual?—They believe it no doubt; and I am sorry to say, that their belief in this respect is fortified by the conduct of the priests themselves.

In what way has it been so fortified?—By reference, upon the part of the priests, to the providential distresses and calamities of persons who have opposed their authority; I have met with the most barbarous instances of such attempts at connecting domestic misfortune with ecclesiastical disobedience.

Mention any one or two of them?—I would mention one as a specimen of the worst class; it was the case of a poor woman; I think a widow, but I am not certain; she had two children at the school of a lady with whom I am acquainted, and they were continued at that school in opposition to the declared will of the priest; the woman shortly afterwards lost her mother suddenly, and on returning from her funeral she found one of the children burnt to death; the priest soon afterwards called, and finding her in great distress, he enquired into the cause, when the woman had acquainted him with her situation, he simply observed to her, "did not I tell you that you would repent of it;" I should have stated, that he had informed the woman she should have cause to repent of her conduct when she refused to withdraw her children; he then left her, having merely called for the object of connecting her disobedience with her bereavement; I am aware that this is a very common practice.

Is the priest's curse synonymous with excommunication?—No; I think they conceive the priest's curse consists rather in a general malediction, than in a formal excommunication; it may be fulminated from the altar, but it may also be uttered in his closet; it consists rather in his ill will than in ecclesiastical anathema; I would beg to state an instance, which shews the difference between it and a fulmination from the altar, in a case with which I am acquainted; the priest was in the habit of getting intoxicated, and there was a ditch very near his residence, where he very frequently had the misfortune of finding himself when

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when he grew sober; no Roman Catholic would approach him at such times, and the office of assistance was generally left to the Protestants who lived in the neighbourhood; the reason given was his habit of cursing in such circumstances, and the consequent dread that it might affect the parties who were present; this was reported as a fact which could be authenticated.

What means have you of ascertaining that?—The well known report of the neighbourhood, founded upon the testimony of persons who had assisted him.

Did you ever see that priest?—No, he was removed afterwards for inefficiency.

Was it in any part where you happened to be residing?—It was where I have visited.

Do you conceive, in any given districts in which the scriptural schools have been introduced, that those notions of the excessive power of the priests are found practically to diminish?—They do diminish just in proportion as the people become acquainted with the Scriptures.

Which do you conceive to be the most efficient means of education; the London Hibernian Society, or the Kildare-place Society, each taken singly by itself?—I think there is no comparison as they stand; the Kildare-place Society with its resources, and the London Hibernian Society's machinery would amount to what I should conceive a perfect system of education; and I should also state, that the Hibernian Society, with its principles and regulations, and the Kildare-place Society's resources would produce the same system; the principles in a great measure the same; but the one possesses the power of enforcing its principles by means of guards and securities, which the other institution certainly does not possess.

Supposing each of the two Societies to have an equal income, say 10,000*l.* a year, which do you conceive would produce the most good?—I think the London Hibernian Society would, for the reason that the machinery of its inspection is such as to afford every guarantee that could reasonably be demanded for a faithful adherence to its principles.

Are there not many schools which have contrived to belong to both Societies?—A great number.

Do you think that a fortunate circumstance generally?—I do, for the following reasons; a clergyman or gentleman in the country who is not able to build a school-house, is assisted by the Kildare-place Society in the preparation of the school; while the system of the Hibernian Society enables them to secure a general attention to the principles upon which he wishes the school to be conducted, the Hibernian Society being unable to sustain the expense of building and furniture; the connection is certainly desirable, particularly as there is no clashing of principles.

Should you consider it a circumstance to be lamented, if the Kildare-place Society's aid were to be withdrawn generally from all the schools referred to in the preceding question, or is it your impression that the schools could dispense with that aid?—I think it would operate very injuriously to the country; a great number of the Kildare-place schools were established by the Hibernian Society; the patrons of those schools readily availed themselves of the aid which the Kildare-place Society affords, but I am satisfied that they would be very sorry to transfer those schools to that Society's management; at the same time that the withdrawing of its aid would leave them in circumstances of considerable embarrassment.

Suppose those schools were left to their option, with which Society would they connect themselves?—From principle they would certainly prefer the Hibernian Society, but from necessity they would in many instances adhere to the Kildare-place Society.

Why would they prefer the London Hibernian Society?—Because it supplies so many securities for the conduct of the schools upon principles which the promoters of scriptural education generally prefer; the inspections of the Kildare-place Society and the Hibernian Society are widely different; the one is quarterly and regular, in addition to cursory inspections, constantly surprising schools, while in the other case it occurs only once in twelve months, or of late perhaps somewhat more frequently; still if the patron of the school is not able to extend his personal observation to its management, it is conducted as the master pleases.

Do you think the mass of people prefer the Hibernian Society's schools?—I confined my answer to the gentry of the country.

Do you think there are any considerable number of Protestants in Ireland fit for education, who are not in a course of education?—I think there are a great many Protestants in Ireland as ignorant, or more ignorant if possible, than the Roman Catholics.

The question alluded to ignorance as to reading and writing?—Yes.

Is there any opposition made by the Protestant clergy to your schools?—None to the extent of my personal knowledge.

Can you account for there being so many Protestants without education?—There are many parts of Munster and Connaught which are not supplied with the means of education in any form; there are tracts of country, comprehending 10 and sometimes 20 square miles, where schools are not to be met with.

Have you visited different parts of Ireland?—Yes.

Have you visited the north?—Yes, but not so generally as the south and the west.

In your opinion where does education prevail most?—Certainly in the north, although the difference is not so great between the north and the south as is generally supposed; it is a difference rather in the quality of the education, than in the number attending the schools.

Is there a greater number of children in a course of education in the north than in the south, out of a given population?—I should say there were.

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Do you think there are any considerable numbers of Protestants in the north who have not the benefit of education?—Not so many as in the south and west.

Do you think there are many Protestants in the rural population of the south and west of Ireland?—Yes.

Amongst the class of labourers?—Yes; there are many Protestants to be found in the neglected tracts of country which I have described, who are yet unreached by the effects of benevolent exertion.

You do not conceive there is any unwillingness on their part, to derive the benefit of education from the Hibernian Society?—There is no actual unwillingness, but there is a greater indifference among the Protestants of the south than the north; the desire to obtain education will always bear a proportion to the intelligence of the population; and the population being more intelligent in the north, there will naturally be a difference in the demand for education.

Would you be very much surprised if it turned out, that the number receiving education in the south was greater than in the north, regard being had to the population?—I think it not improbable that the number is greater, although there are parts of the south where it cannot be the case. In some parts of the provinces of Munster and Connaught, I should be very much surprised to find, that the gross of the children in attendance was greater than in the province of Ulster; but I believe there are parts of those provinces where the number may be greater.

The gross population of Ulster is 1,998,000; the gross population of Munster is 1,935,000, would it surprise you, if in the population of Ulster, which exceeds the population of Munster, there was a less number in a course of education than in Munster?—I should be surprised at it; I believe that the difference is not so great as is generally supposed, but I should calculate that there was a difference in favour of the north.

Are the objections which are made by the Roman Catholic priesthood, to the system of education pursued in the Kildare-place Society's schools, as strong as those you have stated to exist on the part of the priests to the London Hibernian schools?—Not in all cases, for the reason that they are able to evade its principles, and that constitutes the only difference.

Can you state how they are able to evade them, and what principles they are which they evade?—The interval between the inspections of the schools, and the principle admitted by the Kildare-place Society, of a qualified use of the Scriptures instead of enforcing their daily and stated perusal, admit of a latitude which is taken advantage of by the opposition, and the Scriptures are not in fact the principal reading of the schools.

In the Hibernian Society they read the Scriptures every day?—Yes; they consider the practice essential to the object contemplated by scriptural education, and therefore they are read daily.

Do you think that the Roman Catholics distinguish minutely between the two societies?—I do not think that the Roman Catholic poor are aware of the distinction.

Both societies agree in excluding catechisms?—Yes, and all books of controversy.

And no provision is made in either of them for religious instruction, beyond the reading of the Bible?—That is the plan of both institutions.

And all explanations are forbidden in both cases?—Not in the case of the Hibernian Society; it does not interfere with the practice of patrons, in questioning the children upon the literal meaning of what they read, and also of affording in particular cases doctrinal explanation; but it does not permit them to advert to points of controversy.

Are you acquainted with any school supported by the Baptist Society?—Yes.

Are they objected to by the Roman Catholics as strongly, or more strongly than the Hibernian schools?—I have not found that the lower orders entertained very clear distinctions between the different societies; their object is education; and whatever society offers the greatest facility for accomplishing that object, meets most readily with their approbation.

With regard to the priests, what should you say of their feeling towards that Society?—The more decidedly sectarian the character of the society, the greater their opposition; and in regard to the Baptist Society, they are furnished with a plausible objection by the designation which it bears. They are able to say it is conducted by sectarians, and they give the people very distorted notions of what sectarians are, as well as the objects which they have in view.

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Further Examination of James Edward Gordon, Esq. on Oath, Tuesday, 12th April 1825.

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IN the regulations for the government of your schools, there is a scale of proficiency used?—Yes.

Do you find the progress of the children in general correspondent with this scale?—That depends upon circumstances; particularly upon whether they have been at liberty to attend for the time included; in the majority of instances it does correspond, the standard being fixed so low as to render it attainable by the average of children.

In general, would you consider, that children whom you would think were deriving fair benefit from the school, did make a progress correspondent with the scale?—I think the experience of the Society proves it, and I should also state, in proof of how attainable the standard is, that children detached by opposition from the schools are very often found to possess the required proficiency at the quarter's inspection, from the attention paid to their

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their tasks in the cabins, where application must be more interrupted and more unfavourable than if they were attending at the schools in the intermediate time.

Has it not been found, that this mode of paying the master, according to the proficiency of the children, has led to a particular abuse, similar to what you have pointed out; that if the children have studied at home or elsewhere, and had only attended at the days of examination, that the master has been paid for children who have not attended during the quarter?—Sometimes that is the case; but the form of the class paper, and the other rules adopted by the Society, are so much against the practicability of subterfuge and evasion, that it can be discovered whether a child has prepared itself at a different school; if, however, a child has studied in the cabin, and acquired the requisite proficiency, it is admissible at the quarterly inspection, for the reason that the children who are not at liberty to attend the school, or who have been withdrawn in consequence of the opposition, would otherwise derive no benefit from the system; in the mean time they have been stimulated by the influence of the master and the quarterly inspection to study in the cabin, so that what is attained under such circumstances, is an advantage traceable to the regulations of the Society.

Does not it appear from that, that the master is paid for children whom he has not had the trouble of instructing for that particular quarter?—He is.

Must it not happen in an opposite direction from your system of paying the master, that he frequently has the trouble of instructing children for whom he is not paid, who have attended during the quarter, but from negligence or want of talent are unable to acquire a due degree of proficiency, so that the master has the trouble and not the pay?—That is very true.

Does that happen in many instances?—Yes, it does; as there are many children mentally unable to attain to the standard fixed by the Society (although that standard is rather low than otherwise), the master has often the expense of his trouble without any remuneration.

Can you conjecture what the proportion in any school would be so dull of talent as not to be able to make the proficiency you state; one in 50?—A much greater number; between incapacity, the interruption occasioned by the opposition and other causes, there is probably one-third subtractable from the gross attendance.

Would the children who are deficient in one quarter, ever come forward in the next, and shew such a proficiency as would entitle the master to payment, or is he ever paid in a succeeding quarter for a child who has been deficient in the preceding quarter?—The Society sometimes allows it; there is, I believe, a regulation or power vested in the inspector, by which the master may be paid at a subsequent inspection for failure in the quarter preceding, provided the child has attained to the limit which the Society prescribed as attainable at the end of the six months.

Does that happen often?—Not often.

Do you think, if a child was for any reason so little proficient for four successive quarters, that the master obtained no payment for him, that the master would continue that child upon the list?—Certainly; he is under an obligation to continue every child upon the list; he is not a free agent with regard to the dismissal of children, and there are such guards upon his practice in this respect, as to render it impossible he could exercise the power.

Would he take the trouble of teaching a child for four quarters, without receiving payment for him?—He would; the contract is between the master and the Society, and not between the master and the parents of the children.

Has the master the power, in any case, of striking a child off, even though he should make nothing by him?—He has no power of the kind.

In whom is that power vested?—It rests with the Society, but it is a power which I should say was seldom if ever exercised, as the Society proceeds upon the general principle, that a child may derive good by attendance upon one of its schools, although not the amount of good calculated upon by the scale of proficiency; on the supposition, however, that it is actually deriving good, the master is under an obligation to give his attention to it.

You have said, that of the children on the roll, you think the master does not obtain payment for more than two-thirds, and that for one-third he gets nothing, for some reason or other; either their want of sufficient talent to acquire the requisite proficiency, or a want of sufficient industry, in which you include the attendance?—Yes.

Which is the most frequent cause, the want of attendance or the want of talent?—The most frequent cause is the interruption produced by the opposition; there are comparatively few whose talents would not enable them to arrive at the prescribed limit.

Then, where two-thirds only are found to pass the examination, it may be concluded that the remaining third have been prevented by the opposition from attending the school?—Yes, generally so, but there may be other causes.

Do you find the parents of the children most disposed to let the children attend schools, without paying any thing, or that they would rather pay something?—Schools without paying any thing, because they accommodate themselves most to the impoverished condition of society in which they are established.

There is a notion that the lower orders of people are disposed to pay something?—In the north I have found that such a feeling actually exists, but in the south and west I have not discovered it; I refer to the very poor.

It is mentioned in one of your reports, that the parents of the children sometimes pay a halfpenny a week?—That is the case, particularly in the north-west counties, and extending to the north; but I have observed a very marked distinction between the south and the north, with regard to such a disposition.

Is there any activity used by the Society to procure such subscriptions or contributions, or

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are they voluntary?—If there is no local patron who will undertake to pay the sum stipulated by the Society of 6*l.* or 3*l.* annually, for the school or schools established, the practice is, that the master is generally charged with it, and in that case it is supposed to be paid by the parents of the children; it is subtracted from the salary of the master, on the understanding that he is so paid.

In the accounts of the Society, credit is given annually for sums received from the parents of the children; those sums are received by the Society?—Yes, they constitute a supposed part of the master's stipend.

They pass into the funds of the Society?—Yes.

Do you consider that those sums were voluntarily contributed by the people as free offerings, or that the people were induced to give them from a zeal and anxiety to procure education?—It is partly in consequence of the master's influence with the parents of the children, and partly the result of a voluntary disposition on the part of the parents.

Do you consider that the sum so received affords a criterion of the disposition of the people towards a school?—It certainly does.

And the general attendance upon the schools?—Not so much a criterion of the attendance as the disposition; we attempted to carry the regulation into Mayo and Galway, and several of the southern counties, and failed; the consequence was, that we were obliged to make that allowance to the masters by the Society which in the north and north-west had been made by the parents of the children. The attendance in the south and west was at the same time equal to the attendance in the north.

Is there not in each school a roll, containing the names of all the children?—There is; there are two documents in the school, the one entitled the school roll, and the other the class paper.

Opposite the name of each child, is there not a series of small divisions, in which the schoolmaster can mark the attendance of each child on each successive day?—Yes.

Who is the individual who exercises the delegated authority of the Society of striking out and inserting names upon the rolls?—The master may insert in the school-roll the name of a pupil entering the school, but I am not aware that the Society ever assumed the necessity of such a regulation as should provide for the striking off the name of any child disposed to attend the school. In cases of very bad conduct, the child would no doubt be reported to the quarterly inspector by the master, or the master might erase the name, although the justice of such erasure would come to be examined by the inspector at the general quarterly inspection.

How often is the list adjusted?—It must be adjusted every quarter by the quarterly inspection, and it is intermediately adjusted by the cursory inspectors as often as they may enter the schools.

If a child has attended the school but once during the quarter, is its name continued on the roll?—It is continued on the roll, with the regular notice of the days of non-attendance.

Supposing a child has not attended at all during the quarter, is its name continued upon the roll?—It is, until the end of the quarter.

So that no name is continued upon the roll of any child who has not attended once at least during the preceding quarter?—I must, in reference to that question, distinguish between the class paper and the school-roll. The name of the child may remain on the school-roll beyond the quarter; but, as the class-paper, which presents the most accurate exhibition of the attendance is completed at the end of every quarter, it is there discovered whether a child has really attended within the quarter or not.

Is there any comparison of the school-roll and the class-paper?—There must be a regular quarterly comparison, as the children, at the quarterly inspection, are mustered by the school-roll.

According to the mode in which the school-roll is regulated, it may happen that the name of a child who has not attended for the preceding quarter, may still appear on the school-roll?—Yes, in consequence of the probability that it will resume its attendance in the ensuing quarter.

What limit would you assign to that probability; would it extend to one year or two?—I am not prepared to say.

Do you think it possible that a child that has not attended for two years, if there is a reasonable expectation that it may return to the school, may have its name continued upon the roll?—Certainly not more than one year; I am not prepared to speak particularly as to the manner in which the school-roll is regulated by the quarterly inspection, but there are such comparisons as would prevent the appearance of the name of a child who had not attended for twelve months.

According to the scale of proficiency, do you think it likely that any child of average faculties could attend one-half of the school days in the quarter, and not entitle the master to payment?—That depends upon the use it makes of its time upon the absent days.

Do you think there are many who attend half the time for which the master does not obtain payment?—There are many who attend more than half the time, for whom he does not obtain payment, and many also who attend the whole quarter, for whom he does not receive payment.

Is it the inspector who decides upon the proficiency of the child, and the payment to the master?—Yes; but it is generally in the presence of the visitors and superintendents of the school.

By the 14th report of the Society, published in the year 1820, it appears that the contributions from the parents of the children, during that year, amounted to 1,075*l.*; by the 15th report, it appears that the contributions for that year had fallen off from 1,075*l.* to 1,031*l.* It is stated in the body of that report, that the Society in that year had met with

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more opposition than usual, and that the number of pupils had been reduced from 58,202 to 54,520; do you think that explains in any degree the cause of the falling off?—Yes; I should say that it affords a probable explanation.

The 16th report, which you have furnished to the Commissioners, does not contain the usual account at the end?—That is a consequence of its being the only copy which I could procure; the Society always publishes a report of the year's transactions previous to making up the appendix, and that report has often a tolerably extensive circulation before the appendix is added.

By the 17th report, for 1823, it appears that the contributions from the parents had risen to 1,359*l.* 13*s.* 4*d.* It appears that there was in that year an increase of 55 schools, and 5,217 scholars. By that report it appears that you had then, altogether, of schools, 628; and that you had then of scholars, 57,443. In the report of 1824, it is stated that you had an increase during the preceding year of 101 schools, and 9,548 scholars, yet the number of schools returned is 653, and the number of scholars is 61,387; how do you make out, therefore, that there was an increase of 9,548 scholars, and 101 schools?—Assuming the accuracy of the scholars, I should account for it by the increased attendance upon the existing schools, the increase of attendance being in a larger proportion than the increase of the schools. The attendance upon the same schools fluctuates according to circumstances; for example, many schools were reduced last year, by opposition, to nearly one-half of the attendance upon the same schools at this moment.

Do not your annual reports state the gross number of persons who pass through the schools, or are in attendance upon the schools during the year, without regard to their attendance?—They do.

Then how can the fact that they attended, or did not attend, affect the question?—The entries determine that; the number of schools established, with the number of entries in the schools previously established, determine the increase of the year.

Do you not profess to give all the result of the documents furnished by your agents?—Yes.

If it appears by the documents furnished to you in 1822, that there were then 628 schools having 57,443 scholars in the year, and it appears by your report in 1823, which report is made upon the same principle, you had 653 schools, and that there were 61,387 in attendance, does not it follow that the increase was rather under 4,000, instead of 9,548?—I apprehend that the error will be found in the addition of the schools of the preceding year, as the returns presenting the increase may be depended upon, and are far more likely to be correct than the total of the schools in the preceding year.

Then you mean to say it is probable that there were not so many as 57,443 during the preceding year?—I think so.

It appears that the contributions for the year ending 1823 amounted to 1,468*l.* 14*s.* 2*d.*, and it appears that the contributions for the year 1824 amounted to 838*l.* 7*s.* 1*d.* from the parents; do you account for the falling off of the contribution in the last year, by the falling off in the attendance of the scholars from the opposition?—It may be accounted for otherwise, and is capable of being explained by supposing, that the contributions are transferred from the parents to the clergymen and gentlemen who patronize the schools. In that case, it would be subtracted from the account of contributions paid by the parents, at the same time that it would not indicate any diminution in the attendance; and this explanation is probable, on the ground that there is an increasing interest in education among the resident gentry of the country. Many of the schools that have hitherto remained dependent upon the support of parents, in connection with the stipend paid by the Society upon quarterly inspection, are now patronized by clergymen and gentlemen who become responsible for the sum of 6*l.* annually in part payment of the teacher's salary.

How do you account for the parents not contributing so much last year, if the attendance was as great?—By their contributions being transferred to the gentry of the country, or paid by the Society.

Do you mean that the gentry have contributed an increase in proportion to the decrease from the parents?—I think it probable, for two reasons. There is an increasing interest in education, upon the part of the resident gentry, which is procuring for schools without patronage the active support of a number of respectable individuals who have hitherto stood aloof from the subject; the second, is the reason that in many parts of the country, where schools were reported as dependent upon the contribution of the parents, they are now wholly supported by the Society.

In the county of Sligo it appears there was a falling off in the contribution and subscription of the parents; how do you account for that?—It may be accounted for by the opposition to the schools, and the decrease in the number of schools, or for the causes already stated.

It appears, that the total of subscriptions from counties for the year ending 1823, amounted to 349*l.* 8*s.* 5*d.*; that the total of subscriptions for the year ending 1825, amounted to 422*l.* 3*s.* 11*d.* making an increase of 72*l.*; while your contributions for the year ending the 5th of February 1824, amounted to 1,468*l.*; and the total of your contributions for the last year amounted to 838*l.* Thus there was a falling off, in the way of contribution, of 630*l.* and an increase in the subscriptions of only 72*l.*; how do you account for the difference otherwise than by the falling off in the attendance?—Satisfied of the fact, that the attendance has considerably increased, I can only account for it by supposing that the Society has taken upon itself the entire payment of the masters, where the parents were unable to assist.

The contributions, as far as the patron goes, would remain the same, but the contribution from the parents would not remain the same. A parent will not contribute where his child

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is not attending the school, though the patron must; does not then the falling off of the subscription by the parents, shew there was a falling off in the attendance?—It is not a certain criterion, because the contribution by the parents is not regularly paid; it is often a mere nominal value. There is frequently no contribution paid; but where it really stands, it is supposed that it is paid, and the master is debited with it, whether it is paid or not.

Then it would make its appearance here?—If the contribution is discovered to be merely nominal, it may be transferred to the Society; and in that case it would neither appear nor serve as a criterion of attendance.

If between the contribution from the parents and the subscription from the patrons, there must be a certain sum made up for each school, and we find that the total sum made up amounted in one year to 1,000*l.* and in the other year to 500*l.* must there not have been a falling off in the schools, particularly having regard to what you have just stated, that whether the money be paid or not by the parents of the children, or the patrons, it is charged to the master, so that it must come into the pockets of the Society, if the schools be existing and the children there?—If transferred to the Society on account of nonpayment by the parents, there would appear to be a diminution in the contribution, without any real diminution in the attendance. Transferred to the Society, means that the Society undertakes to make good what the parents were unable or unwilling to contribute. The schools have increased, and therefore I cannot otherwise account for the decrease of contribution upon the part of parents. I observe again, that the contribution paid by the parents, in the case of a particular school, is no criterion of the attendance, inasmuch as the master, with an attendance perhaps of 200 children, may not receive a sixpence, when he is debited with the full contribution. It stands to his account, and he sustains the loss.

And the loss does not fall upon the Society?—No.

If the masters are charged to the Society, with reference to the whole sum that would be payable to them, independent of the subscription and contribution (which is what is done), the Society is on the other hand credited by the amount of the subscription and contribution; and if there be a considerable falling off in the amount of the subscription and contribution, how is that to be reconciled with any other fact than a diminution in the schools?—Upon the face of it, it would appear to indicate a diminution in the schools; but for the reasons I have stated, the contribution, upon the part of parents, can be no criterion of attendance.

If the expenditure of the Society, in respect of Schools be increased, ought not the receipts of the Society to be increased, if there has been an actual increase of the schools?—They ought, if the contribution of parents were a necessary condition of opening a school. Increase of expenditure is a certain criterion of increased attendance; but it has no connection with increase of contribution. I should observe also, that the condition of granting a school to a clergyman or gentleman, willing to promote education upon the principles of the Society, has been modified; it was formerly 6*l.* annually, but it has lately been admitted, on the part of the Society, that 3*l.* will entitle to a school, where 6*l.* cannot conveniently be paid. The alteration was dictated by the circumstance, that clergymen or gentlemen in the country wishing to establish more schools than one (sometimes four or half a dozen), could not conveniently pay 6*l.* for each school. This may account for an apparent diminution of subscription when compared with the reported addition to the schools.

That would apply to subscriptions?—Yes.

Not to contributions on the part of the parents?—No.

Perhaps you will look into that?—I shall be able to give particular information upon the subject; but I believe I am correct in the meantime in stating, that the Society now generally makes good to the masters the contribution of the parents, where it is a nominal contribution, which will present the difference; that whereas it was nominally paid by the parents, it is now actually paid by the Society. This would subtract from the general list of parents' contribution all cases in which they were merely nominal payers; and it would indicate a corresponding diminution in their subscription, but without indicating any decrease in the attendance. The Society has also been induced in some cases, by the pressure of opposition, to secure to the master a stipulated sum; and if it is not in part obtained from the parents or patrons, it is paid by the Society.

Then the master receives, whether there be an attendance or not; there is no reduction made in consequence of the falling off from the amount of attendance?—The actual attendance is regulated by the quarterly inspection, and the master is paid accordingly. The sum then decreed by the inspector is made up of the quarter's contribution, by the parents or patron, and as much more upon the part of the Society as shall make it equal to the number of scholars passing the examination. If the parents cannot pay, and there should be no patron, the whole is paid by the Society; but if the school has been very much reduced by opposition, the master is then encouraged by temporary allowances, which are independent of his scholars.

If you consider there has been a falling off of the attendance, producing a falling off of the contributions through the year, through the violence of the opposition, you do not charge the master with the amount of the deficit?—No; but it should be observed, that the contributions are seldom found to bear any proportion to the attendance of the children.

In the letter received from you by the chairman of the board, you state that the returns for the last year, 1824, when compared with those of the former year, discover an increase of 75 schools, and 5,563 scholars; and then you state that this result shews, that during the first and most successful efforts of an opposition, unexampled in the history of Irish education,—an opposition, stimulated to the furthest stretch of ecclesiastical authority, and still

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still unrelaxed in its efforts, have not materially impeded the progress of the Society's operations; do you mean that the schools increased during the opposition, and that the number of scholars increased during the opposition, or subsequent to it?—I have stated there, that the efforts of the opposition are unrelaxed; consequently the increase must have taken place under the opposition. The opposition still continues, as every day's experience is teaching us, and that too in the case of almost every school; but it does not produce the same effect upon the parents of the children, as it did six months ago.

Does this statement in your notion, or according to the intention of the framer of it, mean to convey to the Commissioners, that pending the opposition, there was an increase of 75 schools, and 5,563 scholars?—I should say, during the opposition.

In point of fact, is not this supposed increase of 5,563 scholars, an account of all the additional scholars who came into the schools during the year, without shewing what number was withdrawn during the year?—I am not able to answer with certainty upon what authority the increase depends, although I believe that it is taken from the inspectors returns for the last quarter. The inspectors returns present the average of the children in attendance upon the schools, distinguishing the exact number who pass the inspection; and I have reason to think that the increase there shewn, is taken from their last quarter's reports.

The letter refers to a document transmitted with it; and by that document it appears, that the highest number in attendance upon any school during any one quarter of the year is the number stated in the return as the attendance upon the school; the result, therefore, as we should understand it, which this document affords, is that if in the month of January last, there were in attendance upon the schools 80,000, and that between January and December, there came into the schools at different places, and in different schools, 10,000; but that during the same period, there left the schools 20,000, it would appear from that, there had been an increase of 10,000 during that period, instead of a diminution of 10,000; look at the return for the county of Kerry; you will find, that in the school at Bleneville, there were in February, for the quarter ending the 24th of May, 122; that there were for the quarter ending the 1st of January 1825, only 17, in that school; there was a falling off of from 122 to 17, yet 122 is the gross number carried out; therefore, so far as any information is afforded by the gross return, it would not appear that the opposition had produced any falling off in that school, though, in point of fact, something produced a falling off from 122 to 17?—Yes; I observe, that it states the greatest number; consequently this document would afford no criterion.

Are there any other documents that would afford a criterion?—Yes; the inspectors returns would afford a certain criterion, and upon those returns, I apprehend, the quarterly lists are founded.

Could you supply to the Commissioners an authenticated return of the number of children in actual and real attendance on the schools of the London Hibernian Society, in each of the last eight quarters?—I have no doubt but I could.

What would you define as actual attendance?—I would define actual attendance to be the number actually present on the day of inspection; as this is the number in connection with the school during the quarter.

[The witness was directed to furnish such return as soon as possible.]

Have you any means of knowing whether the opposition on the part of the Roman Catholic clergy has been equally strong from the 1st of January to the present time, as it was during the autumn of the last year?—I have uniformly learnt from various sources of information, that the opposition continues the same, without, however, producing the same result.

Will you describe the extent of the difference in the effects to which you allude, as between the time that has elapsed since January and the present time, and the last autumn?—I would describe it to consist in a general return of those children who were detached by the first efforts of the opposition; and I apprehend, I am correct in stating generally, that the attendance of the schools at present equals, and in many instances surpasses the attendance previous to the opposition.

At the periods of the greatest success of the opposition given to the schools, what do you consider to have been the number of children withdrawn from the schools of your Society, according to the best means of calculation you possess?—Speaking from such information as I possess upon the subject, I should say it was between fifteen and 20,000.

Can you offer any opinion, with tolerable confidence to the Commissioners, as to what proportion of those fifteen or 20,000 children have since returned, and are now in attendance (assuming that some are in attendance) upon the schools?—I should give it as my opinion, that the greater part of the number has returned, although the average proportion cannot of course be stated distinctly.

Do you conceive more or less than half have returned?—More than half.

Then are we to understand that you conceive there are other Roman Catholic children who were never in the schools before January, that have become pupils in the schools?—Numbers undoubtedly have.

Can you form any accurate notion of the number who have become pupils since January?—I could only speak generally in the absence of the inspector's returns; these documents would give the general increase in each school.

What is your present impression, and we do not seek it unless you can state it with some degree of confidence, as to what may be the accession of Roman Catholic children, to the schools of the Society since January, who never belonged to them before?—I should hesitate in giving a particular answer. I am only aware of the fact, that the numbers in attendance have been considerably increased within that period.

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Do you express your opinion, without any shade of doubt, that whatever may have been the amount of secession of Roman Catholic children from the schools, during the autumn of the last year, that the major part of those children have returned?—I have no doubt of it whatever.

Upon what data do you found that opinion?—Upon the state of the schools during the different periods of the opposition. I have had access to the inspector's returns, stating the condition of the same schools during different regular and cursory inspections; and by these records it would appear, that schools which had been reduced to perfect skeletons, have filled up to their original numbers, and some even beyond them.

How many schools were totally suppressed in consequence of the opposition during the last year?—Between October 1823 and October 1824, there were 39 suppressed.

Have any of those been re-opened?—Several of them have; but I should add, that 168 new ones were opened in the same period.

Have any of the thirty-nine been re-opened?—I have stated, that several of them have; I suspect most of them.

Besides the 168?—Yes.

Will you describe in what manner you conceive that the parents of those children who were withdrawn from the schools, and whom you suppose to have returned at present, settle the matter with their clergy, whom you also suppose to be unrelaxed in their opposition?—The parents are becoming more generally persuaded, that opposition to the education of their children, is an oppressive and unfair exercise of the priestly authority; and they are beginning also to suspect, that the curses denounced in consequence of disobedience in this particular are inoperative. They are far more than ever disposed to think, that the priest has no right to stand between them and the benefit of that education which is so freely offered them.

Are we to understand, that you mean, that the priests, speaking generally, continue to withhold the rites of the church from those parents, and that the parents are indifferent to this proceeding, or that the priests do not, in fact, adhere rigidly to the withholding of those rites in the manner you suppose was the case in the last autumn?—In many cases the priests do not withhold the rites of their church, from the fear of proceeding to such an extreme as would prove dangerous to their authority; but in other cases where they actually do withhold them, I believe the parents have become comparatively indifferent about the result. From recent information, I am inclined to think that the priests are enforcing, with greater rigour than ever, the penalties of disobedience in this respect.

Do you mean in proportion as they are increasing the rigour with which they withhold the rites, the Roman Catholic parents are becoming indifferent to those proceedings?—When it is insufficient to enforce submission, it will naturally produce indifference. In many instances it is leading to a partial separation from the communion of their church, and in other instances to a permanent separation.

As to those you suppose that are withdrawing themselves permanently, are they attaching themselves to any other communion of Christians?—Some are, and some are not; it will chiefly depend upon the degree of religious information which they may happen to possess; as whether, for example, it was religious conviction, or the mere object of education for a child, which had most influence in producing the separation. Wherever there is a concern for religion, they will attach themselves to some other communion; but where there is no such concern, and they have been driven to the step by the severity of clerical opposition, it is not likely that they will immediately join other communions.

Does not it occur to you under these circumstances, that the continuance of this state of things, if urged to its full extent, must lead to the total destruction of the authority of the priests?—I am satisfied that it will do so. The most fatal step which they have ever taken is the step of determined opposition to education in the shape in which it has been presented. The disposition of the parents to receive it, and the anxiety of the children to attend the schools, combined with the influence of its patrons and promoters in the country, is decidedly an overmatch for the resisting authority, and will eventually lead to its destruction.

Do you offer this communication founded upon facts that come in an authenticated form to you?—Entirely upon facts within my own knowledge, or resting upon the authority of competent judges.

Are the facts authenticated in the same way as those that led you to believe that the people thought the priests could turn them into goats or hares?—The one I believe to be very uncertain; the other rests upon such authority as I have described.

You stated upon your former examination, that you believed the fact that the people thought that their priests could turn them into hares and goats?—I believe that many do.

Have you any better evidence for that belief than for the facts you have now stated?—I should say, that in the one instance they take a strong practical resolve, and by so doing, they give a practical proof of what is really their conviction; in the goat case, we depend upon the mere report of conviction.

Have you any other evidence of the one fact or the other, than reports made to you by your inspectors, readers or schoolmasters?—We have the report of competent judges, who are independent of any Society, the gentry and clergy of the country; but the most conclusive testimony which we could point out, is the testimony supplied by the conduct of the persons referred to; their daily practice is the best proof of their conviction.

Would you have any objection to state the particular district in Ireland in which you have heard of those changes?—I have not visited any district in Ireland where cases of the kind have not come under my observation; and I would instance as one evidence of the truth as well as the extent of such changes, the fact that a considerable portion of the readers
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and schoolmasters employed by the societies generally through the country, are converted Roman Catholics, converted in this sense, that they have been confirmed in the Protestant religion by the power of religious conviction; I specify these persons as one class.

Do you apply your observations to persons of that description, or to society in general in Ireland?—I should apply it first to the persons I have, as furnishing the strongest illustration, being so many instances of individual proof; in its application to society generally, it is discovered more in the expression and effects of a relaxed and hesitating belief, than in those very decided instances of conduct which cross the line of outward demarcation.

Do you believe in Galway there has been any relaxation among the people in the observance of their rites and duties?—I am very partially acquainted with the county of Galway.

Do you believe there has been any such relaxation in the county of Mayo?—Yes; there is a very considerable relaxation in some parts of Mayo.

Do you think there has been any such relaxation in the county of Sligo?—Yes, I believe there has.

Do you think that your Society has succeeded in the county of Sligo in the last year between January 1824 and January 1825, notwithstanding the opposition of the priests, in increasing the number of its schools and scholars?—I believe it has succeeded there as it has done elsewhere, but I am not able to speak particularly as to those dates; between October 1823 and October 1824, I find that it opened twelve schools, and had six closed by the priests.

In the point of the attendance of scholars?—The attendance of the scholars is certainly greater than at the commencement of the year; I have reason to know this from particular enquiry into the state of the Sligo schools when at Sligo last year.

You consider, that in the counties of Mayo and Sligo there has been a perceptible reduction in the number of the Roman Catholics to the gentry of the country?—I am not prepared to speak as to a sensible reduction; I am prepared to say, that there has been a considerable influence exerted upon popular feeling and belief; and that the effect of education, combined with the circulation of the Scriptures, and the recent discussions, has produced an actual although not perhaps a very sensible reduction.

Do you conceive there has been, from the information you have received amongst the Roman Catholics of Sligo and Mayo, such a change of conduct with respect to their religion as to be observable by the gentry of the country?—With respect to education I should say decidedly so.

With respect to the attendance upon their religious rites?—The one may be expected to influence the other; education has produced the secession of several, and the relaxation of a still greater number.

To such a degree that you think it must be a matter of public observation?—To those who possess opportunities of observation, and are disposed to improve them.

Do you know any thing of the Queen's County, or the county of Carlow?—No.

If the Society were successful, as you seem to consider, in Sligo, during the last year, how do you account for the falling off, both in the subscriptions of the patrons to the schools, and the contributions of the parents of the children during that year?—With respect to contributions on the part of the gentry, there is only one contributor in the county; and as to the children, it may be accounted for by what I stated a short time since; that what was merely a nominal contribution to the master before, may be made a real one by the Society transferring it from the parents to itself.

You stated, that it was in consequence of the children not attending through the opposition?—And also for the reason that we cannot obtain masters for the same salary which would have satisfied them some years ago.

Do you mean to say, that the sum actually contributed by the parents for the year ending 1824, although it appears to be considerably less than the sum contributed in 1823, was in point of fact as much?—Probably it was more; the difference presented by the list might merely prove, that the Society had made substantially good to the master what was nominally good to him on the part of the parents; in this view it would not stand upon the list as a contribution from the parents, but it would be actually paid by the Society; and in such a case it would appear, that there was a diminution in the contributions upon the part of parents, when at the same time there was no diminution in the attendance.

You have stated, that finding there was a diminution of the contribution owing to the diminution of the attendance, you thought it would be severe to make the master feel the consequences injuriously to him, and therefore you determined that the master should not feel it?—The diminution to which the Commissioners are referring, is a diminution in what the master is entitled to upon the inspection of his school; it is the decrease in his salary from the Society, occasioned by the failure of the attendance; and in many cases the Society has found it necessary to credit him with sometimes sixty scholars, in a school where there have not probably been more than a dozen in actual attendance.

You stated it also as to the amount of the contribution?—I have stated two particulars respecting the contribution; the one is a case in which it may be transferred from the parents to the gentry of the country; and the other is a case in which it may be transferred from the parents to the Society.

It is a credit given to the Society for the sum received from the parents?—Yes.

Then in the account for the year ending February 1824, the credit given is 1,409*l.*; the credit given last year is only 800*l.*?—That would be accounted for by the supposition of its ceasing to be a contribution by the parents but paid by the Society, owing to the circum-

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stance that while it stood as a contribution on the part of the parents it ceased to be paid, and that now it is paid by the Society and does not appear at all.

It appears by the report for 1817, that the contributions which were to be received from the parents of the children, were to be carried substantively and distinctly to the credit of the Society, without any charge being made in respect of them to the master?—These contributions do not now stand as a part of the payment of the parents, because they have ceased altogether to exist, but the sum is actually paid by the Society to the master, instead of being subtracted by the Society from the master's payment.

Do you mean to say that the Society, before the last year, made the master account for the contribution from the children whether he received it or not?—In the cases I refer to, the parents were supposed to contribute 6*l.* annually, in support of particular schools, and this sum was accounted for in the settlement whether they received it or not.

When was that rule established that the parents should contribute 6*l.*?—Very early in the history of the Society it was established in the case of schools where patrons did not contribute.

If you had one thousand schools, there must be according to your last answer 6,000*l.* in the way of contribution?—If the condition was complied with.

Then in the report for 1818, how does it happen that the amount of contributions for which credit is given is only 1,468*l.* 14*s.* 3*d.* and that the number of schools returned as day schools is 653, and the adult schools in which the contribution also takes place?—

A considerable number of these are schools to which the condition does not apply; the clergy and gentry who have established them relieve in many cases both the Society and the parents from the condition, by subscribing the full salary, and the Society in such circumstances has only to introduce its regulations and guarantee their observance by the quarterly inspection. I find, however, that I am incorrect in stating that 6*l.* is at any time insisted upon in the case of parents, in schools where there are no patrons; the master was once accountable to the Society for this sum, but it has been reduced and is now 3*l.*

Should you at this moment consider it a misfortune, or otherwise, that so far as relates to your schools already in existence, that the future aid of the Kildare-place Society should be withdrawn from them?—I should consider it a misfortune, and a great one too.

State the nature of your views upon that subject?—The great desideratum in the system of the Hibernian Society is the want of sufficient funds to improve the school-houses and afford such salaries as should enable the institution to command a superior class of teachers; in both those instances the assistance of the Kildare-place Society is extremely valuable, inasmuch as it enables the Society in cases where it is without the support and co-operation of the gentry of the country to improve its buildings and employ a more efficient description of schoolmasters.

Do you not find that the Kildare-place regulations somewhat conflict with the activity of your own operations?—Not in the least; the only point in which they really conflicted was the point of oral exposition; clergymen and gentlemen conducting some of the schools will not surrender the right of asking their children such questions as the nature of the instruction received may happen to suggest; and this liberty the rules of the Hibernian Society will admit, although they do not tolerate the introduction of questions of controversy; the Kildare-place Society upon the other hand, does not allow of any questions being asked during school hours, other than such as are grammatical, but it admits of one day in the week being appropriated for any purpose that the conductors may think proper, provided they give due notice to the children, and on such days the patron or visitor of the school may ask such questions as he pleases; this regulation harmonizes the practice of the two institutions.

By what class of teachers are your Sunday schools administered, is it by your ordinary schoolmaster or are there a number of people who patronize them and take part in the instruction?—That depends upon the situation of the school; it is conducted by the master in circumstances when we cannot obtain better assistance, otherwise it is taught by ladies and gentlemen resident in the neighbourhood.

Do you pay the schoolmasters for their attendance upon the Sunday?—Never.

Are your Sunday schools connected with the general Sunday School Society of Ireland?—No.

What is the reason of that?—There may be no particular objection to it, but as we can carry forward the plan of Sunday school instruction independent of that Society, it would be unnecessary to burthen its resources by our claims.

Are you aware whether it is a feeling of the Sunday School Society of Ireland, to be averse to such a connection, or would they desire it?—They would desire I believe to report our Sunday schools, as they consider their institution in one sense a general registry of Sunday schools through Ireland, but they would prefer I apprehend, that we should be at the expense of our own schools.

Do you conceive that the average attendance upon the schools connected at once with the London Hibernian Society and the Kildare-place Society, is greater or less than upon those which are supported by the Hibernian Society alone?—I should say generally that it was greater in the joint schools; we are able by the help of the connection to give greater encouragement to masters, and there is no doubt an influence exerted by this consideration; in the union consists the efficiency of both the systems.

State what is the number of schools at present that are actually connected with both societies?—I have forgotten the number of schools, but there are about 16,000 scholars, independent of the Cork Society, which presents about 8,000 more.

If those schools were put to their election as to which Society they would belong, assuming

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assuming for the purposes of the question that they could not belong to both, which Society do you think they would prefer to continue in connection with?—That would depend upon the sentiments of the conductors; whether, for example, scriptural education or general education was considered of the greatest importance; I should conceive that in the majority of instances they would prefer the Hibernian Society, because in a majority of instances scriptural education is the object of the promoters.

Do you think the conductors of the Munster Hibernian schools would be of that opinion?—If I may judge from the declared sentiments of some of the most influential members of that committee, I should say, they would prefer the Hibernian Society; when a proposition or a recommendation was submitted that some of its rules should be relaxed or dispensed with, the members I allude to intimated their determination in such a case to leave the Society.

Do you conceive that the majority of the conductors of the Munster schools would prefer a union with the Hibernian Society to a union with the Kildare-place Society, supposing they must choose between them?—In speaking of the majority, I think they would be put to a strait, but by carrying with them the plan of the Hibernian Society, they might upon a principle of pecuniary interest be induced to connect themselves with the government of the other; I think however that they would hesitate in consenting to a decided separation from the Hibernian Society upon any grounds.

We are aware that the Hibernian Society consider the scriptural plan of education as incalculably the most important part of their system, but we should wish to know from you whether it is your impression generally that that supplemental sort of instruction to be derived from the moral and entertaining books published by the Kildare-place Society, forms a desirable adjunct to that scriptural education, or otherwise?—I really would not undertake to express the feelings of the committee upon the subject, for the reason that our schools in connection with the Kildare-place Society do actually use such books in a number of instances, and the Society makes no objection to the practice; there is no rule or regulation against their introduction, nor has an opinion been yet decidedly expressed upon the subject, one way or another. The committee would certainly prefer that their use did not interfere with those attainments in the knowledge of Scripture, which are prescribed by the rules of the Society, but their occasional perusal has been found in practice to be perfectly consistent with such attainments, although it must always be understood in a very limited or secondary sense.

They do not object to miscellaneous instruction being added to their scriptural education?—No, provided it does not interfere with it.

Are we to collect that where a school belongs both to the Kildare-place Society and the London Hibernian Society, it has belonged in the first instance to the Hibernian Society, and not *vice versa*?—Almost in every instance.

You have not engrafted your system upon the Kildare-place Society, but the Kildare-place Society upon yours?—I believe this has been almost uniformly the fact; there is not one school within my knowledge in which the contrary has been the case, but there are no doubt many schools which have been founded upon a joint application.

What do you conceive is the actual proportion between the Protestant and Roman Catholic pupils attending the schools of the Society?—The Roman Catholics are at present about two-thirds at least.

Is that opinion formed from actual returns?—Yes, upon a very particular form of return lately adopted for the inspection; we can express it to an individual child; it is I believe upwards of two-thirds considerably.

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Further Examination of *James Edward Gordon*, Esquire; Saturday, 16th April 1825.

THE Commissioners, referring to the minutes of evidence when last you were before them, would beg to ask, with reference to a particular question and answer, whether you wish to give any explanation respecting it; the question was put to you in these words:—It appears that the total of subscriptions from counties for the year ending 1823, amounted to 349*l.* 8*s.* 5*d.* that the total of subscriptions for the year ending 1825, amounted to 422*l.* 3*s.* 11*d.* making an increase of 72*l.* while your contributions for the year ending the 5th February 1824, amounted to 1,468*l.* and the total of your contributions for the last year, amounted to 838*l.*; this leaves a falling off in the way of contributions, of 630*l.* and an increase in the subscriptions of nearly 72*l.* how do you account for the difference otherwise than by a falling off in the attendance?—I had just left a meeting on very important business; my mind was naturally engrossed with what it had been occupied about, and consequently was not prepared to answer with that distinctness of recollection which I would have done in anticipation of the subject.

Is there any explanation which, on further consideration, you are desirous of giving upon the subject of that question?—I should state, that being satisfied of the fact that the attendance has considerably increased, I can only account for it by supposing that the Society has taken upon itself the entire payment of the masters, where the parents were unable to assist.

Do you mean that the Society has, in point of fact, taken those payments upon itself, or that you suppose it?—I am supposing that.

Do you mean to suggest, that the Society may have taken those payments upon itself, and

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and that this circumstance, if it occurred, may account for the difference, or do you mean to say positively that the Society has done so?—I mean to say, that it may have done so, that that affords a probable explanation of what I should otherwise be unable to account for; I am the more disposed to think that is the case, from the Society having done so at previous periods. *

Do you mean previous to the last year?—Yes.

Was there any new rule made by the Society on the subject within the last year?—No rule that I am aware of; but as the pressure of the opposition, as bearing so hard upon the masters, rendered it necessary that the Society should be more liberal in its support of particular schools, that might be considered a sufficient reason.

Was there a rule of your Society, previous to the last year, that the schoolmasters must obtain contributions to a certain extent, from the parents of children in each school?—No absolute rule; it was considered desirable to stimulate the masters exertions, by making him accountable for such subscriptions, as well as to attain the very important object of bringing the peasantry into a subscribing habit, however small, and on those grounds the master was generally laid under the necessity of procuring that part of his salary from the parents of children; but I am not aware that any particular rule on the subject exists.

Does each master receive a salary independently of what he receives, depending on the numbers which pass the inspection?—That depends on whether the school is in connection with a gentleman who will make the master a separate allowance, or is wholly dependent on the Society. In some cases gentlemen make the master a considerable present beyond the allowance of the Society; in other instances, that allowance extends to the whole of the master's salary, they are very happy to receive that assistance, and that may be the only tie of connection with the institution.

Do the Society in any case give a fixed salary to the master to whatever amount?—In no case whatever; it proceeds upon the general principle of identifying the interests of the master with the proficiency of the scholars.

How is it that a deduction should have been made from the master, with reference to contributions from the scholars; if there be no salary out of which the amount of contribution is to be deducted?—The contribution upon the part of parents prescribed by the Society, is considered a part of the allowance made to the master by the Society. I believe, in some cases, the master is at liberty, or I should say in general cases, the master is at liberty to receive pay scholars to a certain amount.

Is there any established rule of the Society, or was there at any time an established rule of the Society, that the masters of the respective schools should collect contributions to any particular amount from the parents of the scholars?—I am not aware that a positive rule upon the subject ever existed, but that it has been generally the practice of the Society, I have no doubt.

Do you mean that it has been the practice of the Society, to expect that the master should collect, wherever he could, contributions from the parents?—It has been the practice of the Society to lay the master under the necessity of doing so.

To what amount?—Three pounds, with the exception of cases in which the patrons of schools become answerable, the regulation, refers of course, to schools where we have not the benefit of patrons.

Has that rule been varied at any time?—I think that at one period the contribution was greater. If my recollection serves me, it was once 6*l*.

The first year in which the subject was mentioned at all, was in the year 1817, and then it was mentioned that the parents shewed a disposition to pay a halfpenny a week, and that by those means, and by contributions from parents, you got three guineas a school, and that money is carried to the general account, but there is no notice of it taken in the subsequent reports?—It is now carried to the general account whenever it is received.

Does it appear that the payments to the master by the Society, are minus that, or does it appear on both sides of the account?—It appears that the payments to the masters are minus by that sum, if, on the examination of a particular school, the master is entitled to 6*l*. for the number of scholars which pass inspection, and that school is yielding the sum of 3*l*. annually on the part of the parents; there is a subtraction of a fourth part of 3*l*. for the quarter.

Referring then to the account, in which it appears that 1,075*l*. in one year, was given credit for as contributions by parents to the masters, does that comprehend the total amount paid by the parents to the masters, or are there still other payments not accounted for?—There are no other payments on the part of the parents not accounted for; there may have been during the year a greater amount of children in attendance, denominated pay scholars, whom the masters are at liberty to receive to a certain extent, (I am not prepared to say how far) but there is nothing else stipulated for on the part of the parents.

Are not those contributions on the part of the parents quite voluntary?—I believe it is a stipulated agreement on their part, but I should also observe, it is by no means a real value to the amount of 1,075*l*. I should consider that sum a stipulated agreement, with perhaps not one third of it paid.

It appears as an amount carried to the account by the treasurer?—I am induced to think it

* The decrease in contribution upon the part of parents, I have since found to be owing to a combination of the cause stated in the evidence, with a decrease from six to three pounds in the sum required from schools individually. The principal agent informs me, that the sum stood at six pounds generally before last year.

it is a stipulated contribution, from the circumstance that nothing appears distinct from it; I am aware of the fact, that in a great number of schools, the parents, or the master on their behalf, agree for 3*l*. and as that sum is not recorded in any other form, I should suppose that they are identically the same thing.

Do the returns which are made to the Society, shew the different classes of scholars in respect to their religious persuasions?—The present returns do, but I should add, that the present form of return has not been in use more than six or nine months.

Have you the means of stating what is the present proportion of Roman Catholics, that are attending the schools of the Society?—I should say, speaking very generally, between two-thirds and three-fourths are Roman Catholics.

Do you form that opinion from an examination of the returns?—From an examination of the returns; a great many schools are exclusively composed of Roman Catholics.

Are you led to think that the Roman Catholic children have returned in any considerable numbers to the schools in the county of Cork?—I am satisfied that they have returned to very nearly, if not entirely, their original number. I had a letter from the secretary the other day, which warrants the statement.

Can you at all state in round numbers, to what number you think they had been withdrawn, and to what amount you think they have returned?—To the best of my recollection, the general return of the schools, before they were affected by the opposition, presented about six thousand children; when I examined the documents of the Society last year in Cork, they appeared to have been reduced to between four and five thousand, consequently, if they have returned to the original number, there must be an increase recently of between one and two thousand.

Were you secretary to the Society for promoting reformation?—I was nominally secretary while it existed in that form, and I have had some share in its operations since it altered its designation.

By the documents which were issued by the Society, did it appear that you were one of the secretaries?—It did.

Which do you think of your schools are most flourishing, those in the north or the south at present?—I should imagine in the north, but I am not positively prepared to say that it is the case.

In what part of the north?—The counties of Tyrone and Donegal; I do not recollect the other counties which stand next in the scale of proportion.

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Examination of
J. E. Gordon,
Esq.
16 April 1825.

Appendix, N^o 247.

Examination of the Most Reverend Dr. Kelly; Monday, 4th April 1825.

YOU are an archbishop of the Roman Catholic church?—I am.

You reside at Tuam?—Yes.

Are you acquainted with the counties of Galway and Mayo pretty extensively?—I am acquainted with both counties pretty extensively.

Are you able, from your knowledge of the poorer orders of the people, to form an opinion with respect to their notions in general of religion?—I think I can form a tolerably accurate notion upon that point.

In your opinion, do the lower orders of people of the Roman Catholic religion in Ireland in general believe that the priests of the Roman Catholic church possess supernatural powers, that they can change them into animals, or produce any such effect?—I never in my life met with an Irish Roman Catholic who believed that a priest or bishop, or any other clergyman of any denomination or persuasion had power to change him into an animal, or produce any such effect, or in any degree suspend the ordinary laws of nature.

According to your belief, from your own experience and general knowledge, does any such opinion in general prevail among the lower orders of Roman Catholics in Ireland?—By no means whatsoever; I look upon them to be too intelligent and too sagacious to form so ridiculous an idea.

Do you think they believe more than that spiritual censures will produce spiritual consequences?—I am persuaded that they do not consider that ecclesiastical censures affect them in any other way, except that of depriving them of the rites and spiritual comforts which our church administers unto them, and the graces consequent upon them—that they have not the power to call down the vengeance of heaven in any other sense.

If a Roman Catholic died whilst under excommunication, what benefits would he believe himself to be deprived of by that circumstance?—A Roman Catholic believes that if he dies under excommunication, he dies out of the pale of the Catholic church, that thereby he is deprived of those spiritual comforts and graces which would aid him in obtaining eternal mercy.

Do the common people of Ireland in general, believe that the priesthood have any power over unclean spirits that are supposed to possess individuals?—No further power than that they can offer up prayers to God for the relief of the spiritual and temporal wants of persons supposed to be so possessed.

Examination of
Most Rev.
Dr. Kelly,
4 April 1825.

Appendix, N° 248.

COPY of a Letter from *J. E. Gordon, Esq.* to *Thomas Frankland Lewis, Esq.*
dated St. James's Place, March 18th, 1825.

Sir,

Copy of a Letter
from *J. E. Gordon,*
Esq. to *T. F. Lewis,*
Esq.

IN compliance with a request addressed to me by your secretary, I have the honour to present a complete series of the reports of the London Hibernian Society, commencing with its establishment in 1806. The delay in complying with this requisition has arisen out of the circumstance of there being only a part of the set in the possession of the Society, and the consequent necessity I was under of extending my inquiries to private individuals.

In submitting these documents for the examination of the Commissioners of Education Inquiry, it has been considered necessary, by the committee of the Hibernian Society, to accompany them by such explanations and elucidatory statements as may be likely to obviate the unfavourable impression which an exclusive attention to the reports themselves would produce; many of them being at variance with the *present practice* of the Institution, and all of them, with the exception of the last two, defective in the statement of what constitutes the principles and regulations which form at present its distinctive characteristics.

They are not objected to by the committee, as an authenticated record of the Society's proceedings within the periods which they severally embrace, but they are *collectively* inadmissible as a representation of the Society's *existing practice*. This objection to their being received as a standard of reference to the character and objects of the Institution, the committee conceive to be fully authorized by the facts of the reports themselves, as corroborative of a continued improvement of the system from the first year of its formation to the present period; an improvement involving, at every step of the process, such omissions, amendments, and additions as were prescribed by a careful attention to the Society's objects on the one hand, and an increasing acquaintance with the circumstances of the country upon the other.

The Hibernian Society, like most institutions of a similar description, traces its origin to the Christian sympathy of a few benevolent individuals, whose deep concern in the lamentable ignorance of the great bulk of the Irish peasantry, prompted them to the adoption of steps which led eventually to the appointment of a deputation to that country.

The report which was presented upon the return of this deputation, will satisfy the most cursory reader, that the gentlemen comprising it were fully competent to the duties which their appointment devolved; but the brief and hasty survey of the country which the shortness of the opportunity allowed, was no more than sufficient to present them with the external features of its destitution, and little information that was practically serviceable to the object, could be deduced from their exertions. The first steps which were taken towards the accomplishment of such measures as were recommended by this report, had reference to the selection and appointment of agents, who were intended to combine the office of religious instruction, by preaching, with that of promoting the establishment of schools, when it was found practicable; and the connection of these two objects constituted for some years the plan by which the Society attempted, to the extent of its limited resources, the religious and moral improvement of the lower orders in Ireland.

Experience, however, the guide to which the conductors of the Society have uniformly yielded their own judgment, soon discovered the inconvenience of such a connection in a system that was intended to combine the public of different religious persuasions in one great scheme of national utility; and it was consequently resolved to separate the object of juvenile education from that of adult instruction by preaching.

This separation, as the Commissioners will perceive, took place during the year 1814, and from this period the employment of preachers has been wholly discontinued in the practice of the institution. It is almost unnecessary for the committee to observe, that the system of education pursued by the Society professes a religious adherence to the word of God as its substance and foundation, and claims, on that account, to be regarded as an essentially Christian education. The design of the institution, by whatever variety of method it may have been distinguished in practice, is the general instruction of the peasantry, upon principles which shall introduce them to an acquaintance with the truths and obligations of the Christian religion; and although education abstracted from its subserviency to this design, is to a considerable extent provided for by corresponding regulations, it constitutes, in a separate view of its utility, but a subordinate object with the directors and supporters of the Society.

To the principle of statedly employing the Scriptures in the schools of the institution, was closely allied the plan of diffusing the same Scriptures through the general population of the country, to the extent, at least, that the opportunities possessed by its agents might discover to be practicable; and as all reference to controversial commentary and sectarian distinction of creed was provided against in either case, the Society conceived that it had so far divested its system of such objections as do not apply to the right of private judgment in the use of the Scriptures themselves.

While upon the subject of *alteration*, the committee would also notice the relaxation of a principle which continued for some time to regulate the Society's practice in the employment of school teachers. As the use of the Scriptures in the schools was known to be contrary to the principles and discipline of the Roman Catholic church, it was considered inexpedient to employ teachers who were spiritually subject to the authority of that church, and for a considerable time none but Protestants were admissible to the office of school-master.

It was seen, however, that this restriction was so general a barrier to the extension of the system,

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system, in districts where the Roman Catholic religion prevailed, that it became necessary to suspend it; and the appointment of masters from that period has taken place without any reference to religious distinction in their creed.

The next circumstance in the history of the Society which the committee conceive to be important in the present statement, is the employment of itinerant and local readers of the Scriptures. This branch of its system was designed for the benefit of that part of the population which had derived no advantage from early education, and were consequently dependent for their acquaintance with the word of God upon the exertions of such as were qualified to read it in their hearing. The experiment was found to be practicable, and in addition to those benefits of a religious and moral nature, which were ascertained to result from the practice of reading in families, the exertions of the readers were of incalculable use in promoting a disposition upon the part of the adult population to receive instruction through the medium of schools. As soon as this disposition was satisfactorily ascertained, the transition from an assembly of anxious listeners in the cabin to the same assembly of equally anxious learners in the school, was natural and easily effected, and the practice resulted in adult instruction, which constitutes one of the most important departments in the Society's operations.

The last addition to the system which the committee consider it of consequence to notice, is the establishment of Sunday schools, which has already been carried to the extent of 265 schools, and 20,661 children.

In this cursory review of the principle objects and practice of the Society, the committee abstain from going into a more particular description, and they would refer for general information to the two last reports, which were framed with a view to the explanation of the Society's *established practice*.

With regard to those plans of inspection and internal management, by which the operations of the Institution, in all their extent and variety, are governed, it may be sufficient to observe, that a steady regard to the advancement of scriptural education as the object, and to experience as the best guide, has enabled the Society's superintending agents to frame and digest a plan of practical regulations, which, upon comparison with those of other institutions, will probably be found to excel any thing which the improvements of modern education have discovered. The committee are but too well aware, that the effects which these regulations are calculated to produce are not in all cases realized, and that many of the schools of the Society present an appearance which is greatly deficient of what might be expected from regulations professing to combine the greatest possible stimulus in the case of the master, with the utmost practicable degree of efficiency in the progress of the scholar; but they have also the satisfaction to know, that such instances of failure are a consequence, not of blame or mismanagement upon the part of the Institution itself, but of the incapacity of teachers in its employ, or in other words, of that deficiency of means which prevents it from securing the services of properly qualified agents, instead of leaving their nomination to patrons of schools, and the parents of children; but it may help to account for the appearance of most of the schools in question, if the committee advert to the fact, that many of the common hedge schools of the country have been incorporated with the Society's system, *in situations where no visitors of respectability reside*.

These schools, in substituting the word of divine truth for the lessons of profligacy and sedition, have become, in numerous instances, the channel of dispensing a moral alterative to the diseased constitution of society around them; but it could not be reasonably expected that masters of the description which is common to such schools, should appear to advantage in their new situations.

The committee have been induced to offer these statements in explanation of the objects and plan of the Society, by a conviction of the difficulty of collecting them from a state of general diffusion over the surface of 17 reports, presenting, for the most part, little more than the detached parts of the system in the succession that they have been discovered by experience; and even in the latter numbers, where these parts are produced in combination, there are omissions of what it is now considered important to offer for the consideration of the Commissioners.

In the progress of an undertaking, which discovers one continued process of improvement from its first commencement up to the present period, it is not to be expected that the report of one year should present the plan and the experience of the next. This circumstance, if it speak to the ignorance of the Society at the period when it entered single-handed upon the discharge of a great national obligation to Ireland, should be permitted also to speak to its docility, in the willing and practical surrender of its original objects, to the dictates of a more enlightened experience. The Society combined in its first form the efforts of the few individuals who were active in the discharge of an important christian duty to Ireland, and is consequently to be regarded as the pioneer of scriptural education in that country. The committee, however, have no disposition to connect the idea of merit with the fact of priority, in the discharge of a long neglected obligation to the ignorance of Ireland; but they conceive, that they may be reasonably permitted to claim for their predecessors in office the consideration that is due to the first conductors of a new and untried experiment, in a state of society where there is not only every thing to learn, but every thing also to apprehend, from the prevalence of discordant sentiments, inflamed by sectarian jealousy and ungoverned passion, without precedent or example, and with no other knowledge of the wide and uncultivated territory on which it entered, than the knowledge that it abounded with opposition on the one hand and indifference upon the other, it is less a cause of surprise that the Society should have erred in the first efforts of an anxiety to do something, than that it should have after-

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wards recovered itself, and continued, so successfully continued, to adjust its means and its machinery to the wants and increasing demands of the country.

With respect to the objections which are commonly urged against the proceedings of the Society, the committee feel that they are called upon to offer a few observations, which they would premise by laying down a distinction between objections directed against scriptural education in the abstract, and such objections merely as apply to the mode in which it is attempted to be communicated by the London Hibernian Society.

On the first objection, as it is of a general nature, and applies to every institution engaged in promoting Education in Ireland, the committee have nothing further to remark, than that it constitutes the real ground of hostility to the Hibernian Society, and that the force and injustice with which it is urged, will ever be found to bear an exact correspondence to the proportion which the use of the Scriptures may happen to bear to the stated reading of the schools which are opposed.

The first, and most popular of the objections to which the committee would advert, is the objection which charges the institution with the design and practice of proselytism; and a precipitate and indiscriminating zeal, has pretended to rest the justification of this charge upon the published statements of the Society; but more particularly upon the extracts of correspondence which are usually given in the appendix to its reports. Before the committee make any observations upon the justice of such a charge, or the extent to which it is supported by the publications of the Society, they beg to define the sense in which they understand the impression; and this they are enabled to do in the language of their last report to the public. Proselytism, as confined to a mere external change of religious profession, "forms no part of the Society's system. No interference with ritual distinction is permitted in the schools; no attempt at such interference has come within the knowledge of the committee; and there is not probably a school in the Society's connection, where the parents of Roman Catholic children in attendance, would not readily bear testimony to the good faith which has been kept by the institution, in the observance of this understanding."—To these, may be added the sentiments of the committee of 1811, delivered in the report of that year, referring to the "Divine energy of true and vital religion," the committee observe, "without this holy and saving energy, should the greatest numbers be converted to the name of Protestantism, such proselytes would receive but little benefit from the change. They would bring no blessing to the Society; and as large experience has taught, they would almost without exception relapse into Popery."—As far, therefore, as proselytism includes a reference to a particular creed, the committee would discharge the idea from both the intention and practice of the Society; but in conveying more distinctly to the Commissioners their understanding upon the subject, they would lay down the broad and intelligible distinction which subsists between proselytism, in the sense in which they have disclaimed it, and those changes, or more properly *conversions*, which in the language of the same report, "are as applicable to the Protestant as the Roman Catholic, and uniformly described to consist in a religious and moral transformation of character, never in exchanging the mere ceremonial of the one church for that of the other."—Instances of such conversion as this, will ever be found to be a consequence of the unrestricted use of the Scriptures; and as they owe their reality to the divine efficacy of that word, so will society be indebted for their numbers to the extent of its free circulation. *Such conversions as these, the committee unequivocally associate with the plan and designs of the Society; and if the question should be asked, as it not unfrequently is, whether such conversions involve an abandonment of the Roman Catholic church; the committee, in speaking from experience, will candidly avow their conviction that they do.*

The evidence then, which is founded upon the fact that the Society makes proselytes from the Roman Catholic communion, amounts to nothing more than the proof that its practice is consistent with its avowed profession, of introducing the minds of its pupils to a general acquaintance with the truths of Scripture.

With respect to the particular class of proofs which are said to be discoverable in the correspondence of the Society, the committee would draw the distinction between instances of reported conversion, and cases of practical interference with the tenets of the children in school. Cases of the description which are usually stated in the report, are *facts of conversion wrought by the simple efficacy of divine truth, not by interference upon the part of the Society with the religious peculiarities of the scholars*; and however the *policy* of such statements may be questioned by some, the statements themselves supply no proof of improper deviation from a strictly neutral practice in the schools.

The second particular on which the committee would take leave to offer a few observations, is the employment of itinerant and local readers. It has been said of the employment of such agents, that it is practically at variance with the simple object of education; and where efforts have failed to found a charge of sectarian interference upon the practice of the schools, the same inference has been built upon the assumption, that the employment of readers is strongly indicative of the intention of proselytism in the cabin. On this assumption, the committee have to offer two remarks.

The first is, the fact that the readers generally, form a *necessary and most effective part of the machinery of education*; and that the part of their practice which is taken up with reading the Scriptures, is rather to be viewed as the filling up of a more stated vocation than the vocation itself. The readers of the Society constitute what is termed the cursory inspection of the schools, a species of supervision which is found to exert the most salutary influence upon the system, and to constitute by far the most accurate medium of information as to the character and condition of its component parts. In addition to this duty,

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the readers constitute for the most part the teachers of adult schools; and between the employment of cursory inspection, and the instruction of such schools, their exertions are necessarily demanded by what in strict propriety must be termed the superintendence of education. If this connection with the schools should be conceived to afford any facility to the violation of that neutrality which has been already adverted to in school instruction, it is answered, that the duties of the agents described are limited to *inspection and report*, and never permitted to trench upon any regulation which was intended to provide against interference with the internal management of the system. But the committee have no disposition to conceal from the Commissioners, either the fact that the readers *are* otherwise employed, or the precise nature of the duties in which the additional employment consists.

It is not only enjoined that they should read the Scriptures within the districts which are severally assigned to their exertions; but it is moreover permitted them to answer such questions as may be asked by the hearers, whether of doctrine or controversy. In as far as mere reading is concerned, the committee can entertain no distinction between reading the Scriptures to such as are incapable of reading for themselves, and teaching them to such as can be prevailed upon to attend the adult schools. The plan of reading the Scriptures consists simply in the attempt to effect that for the ignorant peasant in his cabin, which the Society is effecting for his ignorant offspring in the school; and the same obligation which has decided the use of the Scriptures in the juvenile and adult schools, is conceived to dictate the only practicable method of conveying a knowledge of their contents to such as have outgrown the benefits of the one, and cannot be collected in attendance upon the other. With respect to the expediency of discretionary power in the interpretation of the Scriptures, or the consideration of how far it would be consistent in the practice of the Society to tolerate inquiry, and the species of domestic discussion which will invariably spring from the disclosure of information to which the population of Ireland are so entirely strangers, the committee conceive that the utmost stretch of prohibitory regulation which any society or individual ought to impose in such circumstances is, the repression of that preaching or openly aggressive attempt at instruction, which would be likely to carry the instructor *without those limits which are prescribed by the voluntary inquiries or desires of the recipients*. Within these limits the committee consider that the practice of explanation is not only allowable, but unobjectionable; and as those who have reached the years of adolescence are regarded by the Society in the character of free agents, and the sole judges of such questions as they may think proper to propose, so the agents employed, must be left at liberty to frame their answers and their explanations in such a manner as the particular circumstances of the occasion shall dictate.

The committee have considered it their duty to be thus explicit upon those parts of the Society's character and practice which they apprehend to be least understood, and therefore most liable to misapprehension; and they are not less anxious to submit for the Commissioners information, the effects of those principles during a period of conflict which has been new in the history of the Society's proceedings.

The committee are not ignorant of the extent to which the Commissioners are acquainted with the general state of the Hibernian Society's schools; but they are sensible at the same time, that the most important results which have been developed by the operation of these schools, have not reached the Commissioners possession.

By the communication of the usual annual returns of the Society from Ireland, the committee have been put in possession of the particular condition of each school, up to the commencement of the present month; and as these documents exhibit an authenticated muster of the attendance, the committee consider it a duty which is owing both to Ireland and their constituency, to submit their contents for the information of the board of Education Inquiry.

These documents contain in a distinct and plenary form, every thing which relates to the position, attendance and local support of the schools individually; and it is only necessary further to remark, that they have reached the office in the usual course of annual transmission, without any reference whatever to the present communication.

In presenting the Commissioners with an analysis of the information which the returns contain, the committee would submit the following heads:

1st.—A list of schools in each county, including position, patrons, schoolmasters, gross of pupils, number who passed the inspection, with the amount of payment to the teacher.

2nd.—*Local* contribution in support of schools individually, with the names of the parties from whence it is derived.

3rd.—Gross number of day, Sunday and adult schools, in the several counties, with their classification as it regards visitors, and the communion to which the visitors belong.

4th.—Schools receiving aid from the Kildare-street Society, with the county, barony, &c. where situated, and the nature and amount of the aid derived.

But what it is *chiefly* the object of the committee to notice, is the fact that these returns, when compared with those of the former year, discover an increase of 75 schools, and 5,563 scholars; a result to which they feel most anxious to procure the attention of the Commissioners, for two important reasons. The first is the desire which they naturally feel that the Commissioners should possess a much more accurate acquaintance with their system than it was possible to obtain either from returns or observation, during the first and most successful efforts of an opposition which was unexampled in the history of Irish Education. The second and most important reason, is the information that *an opposition stimulated to the farthest stretch of ecclesiastical authority, and still unrelaxed in its efforts, has not materially impeded the progress of the Society's operations*.

This is a fact which the committee consider of infinite importance in a practical estimate of

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of the real value of the Society's system, inasmuch as it discovers the principles upon which that system is conducted, to be *practical principles*.

But it is the least important part of the discovery, that it proves these principles to be practical in the application; it demonstrably establishes the conclusion, that the peculiar opposition with which scriptural education is doomed to contend, stimulated as that opposition has been by the adventitious circumstances of the last nine months, is totally unequal to the task which it has undertaken.

In hazarding this statement, the committee confine themselves within the scope of their own operations, and would not be understood to extend the conclusion to the experience of other institutions; but having the satisfaction to think that the fact, as they have stated it, applies to the most scriptural, and consequently to the most obnoxious branch of the system, and that the resistance opposed was incapable of greater efforts, so they are bound to conceive, that it could in no case be productive of more unfavourable consequences.

These observations upon the part of the committee, have been prompted by the feeling of a deep and important sense of the obligation which is due to the cause of scriptural education in Ireland, on the one hand, and to that most respectable, numerous and daily increasing class of the christian and benevolent public, which it is their privilege to represent, upon the other. They do not presume to anticipate the Report which the Commissioners may consider it their duty to lay before Parliament and the country, or even the character which the Hibernian Society's operations may assume in such a Report; but as the Commissioners have considered it necessary to make these operations a subject of inquiry, the committee were of opinion, that they should be wanting in justice to themselves, no less than to the object of the Commissioners, if they did not thus officially present the character, motives and experience, of an institution which occupies the largest space* in the system of weekly instruction in Ireland.

I have the honour to be, on the part of the committee, Sir,

Your most obedient, humble servant,

(signed) J. E. Gordon.

To Thomas Frankland Lewis, Esq. M. P.
&c. &c. &c.

*The Baptist Society for promoting the Gospel in Ireland;
instituted in the year 1814.*

Appendix, N° 249.

Examination of the Rev. John West, on Oath; Tuesday, 4th January 1825.

Examination of
Rev.
John West,
4 Jan. 1825.

YOU are secretary to the Baptist Irish Society?—I am; and the treasurer in Dublin.

Where does the parent society hold its meetings?—In London.

Do you consider the Irish Society a branch of the English?—No; it is an English society in London established for the benefit of Ireland.

What do you consider to be its objects; in what way does it tend to effect the benefit of Ireland?—In the establishment of schools and employing Irish readers to read the Scriptures in the Irish language in the cabins of the poor, and we have seven itinerant preachers in the English language.

Do the preachers attend in any way, or connect themselves with the schools of the Society?—The preachers generally attend to superintend the schools; we have seven Irish readers, who have each of them a certain district of schools to superintend in their tours, for reading the Irish Testament, and all the preachers have schools under them, which they inspect, and they send up quarterly reports of the state of the schools.

Will you be so good as to describe the nature of their superintendence of the schools?—The nature of it is this—they go and they hear the children read and spell, and call upon them to do some sums in arithmetic, and they request a certain number of chapters to be committed to memory, and they hear the children repeat those chapters, at least every quarter, that they have committed to memory.

Are they in the habit of giving the children any instruction themselves; do they preach to the children or explain the Scriptures to them?—They do not.

Are they forbidden so to do by the rules of the Society?—I do not know that they are forbidden, but it is the practice for them not to do so; they may when the children are reading the chapters suggest the ideas contained in that chapter, but not to any extent.

To what congregations do those preachers preach?—There is one Mr. M'Keg, of Ballina; he preaches in the town of Ballina, and occasionally when he goes to inspect the schools at different villages.

And in the school-rooms?—Yes; or the court-house, very frequently.

Are the school-rooms of the Society frequently made use of as places of worship?—No, they are not.

Is it a practice which the Society have an objection to?—The school-rooms in general are

* This estimate supposes a subtraction of the Society's schools from the list of the Kildare-street Society.

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Examination of
Rev.
John West,
4 Jan. 1825.

are not sufficiently large; our itinerant preachers in general, when they go to a town, can obtain the court-house to preach in, and that is what they do in general when they are from home.

By whom are the schoolmasters selected?—By the agents; those preachers in general; they inquire respecting their abilities, and they have recommendations of different persons of their character; they are the persons that employ the schoolmasters generally.

Are the masters all of the same religious persuasion?—No; I suppose half or more than half are Roman Catholics and the others Protestants; the Society make no difference; it is the good character and qualification of the man that is the only recommendation.

What number of schools have you established?—We have about ninety schools, with a few night schools; there are upwards of one hundred, but ninety-two are week day-schools.

In what counties are they situate?—In the counties of Sligo, Mayo, Leitrim, Longford, Westmeath, Tipperary and Carlow, but more particularly in the counties of Sligo, Mayo and Leitrim.

Are there amongst them many schools for girls?—There are, I suppose, upwards of twenty schools entirely for females.

Are females admitted into the schools where the boys are taught?—Not generally.

Are they entirely free schools, or do the children generally pay any thing for their instruction?—Entirely free; they do not pay any thing for books or any thing.

By whom are books supplied?—I have books printed, and supply them with the first and second spelling-books, and sometimes we purchase Testaments and Bibles, but very frequently we have a grant from the London Hibernian Bible Society.

What books do you supply besides Bibles and Testaments?—The first and second spelling-book; we have not any catechisms in the schools.

Is any catechism permitted to be taught in the school?—Not any; for I suppose that we have nearly 9,000 children daily educated, and nearly 8,000 of those are Roman Catholic children, and consequently the catechism in the school would only tend to ruin the school.

Are the children of the Baptist congregations generally taught any particular catechism?—There are catechisms that they are taught, in general Dr. Watts's.

When you say 8,000 out of 9,000 educated in the schools are Roman Catholics, of what religious persuasion do you believe the remaining 1,000 to be?—I am not adequate to answer that question; I suppose some are Presbyterians, some Methodists or Independents, and some of the established church.

Are there many of them children belonging to the Baptist connection?—There may be a few, but very few.

Are there many persons belonging to the Baptist congregation in Ireland, who reside out of Dublin?—Not a great number.

Do the numbers of your congregation increase?—I do not know that they do; not much, however.

In what part of Ireland do those persons reside, belonging to your congregation, not in Dublin?—We have a congregation at Westmeath, another at Abbeyleix, another at Cork, Waterford and Clonmel, and different places I do not immediately recollect.

Have you a regular place of worship at each of those places you have mentioned?—Yes.

About what number may the congregation at Abbeyleix consist of?—One hundred or a hundred and twenty, not more.

How do you know the number there?—I have been there, and preached there myself, and I know the number; I receive a letter every month from a person resident there, of the state of the congregation.

Do any persons attend the preaching of the Baptist minister, who repair from another place out of curiosity, who do not belong to the congregation?—I dare say there are.

Not estimating the number at Abbeyleix by those present when you preached, can you tell how many are in communion with the Baptist congregation at that place?—I should suppose not twenty.

In what way do you distinguish individuals belonging to the Baptist congregation from any other class of dissenters?—We consider that the New Testament is the proper ground and rule for our conduct, and we consider, that according to the plan of the New Testament, that no persons were baptized but adults, and adults after a profession of faith in Jesus Christ, and as such, as Baptists, we do not baptize our children until they grow up to a proper knowledge, and give evidence of their being pious characters and believers in Christ; that is the distinguishing character of Baptists; as to our sentiments in religion, we are the same as the established church, except the matter of baptism.

Are you aware of any point of doctrine in which you differ from the established church, except the matter of baptism and discipline?—No, I am not; there is not one solitary instance in the New Testament in which infants were baptized, only adults, and those adults professing faith in Jesus Christ.

Persons of the established church who become of your Society are baptized anew?—Yes.

Do they, upon that occasion, make any profession of faith?—Yes; but we are friendly with all good men of the church of England, and wish them prosperity; we have no prejudice against them in any way whatever.

What is the profession of faith made?—We make a profession of faith similar in general to the doctrines of the church of England.

When a member of the church of England becomes a member of the Baptist society, is he

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he required to make a new confession of faith?—No, not particularly so; the only evidence we require is the evidence of true piety.

Your rite of baptism consists in total immersion?—Yes.

What is the extent of your congregation at Waterford?—I have not been there lately, and have not heard lately; probably about one hundred people.

Do you think that the schools have a tendency to increase the number of the congregation?—No, not at all; they have nothing to do with it, it is quite separate.

Do you ever, in point of fact, inculcate the peculiar tenets of the Baptist congregation in your school?—No; the children in the schools do not know any thing respecting our peculiar sentiments; our great object is to give them education, and to make them commit the Scriptures to memory; there is nothing of a sectarian kind attached to in the schools whatever, that is an invariable rule in the society.

Do your Society ever circulate any tracts?—Very few.

Have you ever seen that tract?—[*Handing to the witness a tract, entitled, "True Religion exemplified in the History of Mary."*—I believe I have.

Is that one of the tracts?—No; our tracts generally are upon the impropriety of sabbath breaking, drunkenness, swearing, and so forth; all of them go through my hand from the Tract Society, and I choose those that respect morality.

Would you consider it consistent with the rules of your Society, that this tract should be circulated by one of your masters?—The tracts I send, are not circulated among the children of the schools, they are circulated among adults in different parts of the country where they travel; we do not make a point of circulating them among the children; our itinerants and preachers circulate them among the grown people where they go, but not among the children.

Are the persons employed to visit your schools as itinerant readers, otherwise employed to circulate tracts?—No, not particularly; now and then I buy twenty shillings worth of tracts, but I always buy those most calculated to promote morality; when they go round they now and then give a tract to a person.

Do you recollect ever giving any copies of that tract that has been handed to you?—I have seen it; I have never read it, that I know of.

The reason for asking you these questions is, because this tract was given to one of the Commissioners by the master of one of your schools; have you ever seen this pamphlet?—[*Handing to the witness a pamphlet, entitled, "An Address to the Roman Catholics of the Diocese of Killala and Achonry, stating the conversion of fifty persons from the errors of Popery."*—No, I have never seen it, or heard of it.

Did you ever hear of a letter written by Mr. Nelligan, of Kilmactigue, a Protestant clergyman, stating the number of converts made?—I have.

Did you ever see the letter?—I did, a year or two ago.

Did he state in that letter, the conversion of above fifty persons from the errors of popery?—I do not recollect the precise number; I do not know that it mentioned the number.

You mentioned to the Commissioners, previously to leaving town on their tours, that a letter had been printed by Mr. Nelligan?—Yes.

The pamphlet shewn to you is that letter, and it states several conversions as having been wrought by readers of persons employed by the Baptist Society, and likewise the Hibernian Society?—Yes, I recollect it.

Have you heard of those conversions?—I recollect hearing or seeing that pamphlet, I know very well; but the precise number I do not recollect.

Were many of the persons who are now employed by you as cursory readers or inspectors, originally Roman Catholics?—Yes, a considerable number.

Do you rather prefer employing persons who were originally Roman Catholics?—No, there is not any choice upon that subject; I know the recommendation for any situation is a good character and proper abilities to discharge the duties of their office.

Do you recollect this having been stated in any letter published in any of your reports from your agents, that it was desirable that Roman Catholics should be employed, because the employment of them tended to make them Protestants?—I do not recollect it; it might possibly be the case, but I cannot tell; I have always understood that there was no objection to a Roman Catholic, nor did they covet them, it was their eligibility for the situation that was the principal object.

Is it an object of your Society, to promote the conversion of Roman Catholics to Protestantism?—No, not particularly so; we wish to convert them to become pious characters, that is all, we do not want to proselyte any of them; by having the children taught the Scriptures, and committing them to memory, we hope it will be instrumental in enlightening the mind and promoting true piety in them.

Have any members of the established church become members of your Society of late years?—I do not recollect that they have.

Have you heard of any having been received by Mr. Thomas, of Newmarket on Fergus?—No, I have not.

Are any reports ever made to you of such conversions?—I receive all the letters from the agents every month and every quarter; but I do not recollect any thing of the kind, it may possibly be so.

Is there a person of the name of John Thynne employed by you in any way?—There is no such person under Mr. Thomas, of Newmarket.

You were asked, whether many of your readers had been converted persons, and you said they were?—Yes, several of them.

Do you mean that they have ceased to be Roman Catholics, and are Protestants?—I do.

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When a letter writer states in the report, that a certain person, naming him, "has been brought to the knowledge of the truth by means of attending your reading meetings," do you mean by that a conversion to Protestantism, or a new man?—We consider that popery is an error, and having been brought to the knowledge of the truth, they certainly will not remain Roman Catholics.

Do you ever use that expression, as applied to bringing over any other class of persons than Roman Catholics?—Yes, if a person has been a wicked character, whether a Protestant or dissenter, he is destitute of a proper knowledge of divine truth, and when convinced of the impropriety of his conduct, he is brought to the knowledge of the truth.

In your view, can any person, being a Roman Catholic, be said to be brought to the knowledge of the truth, and continue in the church of Rome?—I would not say there are no Roman Catholics who remain such that have not a knowledge of the truth; but we consider, generally speaking, that the Roman Catholics are in error, and if they are convinced of those errors they will forsake them.

According to your acceptance of the phrase "being brought to the knowledge of the truth;" are we to understand, that you consider there are many individuals now in the established church, who have not yet been brought to a knowledge of the truth?—Yes, and among dissenters of our own denomination, a large number who attend regularly a place of worship, and are not truly pious characters.

Are we to understand, you could apply the phrase to a member of the established church, who should become a serious and devout character, although he should not become a member of the Baptist congregation?—Certainly we should; any person who has led an improper life, if they become serious pious persons, we consider them brought to a knowledge of the truth, whether from among ourselves or Roman Catholics, or any others.

Suppose a Roman Catholic who had been leading, what we should call an immoral life, were brought to lead a very moral life, but at the same time to practise the peculiar tenets of his church, praying to saints, and so forth, would you consider that person as brought to the knowledge of the truth?—We should not.

Have many instances been reported to you, in which the children of Roman Catholic parents, who have been educated in the Baptist schools have afterwards ceased to be members of that communion?—Not particularly; I have not heard any thing of the kind.

Have you heard any thing at all of the kind that you consider not particular?—No, I have no recollection of any instance of the kind of adults; certainly by reading the Scriptures they have been convinced of the errors of the Roman Catholics and have changed; I do not recollect any children in the schools particularly.

The question applied to persons who had been educated in schools, and whose conversion might be expected to have taken place after they had left the school?—I do not know of any particular instances that I recollect.

Is it a consequence, that the members of the Society consider as likely to follow, from the mode of education pursued in the schools?—No doubt they do.

Is it a consequence they wish?—I have no doubt they do wish it.

Do they actively interfere in the schools, with a view to promote it?—There is no interference of a proselytising nature in the schools, the Society absolutely forbid it; we wish to give the children instruction with respect to the Scriptures, and to commit them to memory without note or comment, and there to leave it and let it take its own course.

Do you know Pat Brennan?—I do.

Is he one of the readers?—He is.

He was converted, was not he?—That was before he was employed by us.

Had he been educated in a Baptist school?—He appeared to see the errors of popery when he was a very young lad; he appeared to be a promising lad, and our Society put him to one of the readers who understood English, for one year, to be taught to read and write the English language; and that is all the schooling he has had from our Society.

What situation does he hold under the Society?—He is a reader and under inspector of schools, at a salary of about 30*l.* a year.

Does he teach in the schools?—No, he does not; in the circuit he takes in reading the Irish Testament, he has a certain number of schools that he inspects in his tour, and he reads in the cabins of the poor.

Your readers are principally employed in reading and explaining the Scriptures to the poor?—We have seven of that description, and about sixteen Sabbath readers that merely read in the villages where they reside, in their houses to people who wish to hear the Testament.

Do they not also explain the Testament?—They may for aught I know; probably they do; their principal business is to read the Testament in Irish; they are sometimes asked questions while reading, and then they give answers to them.

Have you ever known it occur in any of your schools, where you enjoined the reading and getting by heart the Scriptures, that in order to keep the school full, the master has not insisted upon the Roman Catholics doing that to the extent required?—No; I know it is the general rule for the children attending the school, whether Roman Catholics or Protestants, to commit a certain portion to memory.

That, in order to keep his school full, for which he gets his remuneration, he has omitted that in the instruction of the children?—No, if it had occurred, and the inspector found it out, that man would be dismissed.

Have you had any report of a school at Newmarket on Fergus, kept by a man of the name of M'Namara?—Yes.

Is he keeping that school now?—I do not know, I have not the names of the school-

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masters, but the names of the places where the schools are held; I see there were sixty persons present when it was inspected in December last.

Have you got the inspection of the quarter before that?—Yes.

Would it be the duty of Mr. Thomas, if he found it necessary to dismiss a master for improper conduct, to report the fact to you?—Certainly it would.

Has Mr. Thomas reported to you, that he dismissed a master of the name of M'Namara, in consequence of improper conduct, discovered by the commissioners when visiting the school at Newmarket on Fergus in October last?—I do not recollect; he might have done it, because when I receive letters every month, I send those letters off to the committee in London, who meet every month; I think I have some recollection of his dismissing the master, but I do not think he said in consequence of any thing that was observed by the commissioners. I think I have some recollection of it, but I will not be positive; whenever a master is dismissed from the school, it is their duty to send me an account of it; and whenever a school is established in any other place in lieu of it, it is their province to give me notice of it.

Do you think, if Mr. Thomas had stated to you, that a master of your school had publicly perjured himself, and that his perjury satisfactorily appeared to Mr. Thomas, and that in consequence of that opinion expressed by the commissioners, he had been dismissed; would so material a circumstance have escaped from your recollection?—I think not; I think it was not mentioned.

Has it ever been reported to you by Mr. M'Keg, that parents had been compelled to send their children to your schools, in consequence of their cattle having been impounded by their landlords?—No.

Has it ever been communicated to you, that in point of fact, any cattle had been impounded, with a view to make the people send their children to the schools?—No, not any.

Is there any understanding between your Society and any of their inspectors or officers, that letters shall be written for the purpose of publication, and other letters, which are not to be published?—No, I do not know that there are; it is entirely left to the discretion of the committee in London respecting what letters shall be published, and what shall not be published; I do not recollect ever seeing a letter, in which the person who wrote it requested it might be printed; they are always written and sent to me, and I send them to London, where they are examined, and such as the committee in London think proper to print, are printed, and others not.

Is there any correspondence direct with the London committee, except through you?—Very rarely; there have been some persons who have written to London; some of the readers, but very seldom.

Has the Rev. Mr. Nelligan, who has been alluded to in the examination, any connection with the Baptist society?—Not any.

Does he patronise any of your schools?—I do not know that he does.

Do you recollect having mentioned to the commissioners, before they left town, or any of them, that there had been a paper published by Mr. Nelligan, shewing the number of conversions that had been made through the exertions of persons employed by you and the Hibernian Society?—Yes, I do; but we have no connection with Mr. Nelligan whatever.

He is a clergyman of the parish of Kilmactigue?—Yes, and a magistrate.

And the conversions in question took place in his parish?—Yes.

How many schools have been added to the number supported by your Society in the course of the year 1823?—I do not think there have been any added.

Are your schools increasing in number upon the whole?—They have not increased in the last year; the expenditure was near 3,000*l.* a year, and our funds would not allow of an increase.

What allowance do you make to the schoolmasters?—That depends upon the number of children, and the progress of the children; when the principal inspector goes round once a quarter, he fixes the salary according as he judges what he ought to have; some have 2*l.* 10*s.* a quarter, others 3*l.*, others 4*l.*, and one or two 5*l.* a quarter.

Has the Society expended much money in the building of school-houses?—They do not expend any money in that way; they are generally held in cabins, except a few that the Society in Kildare-place have erected and established for them.

How many schools have the Kildare-place Society been good enough to erect for you?—I question whether more than half a dozen.

Where are the half dozen situate which they have erected?—One in Limerick, another in the county of Westmeath, I forget the name of the place; I cannot say that I recollect the particular names of the places; I think not more than half a dozen.

Are you sure of it?—I think there are not.

Have you any documents that will enable you to ascertain?—No, I do not know that I have; they are mentioned by letters, and so on, that pass through my hands.

Could you ascertain upon investigation?—I certainly could make inquiry.

Are there any other societies with whom you are in connection, and from whom you have received aid, but the Kildare-place Society?—No, not any; there is another place at Gainagh Hill, near Leighlin Bridge, in the county of Carlow.

Was the school there erected by the Kildare-place Society?—Yes.

Are any of your schools in connection with the Association for discountenancing Vice?—No, they are not; they are quite separate.

Have any of them any benefit from Erasmus Smith's charity?—No; we have no benefit from any charity, except the benefit we have received from the Kildare-place Society; now and then, when the inspector goes round, and finds a very good school, he allows the school-

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master 5 *l.* extra, we pay the salary as usual; our Society is entirely supported by voluntary subscriptions.

Would the Kildare-place inspectors make their presents to the schoolmasters, without an application had been in the first instance regularly made to the Kildare-place Society, to induce them to take the school under their protection?—Yes; they would confide in the inspector to give four or five pounds to the schoolmaster when he found the children had made great proficiency.

Have the goodness to mention one or two instances in which that has taken place?—It has in the school before mentioned, at Gainagh Hill, near Leighlin Bridge; and it has been done, I believe, in a school at Limerick; but I am not quite confident of that; I know it has in the school under Mr. Thomas.

Were not those schools to which they had granted money for the purpose of erecting a school-house?—It is not confined to that; they do not always give to the school where they have erected the school-house, but other schools where they find them particularly good.

Are you sure in the the two cases you have named, no application had been made to the Kildare-place Society?—Yes, I am confident of it, at least I never heard of it; we have received also this aid from the Kildare-place Society, in educating a considerable number of our schoolmasters.

Have they been educated in the model school in Kildare-place?—Yes.

How many of them?—I cannot say how many, but a considerable number of them have.

Have you many schools in connection with the London Hibernian Society?—Not any connection with them, we are quite a separate Society; though we have both the same objects in view—our agents and their agents are upon the most friendly terms; if a school of theirs happens to be established too near one of ours, they remove it, and we do the same, so as not to interfere with each other.

Are there any of the ninety schools you have named which have the rules of the London Hibernian Society, hung up in them that are visited by the London Hibernian inspector, or the masters of which receive payments or rewards from the London Hibernian Society?—I do not know that there are; I never heard that any thing of the kind was hung up in our schools; our inspectors have a knowledge of the rules of the Society, and endeavour to enforce them.

When you say a knowledge of the rules of the Society, you mean your own Society?—Yes.

What are those rules, what system of instruction do you follow?—The system of instruction is this; reading is taught, writing, spelling, arithmetic, and the Scriptures to be committed to memory. Not any catechism used in the schools, nor any thing of a proselyting nature exercised.

Are any other books permitted to be read in the schools except the Scriptures?—The first and second spelling book.

Any other than those?—Not any that I know of; not according to the rules of the Society.

Would the Society object to any others being read?—I am persuaded they would.

Would they object to the books circulated by the Kildare-place Society?—Yes, some of them they would; they have a very great variety.

Did you ever know of a lending library being established in any of your schools?—No.

Would such a loan be considered acceptable by the Society?—I do not think it would; I have never heard any thing of the kind mentioned; I know we have not any such thing.

Do the children attain a considerable proficiency in arithmetic in the schools of your Society?—I do not know the degree; I have not visited a school for some years. There is a variety in such a number of schools; some make greater proficiency than others, no doubt, of the same age.

Have considerable exertions been made by the Roman Catholic priests to prevent the children of their flocks from attending the schools of your Society?—Yes, very great.

Have they been successful or otherwise?—In many instances they have, and in others not.

Have they been long continued?—They have been, from the very first establishment, in some places; some priests have opposed it, and others have made applications to us to establish schools in the parish, and we had one or two schools held in Roman Catholic chapels.

Do those schools still continue in existence?—No.

How long have they been discontinued?—A year and a half, or two years; but within the last six months their opposition has been greater than ever.

To what do you attribute that?—I suppose it is in consequence of the dissemination of those principles respecting the injurious tendency to the children of Roman Catholics reading the Scriptures; and, as they are read in our schools, I suppose it arises from that.

Have many instances occurred where children have returned to the schools after they have been taken away?—Yes, a great many schools have been reduced to 20 children; and in the course of two or three months they have most of them returned again, and the school has been filled.

What do you think of the opposition of the priests; will it, upon the whole, attain the object for which it is intended?—I find, by the last report, that the number of children in the schools is considerably less, schools that had 60 children in them; there is a very great reduction, more than ever I saw before.

Is it likely to continue?—If the opposition of the priests continues, it will no doubt.

State the amount of your annual income?—The report states that it is nearly 3,000 *l.* a year.

Do the subscribers reside in Ireland or England principally?—The principal part in England; we have a great many in Scotland. We collected last year but 380 *l.* in Ireland, and that was the most that had ever been collected.

Irish Society for promoting the Education of the Native Irish through the Medium of their own Language.

Appendix, N° 250.

Examination of Henry Monck Mason, Esq. LL.D. on Oath;
Saturday, 22d January 1825.

Examination of
H. M. Mason,
Esq.
22 Jan. 1825.

YOU are secretary of the Society called the Irish Society?—I am.

You act gratuitously?—I do.

What paid officers have you for transacting the business of the Society?—We have, for transacting the business of the office in Dublin, a young man, whose salary has hitherto only been 40*l.* a year; we gave him last year a gratuity of 20*l.*; and on Friday last we raised his salary to 100*l.* a year, on account of his services and the increase of business; we have under him a youth to whom we pay 20*l.*

When had the Society its origin?—I think our next annual report will be the seventh; about seven years ago.

You do not receive any aid from government?—We do not.

Your funds proceed, we are to understand, entirely from voluntary subscription?—Yes, from that kind of contribution.

What may be about the amount of your annual income at present?—£.929. 6*s.* 1*d.* last year, and this year probably above 1,000*l.*

What are the objects of the Society?—The object of the Society is simply to make use of education in the Irish language, with a view of putting the Scriptures into the hands of the people; I conceive that it is the simple object of the Society to promote the scriptural education of the people.

Do you found schools?—We do; but we have changed our system in that respect; we found in Ireland, that the schools for teaching in the Irish language exclusively did not thrive, because the parents prefer in general having their children taught English.

Is the English language taught in any of your schools?—It is.

Is it taught as much as the Irish?—I should think not.

Is there any circumstance that distinguishes your schools from other schools, except that the Irish language is taught in them as well as the English?—We have a system of teaching different from any other in Ireland.

What is that system?—Young men, the sons of farmers, or others who are fond of the language, get a number of adults, whom they instruct for a certain remuneration, which we pay to them per head.

Do they instruct them in schools?—Not all, but in various ways; the majority of teachers in our establishment teach, however, in schools.

How many establishments have you strictly of the description of day schools into which children are admitted?—I could not answer that with any degree of certainty at this moment.

Is it your impression that they exceed or fall short of fifty?—They are about that number, I think, or rather more.

Where do you find books in the Irish language?—We print elementary books ourselves.

Do you print them in Dublin?—Yes.

Where do you find the type?—I induced Mr. Goodwin, the printer, to bring over a fount of types for that purpose, and there is another fount of types in this city.

What books have you printed in the Irish language?—The Society has printed an elementary book, and I am printing with the same types a Book of Common Prayer for the Prayer Book and Homily Society, which I have now nearly finished. I have also printed for the same Society the second and third Homilies, and I printed at my own expense, aided by James Digges Latouche, esq. Robert Newenham and others, a selection of about 100 collects and prayers of our church, to be distributed gratuitously.

We are speaking now of the Irish Society; what publications have they been the means of producing?—Nothing, strictly speaking, but elementary books and the Book of Proverbs.

Is that a reading book or spelling book?—It is something of both.

Does it contain any portions of Scripture?—It does.

Does it contain any considerable portions of them?—Yes, in proportion to its size; there are several of the parables at the end.

Has your Society the means of distributing the Scriptures in the Irish language to any extent?—To a large extent.

In what manner are you supplied with those copies?—Gratuitously, by the British and Foreign Bible Society; besides portions of the books of Genesis and Exodus, which were stereotyped in England, and purchased by the Society; and also I would add, that we printed an edition of the Book of Proverbs about two years ago.

Are the copies of the Scriptures you distribute principally, the Bible at large or the New Testament?—Exclusively the New Testament, except those portions I have mentioned.

Do the Hibernian Bible Society supply you with any copies of the Scriptures?—No; but they have, at the suggestion of the Irish Society, agreed to publish a pocket edition, which they have agreed to stereotype.

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 Esq.
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Is that edition to be a different one in size and form from the edition of the New Testament supplied to you by the British and Foreign Bible Society?—Yes, smaller; it will be twenty-fours, and in minion type.

Do you conceive the people will be as eager to read that as the other?—Yes, I have no doubt of it.

We do not quite understand why, if you have the liberality of the British and Foreign Bible Society open to you for one edition, you should think it necessary to cause a second edition to be published, of a different form and character, by the Hibernian Bible Society?—There are three answers to be made to that: one is, the British and Foreign Bible Society only supply us with the New Testament, and this is the whole Bible; another is, that we have no reason to look to them for a supply for all our demands, and thus to exhaust their funds; and I am convinced, that there are ready to receive copies of the Scriptures in Ireland, more than a sufficient number of persons to consume any fair number of books we could expect to receive from the British and Foreign Bible Society.

To what extent have you already experienced the liberality of the British and Foreign Bible Society; what number of copies have they given you, and at what periods respectively?—To the best of my recollection, they gave the Society 1,000 copies of the Irish Testament in 1820; and we received from them 2,000 in 1821; 2,230 copies in March 1824, and 1,280 in October 1824.

Have you been able to distribute the number you say you have received from the British and Foreign Bible Society?—We could distribute them amply, but we are always obliged to prevent our running completely dry; the demands are sufficient to exhaust very soon the entire of what we have on hand. To prove the great out-going of the portions of Scripture, we have been compelled to divide a large number of the New Testaments, sent to us by the British and Foreign Bible Society, into five portions for each copy.

Do you mean to distribute each part separately?—In general, we give the parts together to the schools, and let them distribute them as required.

Of course, if you had a sufficient supply of Irish Testaments it would not be your wish so to divide them?—Unless circumstanced as we are, I am rather inclined to think that we would not.

Why?—Because I think that the common people do not like to receive the New Testament by portions; they would reverence it more if the whole came as one volume.

Then we are to understand, in every point of view it would be your object not to cut up the Testament in that manner if you could have a sufficient supply of it?—Certainly it would not be my object, but with one exception; I should wish, in the first quarter of teaching, that we should have a sufficient number of single Gospels, to put into the hands of the early scholars.

Have you any notion in your own mind, as to the extent of the expense that the British and Foreign Bible Society have hitherto incurred in editing the Irish Scripture?—No, I have not; they stereotyped the New Testaments, and I think they were at a greater expense in proportion, than we are likely to be here.

How much do you conceive the edition of the Irish Scriptures you are contemplating is likely to cost the Hibernian Bible Society?—We shall have the plates composed and stereotyped under 500*l*.

Having the plates once provided, in the manner you have stated, how much per thousand, or five thousand copies, do you conceive you will be able to produce the Scriptures in Irish for?—Supposing the Bible to run to 30 sheets, and the edition to be 5,000, the press work will cost about 120*l*. and the paper about 480*l*.; the 5,000 copies will probably not cost above 1,100*l*.; but I cannot be accurate as to this.

Are we to understand it is your impression, that the British and Foreign Bible Society have not incurred a materially greater expense than that you have now stated in producing the Testament in Irish?—I should think, in composing and stereotyping, they have not exceeded 500*l*. nor any thing like it.

Are you tolerably conversant in the practical part of the publication of books, and in the various operations of printing, and dealing with booksellers?—There are very few gentlemen in Ireland have had opportunities of knowing it so well. I have been an editor of books, and gratuitously a corrector of the press for now ten years.

The reason the Commissioners ask you the question is, that they have heard statements that the British and Foreign Bible Society have been at the expense of 80,000*l*. in editing the Irish Scriptures; they would wish you to afford them the best information you can upon oath, as to the utmost expense they have hitherto incurred?—I cannot answer as to that; but they are now printing a large octavo edition of the Irish Bible, and there are to be 5,000 copies of that edition. I think it is totally out of the possibility of things that it should cost them a pound a volume; and my impression is, that they have not expended altogether on the Irish Scriptures above 10,000*l*.

When the Irish Scriptures shall be sent out, edited by the Hibernian Bible Society, do you conceive they will sell them in such a manner as to make a return to them of a portion of the expense, or merely give them away?—Certainly, I think their present intention is to sell them; it is a principle of the Bible Society to sell where they can, although they make gratuitous grants to a great extent.

Will they sell at a loss?—Probably not, at first setting out; for on the part of the Irish Society I have bespoken a thousand. I have the money in the bank, the principal part of which I collected myself. I feel confident that the Hibernian Bible Society must hereafter bear a considerable loss in their sales of the Irish Scriptures.

The Commissioners would wish particularly to know from you, what extent of persons you

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conceive there are at this moment in Ireland, who can read the Irish in the Irish character?—It is an answer that must be merely one of opinion; in the year 1806 Dr. Stokes made a computation, grounded upon the number of copies of the Roman Catholic catechism that were printed in the Irish language for some years, and he computed that there were at that time probably about 20,000 readers of Irish in the kingdom, and with the operation of the education societies since, particularly our own, I should suppose I might guess there are at least 30,000 persons now. I have also a fact, to prove the great number of readers, namely; the circumstance of our having divided the copies of the New Testament as aforesaid, and the demand in our schools and elsewhere for them. Another fact is, that I can answer for it myself, if I can depend upon the people engaged with our Society, that we have taught a large proportion of that number. I should think that a large majority of these readers use the native or Irish characters.

How many do you conceive you have taught?—We have been much imposed upon at different times, and I would rather answer only for the last year. I should think we have taught 1,000 in the last year to read the Irish language, who could not read it before. Another fact, to prove that the Irish language is read by a large number of persons, is the publication of THIS [*producing a copy*], and other Roman Catholic Prayer-books, with an Irish prayer at the end of them.

What do you conceive are the practical inducements that cause any common person to wish to learn from you to read the Irish character?—I think the chief inducement is the attachment of the people to their ancient language, which exists in Ireland to a degree of enthusiasm, and perhaps is as strong a feeling in their minds as any other prejudice they possess. I also think that the adults find that mode of education to be the only way by which their understandings can become enlightened in things which they consider to be of importance.

Do you consider that the circumstance of the Scriptures being the book they are to read, operates in a way of exciting their desire or curiosity to become acquainted with the Irish language?—Yes; and I have reason to suppose that the other publications in the Irish language, “Thomas à Kempis,” “Think well of It,” and others, create less interest in their minds.

Do they in general understand when an opportunity is afforded to them of learning to read the Irish, that the result it will lead to is, that they will have an opportunity of reading the Scriptures, or is that subsequently submitted to them?—It is always, in the first instance, made known to them; at the same time I should state, that I think there is a great enthusiasm abroad to have the language revived, and that it operates wonderfully; but we never encourage that feeling.

Is it your object to revive or extend the Irish language?—Certainly not; as a classical person, I would speak the sentiment of Dr. Johnson, I should be sorry to see any language destroyed; but looking at the benefit of my country, I should wish the Irish to be abolished, and that I think I may assert to be the general feeling of those acting with me.

Do you conceive, that the operations of your Society teaching persons to read Irish who could not read it before, and printing books in the Irish character, that would not otherwise be printed, have the effect of extending the Irish language, or leading to its extinction?—I am convinced, from the experience I have had, and the correspondence of the last year has increased that conviction, that the natural tendency of teaching the people to read Irish, will be to lead them to learn English, and there is scarcely an instance of our schools being in steady operation for any period of time, where such has not been, by the accounts of our superintendants, the result in some school or other of the district. It is a result that is agreeable to the conjecture of Dr. Johnson—he foresaw, that the teaching of the Gaelic would lead to the spreading of English, the same thing has taken place in the Highlands and in Wales, and in other places; I need not dwell upon these instances, but speaking of my own experience in Ireland, such has been the result.

Do you think your having taught Irish to certain individuals, has led those individuals afterwards to learn English, who would not otherwise have learnt it?—I could state many instances of the fact, always taking for granted the truth of the evidence of those with whom I correspond, and to whom I would give credit.

Where the Irish peasant understands the Irish and English, which language do you think it probable his children would apply to with most energy?—That depends upon the country; if a man lived much in mountains and bogs, which we have found to be the great places for speaking Irish, in consequence of his living in those fastnesses, the Irish is generally the language of his cabin, and the children will get into the habit of having their thoughts thrown more into the channel of the Irish language, for all colloquial communications; but where there are any great advantages held out of commercial intercourse, they will naturally get into the more frequent use of English; and I think the English is gaining ground on Irish perceptibly.

Supposing two parents, who can speak no other language but Irish, with a large family of children; suppose another family living contiguous, who can speak Irish and English, which do you think, the children of the first or second family, *ceteris paribus*, will be most inclined to learn English?—I think the children of both would be desirous of learning English rather than Irish.

Which would have most opportunities of learning the English?—The children of the parents speaking English; that I allow, for there is a great difference in the case of children and of parents; the children are more desirous of acquiring English than the Irish, and their

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their parents also are desirous that they should do so; but that is not the case with adults, their understandings and their hearts are with the Irish as their native language.

Are you acquainted with any districts in which the rising generation are much better acquainted with the English language than the generation passing away; do you know any districts in Ireland where the parents speak Irish very well and understand English very imperfectly; and where, on the contrary, their children speak English very well, and Irish very imperfectly?—I do, but rather on a large scale; and from information more than from minute and personal experience; I think also that any man who has gone the circuits, will observe that the adults require more frequently an interpreter than the youth in almost every place.

Supposing the total number of schools in Ireland to be about 10,500, in what proportion, is it your impression, that the Irish language is at all taught, whether by your Society or any other?—The schools of the Baptist and London Hibernian Societies I am not at all acquainted with.

How many schools have you in which it is taught?—We have not perhaps many more than fifty, but we may have above one hundred masters of which I have official knowledge. I cannot be accurate until our annual returns come in, which will be in about a month.

Do you mean persons who teach the Irish language?—Yes; either who have schools in their houses or in regular schools.

What are your impressions as to the number of hedge schools kept for pay by individuals, in which the Irish language is taught?—It is almost impossible to state any facts to which I can answer upon oath upon that subject; I cannot always depend upon the reports of our inferior agents; there is one man who has reported to us that he has given portions of Scriptures to 28 schools in Kerry and Cork; and I am inclined to believe him.

Do you believe, in those schools the Irish language was taught, before he gave those books?—Yes, and it appeared from some investigation in Connaught, that a system existed of schools for teaching the Irish language, from manuscript elementaries.

Have you ever had occasion to investigate what proportion of the population of Ireland, so far as you could ascertain, spoke the Irish language alone, and could not understand and read English?—I have looked with every attention to the documents connected with that point of the subject, and I am come to the firm conviction, that there are much above two millions who cannot hold continued discourse of an abstract description in English, and that there are about 500,000 of those at the least that do not speak English at all.

Do you mean that the other 1,500,000 may know enough of English to attend fairs and markets, but cannot hold a continued conversation?—Yes; the greater part do still keep it up as the language of their cabins, and I think in this calculation I am under the mark.

Will you describe the districts in which the two millions of whom you speak are principally inhabitant?—I would in general say, that they are in the mountainous parts, and the recesses of bogs; on the coasts they have acquired a knowledge of English very generally in their smuggling and other maritime intercourse.

Describe it by counties?—It will be readily allowed, that in the six counties of Munster, and the five of Connaught, the Irish language is spoken by a large majority of the inhabitants, say by two thirds; now the population of Munster is returned at 2,005,363, and that of Connaught at 1,053,918, total 3,059,281, the two thirds of which exceed 2,000,000; besides this, Irish is much spoken in the counties of Louth, Meath and Westmeath, in Kilkenny, Carlow and Longford, and somewhat in the south-west of Wexford, in the province of Leinster; in Ulster it is understood I believe by about one half the inhabitants of Tyrone and Donegal, by many in Cavan and Monaghan, and by some in Down and Fermanagh; there are also some few speakers in most of the remaining counties; looking therefore to the population returns, and to what I have said of Munster and of Connaught, I feel quite confident, that I very greatly under-rate the number of persons in Ireland who can speak the Irish language, in stating it to be 2,000,000. I should suppose that the places in which it is exclusively used, are the recesses of Munster and Connaught (but chiefly in the latter), some of which are exceedingly populous.

Have any instances come before you of either repugnance or apprehension, on the part of the peasantry to look at the Scriptures in their Irish dress?—Certainly very few; and I am hesitating to think if ever I knew of even one.

Have many instances come under your knowledge of their evincing a very keen anxiety to possess them in that form?—Several of them the strongest anxiety.

Can you state whether they prefer them in the English or Irish form; we speak of those whom we suppose capable of reading them in both?—Facts have come before us to authorize me to say, that they greatly prefer them in the Irish form; I have known places where the English Testament has been ordered to be given up by the Roman Catholic clergy, and to be destroyed, and have been consentingly destroyed; I have known in that very district the Irish Scriptures afterwards received; and the very people who consented to have the English Testament destroyed, on finding the versions agreed, came to the Presbyterian minister who has given me this testimony, and asked for copies of the books that they had formerly given up to the priest to destroy.

Where has that happened?—In the county of Meath; and I could mention more instances than one where such things have happened.

Are we to understand that it is your impression, that the English Scriptures had been given up by those people under the notion that they were not the genuine Scriptures?—I think the result shews, that in most cases that idea had been put into their minds.

Are we to infer from your answer, that you consider the Roman Catholic clergy better pleased, or less averse to the distribution of the Scriptures in the Irish language than

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the English?—I think they began with being less averse to the Irish, but I think they are more decidedly opposed to it in the districts where we have been operating for a year, than to the English.

Can you account for that in any way?—I can; the Irish language has an equal hold upon their minds with any other prejudice of the people, and the priests wish to sway them and manage them by their prejudices, and in the way of authority; therefore they do not like the introduction of such a powerful engine upon their minds and feelings as the Irish Scriptures.

Do you conceive, that the Roman Catholic clergy in the districts to which you have alluded, object to the distribution of the Scriptures according to the English Douay translation?—I have not had any opportunity of knowing that; the gentleman who acts for us there has made constant applications for copies of the Douay Testament, but in a way that I have no connection with.

Does not he make applications for copies of the Irish Scriptures?—Yes.

Then the fact of his making application for copies, is no proof that the clergy are disposed to receive them?—I cannot answer as to this, but the applications have been confidentially made, as if they would be received by some of the people at least; however, I have no official knowledge of it; I have scruples against the Douay version.

Have you known instances of the Roman Catholic clergy exerting their authority to take the Irish Scriptures out of the hands of those in whom you may have placed them?—Yes, to a very considerable extent.

State any of those instances?—They have denounced the Irish Scriptures from the altar in Kerry and in Meath, and have called our New Testament, because it is in some instances bound in black, the “Black Book,” and have produced it as such, and exhibited it as such in its black coat, connecting it with the “powers of darkness.”

Do you mean the Irish New Testament?—Yes.

From what kind of authority have you derived that information?—From a respectable minister, but not of the established church, a man who, I believe, tells the truth, and it has been confirmed by the accounts of one of our confidential agents.

To what class of christians did that minister belong?—He is an Independent minister; but I also know of denunciations from the altar, from a most efficient friend of the Society, an excellent man, a Presbyterian clergyman, a superintendant of 40 schools, which he has been the chief means of establishing himself. He was formerly an enemy of the institution; but he saw the good effects of it so manifest in one instance, that he has spread its schools all around him.

In what district are those 40 schools?—In the neighbourhood of King’s Court, in the county of Cavan.

Did you derive any information from him as to the black book, under that name?—No.

Have you any means of knowing whether the peasantry have in any, and what instances, yielded to those denunciations, and given up that black book?—They have, perhaps I might say in one instance in twenty, yielded, and then with great reluctance; but in general they have rather given up any thing than the Irish Scriptures. I know instances of their having, to a considerable extent, given up the authority of their priests rather than the book.

Do you conceive that they merely pride themselves in the possession of this book, or that they actually read it?—I am convinced that they read it.

Have you any means of stating to us whether the individuals merely read it to themselves or their families, or whether the means that one man may have of reading it, become the means of bringing it to the knowledge of several others?—The gentlemen in correspondence with us state that it is the constant habit for them to read it at home in their cabins.

Do you mean merely to their own families, or are there any individuals who assemble to hear it?—There are instances of large numbers coming to hear the Scriptures read in the Irish by adults.

Have you ever heard from your own inspectors or friends any statement of the sentiments of the people with respect to information they found contained in the New Testament, when first brought under their observation?—I think they are very strongly affected; we have many instances of their being affected to tears, and stopped in the midst of strong passions, by reading the Irish Scriptures to them.

What explanation would you give of their being affected to tears; what particular passages would be likely to act on an adult’s passions in that manner?—They dwell upon those passages relating to the sufferings of our Saviour; and I have known an instance of a man being strongly affected by reading those passages. Our officers are in general very cautious; they do not enter into controversy; they are mostly Roman Catholics themselves.

How many agents have you in the service of your Society?—We have one agent, at a good salary, whose duty is to establish schools, and inspect them.

What is his name?—I should mention, that on last Friday we had written a letter to that gentleman, not being contented with his prudence in the county of Cork, and that has suspended our connection with him; it is William Conner.

At what salary does he serve you?—Eighty pounds the salary, and a sum not exceeding 10s. a day for his travelling expenses.

How does he travel?—In a gig.

What were the circumstances of his conduct that excited your disapprobation?—We do not wish to connect ourselves with controversy. He went to the Cork meeting, and made a speech which we did not approve of in an officer of our’s; this laid the foundation of discontent in the minds of several of the committee.

What meetings were they?—The late meeting of the London Hibernian Society.

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What other paid agent do you employ?—We employ circulating masters, at 30*l.* a year each; we have of these six at present in operation.

And they teach the Irish in the manner you have described?—Their chief business is to establish the schools I have mentioned by inducing young men to teach others at so much per head, and then they must go round quarterly to inspect; in the intervals they teach.

Is Mr. Conner, of whom you have spoken, a Roman Catholic?—No.

Of what religion is he?—He was, I believe, of the established church; but we have been given to understand that lately he has connected himself with some other persuasion.

Are the members of your managing committee all of the established church?—They are; it is a fundamental rule that they should be so.

Does the same rule apply to your vice-patrons or trustees?—No.

Your six circulating masters, of whom you have spoken, to what religion do they belong?—I believe some of them are of the established church, and there is one Roman Catholic.

What description of officers did you refer to, as being Roman Catholics, in a former answer?—The inferior schoolmasters.

Are we to understand there are about 50 of such masters, according to your present impressions?—Yes, more, considerably.

Do they in all cases continue in the communion of the Roman Catholic church?—With regard to the circulating masters, they have not.

With regard to the 50 of whom we are now speaking?—We interfere so little with them in this respect, that I cannot answer fully to this; some of them have stayed away from the chapels in consequence of the denunciations against the use of the Irish Scriptures.

Is it known to you, whether the priest has obliged them to stay away by refusing them the rites of their church?—I cannot answer from my knowledge to this, but we have been obliged to part with masters for this decided reason, lest they should incur the anger of the Roman Catholic clergy.

How is that known?—By their letters, or by intermediate correspondence, they have been obliged to give up teaching.

Is it within your knowledge that the Roman Catholic clergy may have refused to admit such masters to the rites of their church, and that such masters may in consequence either have renounced the Roman Catholic religion altogether, or have continued perhaps nominally Roman Catholics, but without any admission to the rites of their religion?—I am aware of facts that come under the latter description. Some of the circulating masters have quitted the Romish church, and conformed to our's; and others I have known to have become such lukewarm Roman Catholics, in consequence of the conduct of their priests, that they have almost done the same, although not openly.

Have you any knowledge, or have you received such information, as to leave any doubt upon your mind as to what is the effect of those denunciations upon the minds of the Roman Catholics as to the Scriptures?—I think it often creates a strong feeling in their mind against their clergy; and, in most instances, creates a suspicion of something wrong.

Something wrong, on whose part?—On the part of the priest who has denounced them.

Is it a regulation of the Society that the schoolmasters shall be qualified to teach both in English and Irish?—No, we do not make it a rule of the Society; they must teach in Irish, and be capable to instruct their pupils to translate Irish into English.

Is it necessary that the master should understand both languages?—Yes, but we do not make them teach English separately.

If the people should be desirous of learning in the same schools English, is there any thing that can prevent them, on the part of the system of the Society, from receiving that instruction?—None whatever.

Have you not printed some books where the subject is given in both languages?—We have; it was our first principles to print such books.

Do books of that nature continue to be in use still in the schools?—I believe we have exhausted all that we possessed of that nature; they are extremely popular. We conceive it would be desirable to have more; but at the same time the circumstance of additional expense, and various other things, have prevented us from following up our rule in that respect as it is laid down here in the report; in fact, we find, with regard to the Scriptures, which are our chief object, that the transition from book to book can be made with almost as much facility as the transition from page to page. Another reason for our not following it is, that we do not edit those portions of the New Testament ourselves; we are obliged to take what we can get.

Do you believe that many of those who have received instruction in the Irish language from your schoolmasters, have subsequently gone to other schools, where they receive instruction in English, and carry their education to a greater extent?—I do not know any instances of that, nor have I any means of knowing it, further than that it is generally said by our correspondents that learning Irish has created a great desire for further information; and in a particular school, as I have been told by a well-informed clergyman, it has had the operation of assisting the English education in the same school. I will read a letter that is inserted in our report, that bears upon this subject: "There is not perhaps any school, which is much a Sunday school, that has, in proportion to its means, produced more decided effect than the C—— Sunday school. It is now something more than a year since we received aid from your Society, in a donation of elementary books and Scriptures for this school, situated in the most secluded part of the mountains, and removed from any power of communicating its children with other schools, by deep and rapid rivers."

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"rivers. During that period, the numbers attending have fluctuated from 90 to 70 scholars; and of these, I am bold to say, that the progress has been almost unexampled. There are now in this school eight grown persons, who can read fluently the native Scriptures; twelve children in the Gospel of St. John; about six more who can pronounce at sight all the words in the spelling-book, and the rest in different degrees of advancement; but what to me is the most surprising and delightful circumstance is, *that in the process of learning the native Irish, they have made such progress in English reading.* I may say, with shame, that I was for a long time sceptical respecting the effect of this experiment, and at first gave the school very little attention; but I have been agreeably disappointed and reproved by the event; and now, though it is four miles from my house, I find so much satisfaction in it, that I spend every Sunday evening, after church, there, when the rivers are fordable."

We observe, from the report of the Society for the year 1824, that the number of the schools then existing under the Society, was stated at 76; can you mention whether the number of schools since that time, and the number of scholars attending them, has been on the increase, or otherwise?—Very considerably on the increase; though at the same time as our Society is just at present in a situation of reformation of all its plans, we cannot be considered as having had a fair opportunity, until the last six months, of trying our system. We have had some inferior agents who deceived us, but still we have more than 76 schools. I cannot say how many more until our returns are made in the course of a month.

Are your funds increasing?—Yes, they have very considerably increased, and are every day increasing; and those who are once convinced of the utility of our object, become much attached to it. We have almost all the pious and reflecting gentlemen of the country siding with us now; they almost all of them were opposed to us originally.

Have you any doubt on your own mind, whether you could, in the ensuing year, dispose of 20,000 Testaments in the Irish language, if you had them, to persons who could read them?—I have doubts, on account of the want of agents through whom I could prudently distribute them. I would not like to put them into the hands of persons who would sell them, or distribute them prematurely; but as to the number of persons who read Irish, and who would be also glad to receive them, I should think that there is nearly that number in the country.

Have you any rule of allowing or not allowing your officers to enter into controversies with the people upon the subjects in dispute between the Roman Catholics and Protestants?—We have no rule upon the subject, but we have frequently written to prevent it. Our circulating schoolmasters have a great tendency that way, and we have had differences with our agent upon that ground.

Why do you object to it?—Our simple object is to put the Scriptures into the hands of the people; and however we might individually think in other places that the handling the points in controversy might be ultimately beneficial, we wish to act merely as an education society, and it would greatly impede our progress to interfere in controversy. Besides, we are not on the spot to controul and direct it; and we might be holden responsible for much imprudence, which might destroy our institution. This kind of discussion is quite foreign, in fact, to an education society.

Is it the practice of your officers to distribute the Scriptures gratuitously, or do you receive a price?—What money we have got for the Scriptures hitherto, is inconsiderable; the people with whom we deal are of so poor a character. We have also given them as premiums to some very small extent.

Appendix, N° 251.

EXTRACT from the General Rules of the Irish Society for promoting the Education of the Native Irish, through the medium of their own language.

Extracts from
the General Rules
prefixed to the
Report of the Irish
Society for 1824.

1.—THAT the exclusive objects of this Society be, to instruct the native Irish, who still use their vernacular language, how to employ it as a means for obtaining an accurate knowledge of English; and for this end, as also for their moral amelioration, to distribute among them the Irish version of the Scriptures by Archbishop Daniell and Bishop Bedell, the Irish Prayer Book, where acceptable, and such other works as may be necessary for school books, disclaiming at the same time, all intention of making the Irish language a vehicle for the communication of general knowledge.

2.—That the designation of this Society be, the "Irish Society for promoting the Education of the Native Irish, through the medium of their own language."

3.—That all books distributed by this Society in the Irish language, unless in particular cases, shall be printed in the Irish character, as affording, for many obvious reasons, the greatest facilities in the perusal; and be accompanied, in general, with an English translation in parallel pages or columns, as being a measure calculated to promote the acquirement of the English language.

4.—That the schoolmasters employed by this Society shall if possible, be instructed in the late improvements of education; and that none be engaged but such as are able to instruct their pupils to translate Irish into English.

5.—That the schools encouraged by this Society, shall be chiefly formed on the circulating principle already found so highly beneficial in Wales, and in the Highlands of Scotland.

6.—That the situations selected by the committee for the establishment of schools, whether permanent or circulating, shall be in the remotest and least instructed parts of the country, where Irish prevails most, and where fewest schools of any kind are to be found.

7.—That

7.—That no schoolmaster be permitted to change the station for his school till he first produce a certificate, signed by a clergyman of the parish, whether Protestant or Roman Catholic, or by some respectable person in the neighbourhood, that the pupils placed under his care, or the greater part of them, are capable of construing the Irish Testament into English.

Extracts from
the General Rules
prefixed to the
Report of the Irish
Society for 1824.

The Brothers of the Christian Schools in Ireland.

Appendix, N° 252.

Examination of Mr. Michael B. Dunphy; Wednesday, 12th January 1825.

Examination of
Mr.
M. B. Dunphy,
12 Jan. 1825.

WHAT situation do you hold?—I am director of the Hanover-street Christian schools.

Who appointed you to that situation?—Mr. Edmund Rice, of Waterford, under the inspection of the Catholic Archbishop of Dublin.

Who is Mr. Rice, of Waterford; what situation does he hold?—He is superior of the Institute, called The Brothers of the Christian Schools in Ireland.

What is the nature of that brotherhood?—They are instituted for the instruction of poor boys.

Are they a religious order?—They are what is called a congregation, not an order.

Do they fall within the description of monks?—No, they are called brothers; monks are persons who assemble together in solitude. This institute consists of persons for the service of poor boys in the way of education.

Have they taken religious vows?—Yes.

What are the obligations of the vow?—They make a vow of poverty, not to possess any thing of their own as an individual property; a vow of chastity; a vow of obedience to the superior of the institute; and a fourth vow, to teach children gratuitously, for their lives.

Are they at liberty to retire from any part of that engagement during their lives, and mix again in the secular affairs of the world?—They may have a dispensation from the pope, or their own bishop, for it, but it is rather a delicate thing, and few would have recourse to it, or risk their salvation in such a case, unless a person for just reasons may get a dispensation.

An individual without a dispensation from the pope could not do it?—No; without a dispensation from him, or one's own bishop.

Could your superior release you from that obligation?—No.

Is he under that obligation?—Yes.

At what time was this order of persons founded?—In the year 1802 or 1804.

By which of the popes?—It was confirmed by the late Pope Pius the 7th.

By whom was it first founded?—Mr. Edmund Rice, of Waterford.

Was it submitted to any preceding pope by Mr. Rice, of Waterford?—To Pope Pius the 6th, and he encouraged Mr. Rice to proceed with it.

In what manner was the pope's sanction given; by a bull?—Yes, by a bull.

From whence do the funds proceed that are necessary to carry the purposes of education into effect?—Partly from the children and partly from subscriptions; the members are supported partly by their own property and partly by friends who help them on.

Are there any funds of any description belonging to the order?—I know of none, except what the members have for their own support.

How many schools have been founded in connection with this order?—Three in Dublin, one in Cork, one in Limerick, one in Carrick-on-Suir, one at Thurles, one at Dungarvan, one at Cappoquin, and one at Ennistymond. The Cappoquin school, although a filiation of the Waterford house, I believe has no connection with it at present.

About what number of children are in each of those schools?—I cannot answer that question, it is too extensive; I am told they have 1,000 at Cork, and 700 in Waterford, and about 500 in Limerick.

You are a director of one of those schools?—Yes.

Where is that situated?—In Hanover-street East.

How many children are educated in this school?—We had 501, or thereabouts, on the last day the Commissioners were with us.

Do you render an account to Mr. Rice of any particulars connected with the administration of that school?—Concerning our own temporals we are entirely under his inspection, and regarding the management of our own affairs.

Does he prescribe the system of education pursued in the school?—He does, and the persons assisting him.

Are there any Protestant children in the school over which you are the master?—I am master of only one of the schools, but I look over the whole in Hanover-street; we have four schools; we have three Protestants on the list, who have been admitted since the Commissioners visited, two of whom were adults and sailors, one of them, a boy, is gone to England. We have not seen so many Protestants applying for admission for some years past, one attends every day regularly.

The Commissioners feel a wish to examine you like all other witnesses who have come before them, under the sanction of an oath, with respect to the administration of the school under your direction?—I do not understand the question.—[The question was read to the witness.]—I do not comprehend it.

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You see the nature of the examination to be pursued; the Commissioners now propose to administer an oath to you; have you any objection to it?—I wish to oblige you as much as I can, but to take an oath on the subject I feel myself very much embarrassed; I do not like to commit myself upon an oath.

What is the nature of your objection to taking an oath upon this occasion?—For fear I have not sufficient presence of mind upon the subjects you require information upon, and it might be injurious to our institute.

[The witness was informed he should have an opportunity of correcting and re-considering any information he might give under the sanction of the oath.]

We hope that that observation has removed your objection; have you any other reason for declining taking the oath, than the fear of not having sufficient presence of mind, such as you have referred to?—That is the principal reason.

What other reasons have you?—I would like to have a little more time to consider of it.

You will have an opportunity of correcting afterwards any thing you may have said hastily or unadvisedly?—*[The witness was asked, whether he felt any reluctance to make a full disclosure of all facts connected with the administration of the schools under the system above referred to, which might be within his knowledge, and he was apprized, if any question should be put to him, as to a matter not within his knowledge, the Commissioners would be abundantly satisfied by his informing them he was not able to give them an answer.]*—I am satisfied to give you every information respecting the school, but not on oath; any number of questions you may please to put to me, I will answer them in writing on oath.

[The witness was apprized, that from the nature of the Royal Commission, which the Commissioners were entrusted to execute, they felt it their duty to proceed upon sworn evidence, and such hitherto had been their usual course, and they did not feel it necessary to deviate from it in this instance. The usual oath was then tendered to the witness.]

Do you refuse to take it; is there any objection from its not being the Douay version of the Testament?—Not the least.

Do you enter into any obligation not to take an oath?—No, not the least.

Do you conceive taking an oath, to disclose the truth to the Commissioners, could be considered by possibility as interfering with your vow of obedience to your superior?—By no means, that I declare.

Have you a feeling it would be necessary for you to obtain his permission, before you should give evidence to the Commissioners as to any part of the system under his direction?—On that subject I made a previous communication, saying he was more capable of giving you information upon the subject than I can be.

In the first place, we wish to apprise you, that Mr. Rice is disabled by ill health from attending the board, and has written to us to that effect; in the next place, we have further to communicate to you, that if we had Mr. Rice here to examine, we should wish to examine you as to matters that fall more immediately under your observation, and we cannot, therefore, see any thing in Mr. Rice's situation that should serve as a reason for your declining becoming a witness.—*[The oath was again tendered to the witness.]*—Do you decline taking it?—I have stated my objection in the beginning, and if I could be allowed a day or two more, till I could reflect, I would do any thing in my power to oblige you.—*[The Commissioners apprized the witness that they were at leisure for his examination this morning, but that they had made engagements for the examination of other witnesses on the days to follow, that they could not, therefore, accede to his request.]*—I am very sorry.

We can do nothing under these circumstances, but record your refusal?—I would be very sorry to put you to any inconvenience; we have given all the information in our power upon the paper, to which I can swear.

Was that paper sworn that is below?—I can swear to the paper that came from our school.

Did you verify it upon oath?—Doctor Armstrong is responsible for that.

The Commissioners cannot dispense with requiring your evidence at present to be on oath, and the oath administered in the usual manner?—This I am certain of, that there is nothing in our institution, from first to last, in regard to the teaching of the children or respecting ourselves, that we have any objection to make public, if it be necessary.

Would you wish to express a request to us, as proceeding from yourself, to have an opportunity of consulting with the Roman Catholic Archbishop of Dublin, or any other person, concerning the propriety of your complying with our wish?—I requested that favour a few minutes ago; I would be guided by my archbishop in any thing.

You requested to have an opportunity of considering the matter till some future day,—that we cannot comply with for the reason stated; if you wish to have half an hour for the purpose it will be granted?—An hour or two hours.

Would it satisfy you to see Dr. Armstrong?—I would wish to know the nature of the oath, I forget it.

To answer truly to the best of your knowledge and belief, the questions that might be put to you; if you are ignorant upon any point, say so; if you are ignorant of the fact, say so; you cannot give a better answer than that you shall truly answer all questions that shall be demanded of you by this commission, to the best of your knowledge and belief; the Commissioners now put it to you for the last time, whether you have any objection to take an oath, to answer truly all questions put to you by virtue of this commission, according to the best of your knowledge and belief, relating to the schools connected with the brotherhood you have described, and which are under your direction?—If you would be kind enough to allow me half an hour, I would embrace it, in order that I might consider of it more.

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[The witness was informed that the Commissioners could wait for half an hour, but no longer.—The witness withdrew. The witness returned a little after the time required, and the nature of the oath being further explained to him, he was sworn and examined as follows:]

What number of children are attending the Hanover-street schools under your direction?—Five hundred and one the day the Commissioners visited, according to the calculation a person made that had the care of the lists.

What was the average number attending last week?—I do not know last week: we were preparing for our sermon of last Sunday, on that account we were obliged to dismiss the children the middle of the week.

Do you consider 501 more than the ordinary average attendance during the summer?—We have not that number in general, perhaps the general number might be about 470 or 480; I believe there are about 50 additional to the number already stated, who do not regularly, but who still partake of the benefit of our institution.

Describe the course of instruction that is given within the school?—We have four schools. In the first school the children are taught the alphabet, and words of two syllables, the prayers of the Catholic church, and the small Catholic catechism; in the second school, the children are taught words of two syllables, and progressively to reading the catechism and writing.

What catechism are they taught in the second school?—An abridgement I believe of the catechism.

Is that the same catechism that they learn in the first school?—I believe it is in general; the monitors in both schools learn a different kind of catechism.

Do they learn any thing further in the second school, than what you have stated?—The monitors, or some of them, learn book-keeping and arithmetic; the monitors of the first school also learn English grammar and arithmetic, and one or two are taught geometry.

Is that all the instruction they give in the second school?—The monitors are instructed in the English grammar I believe.

Is that all?—They may have been taught more, but I do not recollect it, and some have been taught geography and mensuration; I mean monitors.

Describe the course of instruction in the third school?—They are taught spelling, reading, writing, and the elements of arithmetic, and mensuration; I believe some of the monitors have been learning mensuration and book-keeping; the catechism also.

What catechism is taught in the third school?—The general catechism, and a few abridgements.

What is the course of instruction in the fourth school?—The children are taught reading, writing, arithmetic, English grammar, book-keeping, mensuration, navigation, algebra, and sometimes drawing occasionally; we do not make it a point as yet to teach them drawing, any further than what they may practice from the geometry they are taught in the schools.

Do they learn any catechism in the fourth school?—Yes; the way they are taught the catechism is this; they are required to commit the task at night, and this task they are obliged to repeat to the monitors, and the monitor reports the boys who omit the task, so that this way of learning the catechism does not interfere with the Protestant boy in the school, and this Protestant boy does not come to the school till the Catholic prayers are over, about ten minutes past ten, and he is dismissed in the evening before the children go to the Roman Catholic prayers. During the time of instruction he is not required to go into the instruction room.

How many catechisms in the whole are taught in the four schools?—Four catechisms.

Mention them particularly by name?—The small catechism, the abridgement, the general catechism, and Fleury's historical catechism.

Are any portions of the Scripture ever read by the boys in the school?—That part contained in the Evangelical Life sold by Murphy, to which is attached the notes of the fathers of the church.

Is the Evangelical Life of Christ then read in the school?—Yes.

In which of the schools?—It is read in the third school, and I believe in the fourth school, and occasionally in the second school; however it is not generally; we keep them for the grown up boys; we change them.

Out of 470 boys (which you consider the average number attending the school) how many do you suppose have read the Evangelical Life of Christ, or any material portion of it?—The Evangelical Life; I do not believe, that in proportion to the other number of books we have in the school, that it is one out of 10 or 20 rather.

Do you mean it is one out of ten of the books, or that one-tenth of the children read it?—I should think about one-sixth; I cannot answer that upon my oath; to the best of my recollection it is one-sixth of the entire books in the school; we have a great many Reeves's History of the Bible.

About what proportion of the children in the school have read the Evangelical Life of Christ, or any considerable portion of it according to the best of your judgment?—According to the best of my judgment, about one-fourth or one-fifth of the entire number of children in attendance.

Who can read?—There are 180 in the first school who cannot read at all, or 170 who cannot read; I should suppose about 90 or 100 might have read it, perhaps more at different times.

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Is it in general use among the best readers?—It is; we change them occasionally; we have different books for the purpose of reading.

Which do you use most, the Evangelical Life of Christ, or Reeves's History of the Bible?—Reeves's History of the Bible.

Do you use that considerably more?—We consider it a more useful book for the children.

Do you use Gahan's History of the Bible?—Some few copies of it.

Do you use Gahan's less than Reeves's?—We have only a few copies of it in the school, yet we consider it an excellent book.

What other reading books do you employ, besides Reeves's, Gahan's, and the Evangelical Life of Christ?—I have given a list of them.

Can you state them from recollection?—They are given particularly in the return, and the number of them, not including the books the boys bring to school.

Are the boys at liberty to bring their own books?—Yes, when they bring a good book we do not object to it; when they bring a bad book we take it from them; when they do not like us to keep it, we send it to the parents, or manage in the best way we can.

Is the Evangelical Life of Christ read on every day in the week by the children?—Yes, every day the school opens.

Is there any copy of the Douay version of the New Testament in the school?—No.

Do the children ever read any portion of the Scriptures in the school, except in the Evangelical Life of Christ?—No; except what may be as extracts in other books.

Are they examined in any way, as to the meaning of any parts of the Evangelical Life of Christ, or do they read it mechanically?—If they want to know the meaning of any difficult part of the book, they have notes in the book that explain the part.

Do they often ask questions themselves as to the difficult passages?—Very seldom; finding the book is recommended by the archbishop, it gives them sufficient confidence in it; they rest easy upon that point.

Do their teachers volunteer in explaining and illustrating the meaning of the passages in the Evangelical Life of Christ, or content themselves with simply hearing it read mechanically?—I do not recollect any instances of teachers explaining it; they may occasionally, or I may have done it, though I do not recollect it myself; they never make it a point to explain it in the schools.

What portion of each day is occupied in teaching the catechism?—It takes half an hour to hear the catechism tasks, and the table book tasks, or rather twenty minutes.

What are the table book tasks?—The arithmetic tables; the children are obliged to commit part of these in the evening to memory.

Is there only half an hour a day appropriated to catechism?—Yes; one of the masters reads a pious book to the children for half an hour each day, independent of that, or some time thereabout.

Do you mean the head master, or the monitor?—The head masters.

What book is usually selected for that purpose?—Doctor Hay's Sincere and Pious Christian.

Is that a controversial work?—It is a work that explains the Catholic doctrine.

Does it impugn the doctrines of the Protestants?—It explains the doctrines of the Catholic church; the nature of the work is to explain the Catholic doctrine; and we all know upon those points the book can be easily consulted upon points controverted by both religions; it speaks what the author considers to be true Catholic doctrine, and is approved of by the archbishop.

When you read that book to the children, do you explain it to them, or examine them afterwards in it?—Most certainly; we explain the Catholic doctrines to the children.

Do you examine them in it, to see whether they have been attentive to your explanations?—In general, I believe, that is not attended to; it has been resorted to sometimes, just to see that the children have been attentive; I cannot recollect all the things.

Are the Protestant children present upon the occasion of the explanations you give of that work?—Never, as far as I can recollect.

Is the rule of the school that they shall go away before that?—They are not allowed to be in; there may have been a Protestant in the six years who might have sat there; we do not allow it.

The custom rather than rule is against asking them to go in?—Yes; we have no positive rule against it, but we consider the matter is so delicate, we would not wish to interfere with the child of any person in that manner.

Are you aware of any child who was a Protestant, and attended your school, having now embraced the Roman Catholic religion?—I do not recollect any.

Did you ever hear of any?—I do not recollect; in fact, we have had very few Protestants—they are well provided for elsewhere.

How many Protestants have you attending the school at present?—Only one, and he is not a poor man's son; he is a sailor, who is taught navigation.

What is the greatest number you have ever had at any one time, as far as you recollect, of Protestants?—I have heard there have been two in the school; I have seen two or three.

Is the system of instruction pursued strictly, the Lancasterian system?—No, I believe not; as far as I can recollect what I have heard of the Lancasterian system, there is a material deviation from it; we use books occasionally; the system of Lancaster did not take in books.

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Do you lay much stress upon arithmetic in your system?—Yes, considerably; we pay much attention to it.

Have you many boys who are proficient in it?—Yes, we have.

You spoke of teaching algebra; how many boys in the school understand any thing of algebra?—I forget how many.

Are there ten?—No.

You spoke of mensuration; how many boys are there in the school understanding that?—I cannot tell that exactly; we have a great many learning occasionally, who intend to be carpenters.

Have you twenty or thirty?—No, not at present.

Are there any boys who learn Euclid in the school?—Yes.

How many, can you recollect?—I recollect two, and I forget how many more; I have seen two boys; I have not time to attend to that school.

What class of life are the boys generally from?—Children of tradesmen, labourers, servants, and some clerk's children.

Do any of them pay any thing for their education?—No farther than the penny they pay, and that is put into the fund, and given them back again as a reward.

How long has this school been open in Hanover-street?—It was opened, I believe, in 1814; our report states it at full length.

What are the ages of the oldest boys who frequent the school?—Perhaps about eighteen; between sixteen and eighteen; there are some few sailors, who come to learn navigation, who are older.

What is the age of the youngest?—I cannot answer to that exactly; some are very small, four or five years or six years.

Is there a high state of mechanical discipline preserved in the school?—We consider it so; we endeavour to keep them silent and obedient, and to march orderly home from the school; we seldom have recourse to corporal punishment.

In your instruction to the children, do you ever mention the Protestant religion?—We cannot avoid it, occasionally, in speaking of points relative to the Catholic doctrine.

In discussing the Roman Catholic doctrines with the children, do you advert to what you conceive to be the peculiar errors of the Protestant religion?—I believe it has been done, occasionally.

Do you do it yourself?—Perhaps I may have done it myself; I recollect having done it.

Is it your usual habit, or are we to understand it to be of very rare occurrence?—When we think it necessary to speak to the children upon the subject matter going forward that seems to call for it, we do it; we explain the Catholic doctrine, and that takes in all.

Do you ever explain to the children your opinions, as to whether persons professing the Protestant religion can be saved?—Such a matter very seldom occurs; but when such a thing is mentioned, we always remind the children that invincible ignorance removes any thing of that matter.

Have you ever taught the children any thing, one way or another, as to the possibility of Protestants being saved, except with the reserve as to invincible ignorance?—We explain the Catholic doctrines, and that takes in all those points.

Do you explain the doctrines otherwise than from the Roman Catholic catechism?—We read Hay's works, Dr. Challenor's Meditations, and Dr. Gobinet's Instructions.

Do you ever attempt to give any explanation out of your own head, different from what you find in the books, or in addition to it?—I think that is pressing the matter too far.

We want to know whether you communicate the knowledge to the children through books, or take upon you to instruct them from your own head?—When we instruct them from our own head, we instruct them from books, because we learn from books.

If your head class were to be examined *seriatim* as to their opinions of the possibility of a Protestant being saved, what do you conceive would be their answer; have you any doubt as to what their answer would be?—If they be instructed in the doctrine of the Catholic church, I expect they would answer according to the doctrines of the Catholic church upon that subject.

The question has reference to the actual state of your present head class; what do you conceive would be their answer, if speaking freely and truly their opinions upon that point?—Oh, gentlemen! I think that is putting me too far; I did not expect you to go into this minutia. We all know that the Catholic children are taught the Catholic doctrines, and any gentleman can know that.

Do you teach them the catechism approved of by the four archbishops?—We do.

Do you teach them any doctrines except what are to be found there?—We do more extensively, as is contained in Hay's book, and Gobinet's and Challenor's.

Do you not teach them, that salvation is confined to one church, as a general principle?—Yes.

But that general principle is subject to this exception, that persons who are in invincible ignorance may be in invisible communion with that church, though not in visible communion?—Yes.

It appears to us material to ascertain the fact, if possible, what you conceive is the result upon the minds of the children from the catechism and doctrines so taught; that is, whether they think any certain number of their Protestant neighbours can be saved or not?—The point already alluded to respecting invincible ignorance, explains the matter sufficiently.

What do you conceive is their notion of invincible ignorance?—I conceive a person so

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situated is incapable of knowing the truth; that he is disposed to make the necessary inquiry for it, and to follow the truth as soon as he would know it.

Do you conceive that is the understanding of the children upon that point?—I believe it is, of those who are well instructed.

Have any histories of Ireland or England been introduced into this school?—Murphy's History of England is introduced into the school.

Are there many copies of it?—A good many.

Is it used in the fourth class only, or in the third also?—In the fourth and third.

Is it simply read, or are the children examined in it?—Simply read.

Is that the only historical book read in the school?—Murphy's Geography is, though not often.

Is there any history of Ireland read in the school, or has there been?—All our class books are stated in the paper very correctly; and for your satisfaction I wish you to refer to it; it would shorten the thing very much.

The paper has reference possibly to the books in use in the past year only; the question has reference to your recollection of the past, since you came in connection with the institution. The question is, whether any history of Ireland has ever been used in that school?—Not in general; it may have been perhaps read for some few moments by one boy or two; but not to be given to the boys in general.

What particular history do you refer to?—Taaffe's History of Ireland.

Is that the only history of Ireland, or the only tract professing to give historical sketches of Ireland, that has been used in the school since you have been in connection with it?—It has not been used to any extent in the school, not as a class book; there was one small book given perhaps to one or two: a small Catechism of the History of Ireland, that perhaps one or two boys may have read a part of once or twice.

How many copies of the Catechism of the History of Ireland may you have seen in the school?—Only one copy.

Was that the property of any individual child?—No it belonged to the house.

Where is it now?—It is in the school-desk, but not given to the children at present; not from any thing hurtful in it, but having only one copy, we do not use it now.

Where is it now?—It is in the school-desk.

Is it included in the returns made of the books?—This book is not used in the schools as a reading book. It may have laid on the desk; and a boy or two might have looked into it, and have read a little of it, and no more, to my knowledge. It has never been given to any boy to read it, that I can recollect.

Is it included in the return of books you have made to this board?—Considering it not a book read in the schools, it is not.

[The witness was directed to furnish the same to the board.]

The copies of Taaffe to which you have referred, were they the property of individual boys, or the property of the establishment?—The establishment got them from some person, I believe one of our brothers brought those books with him, and they were got bound in the house.

Have you ever seen tracts of a political tendency in the hands of the boys while in the school-room?—I do not understand the extent of the question, or what is meant by it.

Have you ever seen any political pamphlets in the hands of the children while in the school-room?—Not that I recollect; the books we use in the school are all mentioned in the paper we have sent in.

Do you mean to say, the return you have made contains a full return of all the books, not merely those that are now used in the school, but all that have at any time been used in the school since you were connected with it?—The books we have returned in the paper are returned as required of us.

The requisition of the paper was as to the books now used in the school, or that had been used, within a certain number of months last past; the present question is, whether any books were used in the school since you were connected with it, except those set forth in the return?—Yes, there may have been some books used in the school before that.

Can you recollect the names of any books of a political tendency that have been used in the school, and that have not been set out in those returns?—We considered the return very fair, giving the Commissioners very general information upon the subject, and as the time is passed so long by now, I consider it an unnecessary question; I would be very glad to oblige the gentlemen as much as I could, but I wish the gentlemen at the same time to confine themselves to questions necessary.

It appears to us a very necessary question, and you must understand the distinction between the existence of the return which called for the books only now in use, and this question, which pointedly refers to works in use, antecedent to the present time, but subsequent to your connection with the establishment?—We made it a point to exclude books that we considered bad, and we do so still, and keep the books from the children.

Who were the judges of the badness of the books?—In the first place, our present bishop, and then the clergy deputed by him to examine the books, and the books in general considered bad are generally known by persons of common information.

Do you mean to say, that all the books that have been used in the school have had the sanction of the bishop and the Roman Catholic clergy?—No, by no means; books may have crept in that we may not have noticed ourselves, in a school so extensive, but the books we detect that are bad, we certainly take them from the children.

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Do you occasionally detect books that are bad, brought in by children?—Yes, and endeavour to withhold or destroy them, if bad.

You will observe, that the questions recently put to you, refer to books, the property of the Institution, and not to books merely the property of the children, and under that explanation, the question is now repeated, whether the return lately made to the Commissioners, contains a full and true statement of all the books that have been used in the schools since your appointment to the Institution, such books being the property of the Institution?—I do not recollect all the books in use during the time you allude to; we have given a full and satisfactory explanation of our books.

Upon the occasion of making the return, did you take pains to ascertain or examine what books of any nature or kind you had put into the hands of the children?—Yes.

Does the return contain a full account of all such books?—The return contains an account of all such books, according to the requisition of the return.

Have you put any books into the hands of the children other than those contained in the return, within the period of the return?—Not that I recollect.

To the best of your belief, is that return a full and perfect return?—It is, as far as I know.

Do you mean to say, you never put books into the hands of children in the school, except those specified in the return at any time?—I may have put books into their hands before, but I do not recollect the time; I do not know what they were.

Are we to understand that you can or cannot recollect the name of any particular book that has been put by you or any other manager into the hands of the children that is not set forth in that return?—We may have put the Life of Bishop Fisher and Sir Thomas Moore; the Elegant Extracts, I believe, are in the return, I recollect.

Have you ever put into the hands of the children, any book professing to narrate the cruelties practised by Protestants upon Roman Catholics?—Doctor Challenor's Missionary Priest has been lent to one or two boys, or perhaps more, grown up boys; it belonged to our own library; it was lent to some few boys, and that specifies something of that nature, but it belonged to our own library; having only one copy, we could not make a practice of lending it to boys to much extent; I do not know whether we lent it to a second; I forget if we did.

That book contains an account of missionary priests who were put to death during the reign of Elizabeth?—Yes.

Is there no other?—If you mention the particular work, perhaps I could satisfy you; I recollect another work, England's Conversion and Reformation compared.

Was that work written by Wall?—No, it was written by Manning, as well as I recollect.

Can you recollect whether any works tending to illustrate the political conduct of England towards Ireland have been made use of in the school, other than those which have been already named?—I do not know what book you mean; do you mean Mr. Cobbett's books?

Those or any other similar?—Mr. Cobbett's Reformation has not been used in our schools, yet I am not certain but that one or two of our boys may have read some part of the copies of this work which we have purchased for our own perusal; we have used Mr. Cobbett's English Grammar in school.

Can you state whether any works professing to explain the conduct of England towards Ireland, have been used in the school at any time in your recollection?—Nothing further than I can recollect than those books I have already stated; that explains it at full length, Murphy's History of England, Murphy's Geography is lent to the boys; is used in the school; every day we use them; I have sent you a copy of every book we use, but the Catechism of the History of Ireland could be of no importance to any one.

The Commissioners have a particular wish to see that catechism?—It may have been used in the school, but we have never used it.

It is in your desk and the property of the Institution?—It is, but not the property of the school; it is our own property.

Is it a book you put into the hands of any children in the school?—Not by any means.

Has it been put into the hands of any of the children as a school book?—No.

Have you done more than to lend it to one or two boys?—I have not lent it to my recollection; I was looking at it on the desk, and a boy may have taken it up.

Has it ever been used as a school book?—Not to my knowledge.

Has it ever been used by the boys as a book that they were to learn lessons out of?—No.

Subject to those qualifications you will let us see the book?—Yes.

Are those schools supported entirely by the voluntary contributions of individuals and the private funds of the establishment?—By subscription the children are provided with all the necessaries of the school, and perhaps about half of them pay a penny a week; that is explained at full length in our return, so that I would expect to have very little questions upon these subjects.

Such questions must be put to you upon this or any other subject necessary to elicit the truth and to give the information to the state that the state has a right to require as to the education given to its subjects; are you a voluntary Society associated for instructing the poor?—Yes, we give our property and our lives for that purpose; next to our own salvation.

Is it your wish in communicating instruction to them to implant principles of loyalty and fidelity to their sovereign in their minds?—We have reason to do it; I mean we are bound not only in duty, but in gratitude to do this.

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- Do you do it?—We do it; the duties of the Catholic church require us to do it.
Do you teach charity and good will to all mankind?—Yes.
Without distinction of religion?—Yes.
Do the catechism and Roman Catholic authority require you to do so?—Yes, particularly so.
Are you connected with those small establishments for the same purpose, that are to be found in different parts of this country, such as those at Mount Bellew and at Claran Bridge?—No.
There is a society in Dublin from which those emanate, called the Adam and Eve?—Yes, I believe they belong to the friars of Adam and Eve.
Are all the members of your congregation bound to devote their time to the purposes of instruction, or are there any of them appointed to any particular duties?—Yes, for the purposes of education; except those persons employed in the temporal and necessary affairs of the Institution.
Have you no persons occupied by different avocations?—No; we are all for education.
Do you know the number of brethren of your congregation?—No; Mr. Rice is the person that can give that information.
You do not know in short?—I do not recollect exactly at present.
About how many do you think?—I cannot state it exactly.
Is it 100 or 500?—No, nor fifty, about forty; forty I believe.
The primary object of your institution is education?—Yes.
Of course of those of your own persuasion?—Yes.
And so far as religion is concerned, giving instruction in the Roman Catholic religion?—Yes.
You are not prohibited by your vow from giving common literary instruction to Protestants?—No; on the contrary, we have had some in the schools that did receive instruction.
Have you a lending library connected with the school, for the use of the boys?—We have.
Are the books belonging to that lending library, at present in the hands of the boys attending the school?—Many of them are.
Whose property is that lending library?—It belongs to our institution for the good of the children.
Does the return you have made to the clergyman requiring it, contain a list of the books in the lending library?—It contains a part of it, and we have mentioned it upon the paper.
We will beg of you to furnish to us a catalogue of all the books belonging to the lending library of the institution; does it consist of many?—We have a good many.
A hundred?—More than that a good deal.
Are there 500?—Perhaps there are.
[The witness was directed to furnish a catalogue of all books at this moment belonging to the lending library, and to attend again with it on Friday, at three o'clock.]

NAMES of Books attached to the Library of Hanover-street Schools, exclusively of those, which have been named in our Report as Class Books.

Copies.

2	St. Augustine's Confessions.
4	Hornihold's Commandments and Sacraments.
1	Dorrel's Reflections.
2	Dorrel's ditto, on the Gospels and Epistles.
1	Elevation of the Soul to God.
12	Four Maxims of Christian Philosophy.
3	Bona Mors.
4	Fleury's Catechism (large size.)
7	Imitation of Christ, by Thomas à Kempis.
3	True Wisdom.
4	Life and Prerogatives of St. Joseph.
21	Think-well-on't.
5	Spiritual Combat.
2	Virtuous Scholar.
2	Pious Biography.
1	Model of Young Men.
3	Characters of Real Devotion.
1	Practical Catechism.
2	Decalogue Explained.
4	Christian Directory.
1	Memorial of a Christian Life.
4	Method of Conversing with God.
3	Frequent Communion.
9	Devout Life, by St. Francis de Sales.
12	Reeves' Old Testament.
12	Reeves' New Testament.

P.B.

Examination of
Mr.
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Copies.	
1	Butler's Festivals.
12	Lives of the Irish Saints.
1	Gobinet's Instruction for Youth, in Christian Piety.
7	Life of St. Francis Xavier.
24	Butler's Lives of the Saints.
1	Lives of Sir Thomas Moore and Bishop Fisher.
2	Defence of the Seven Sacraments, by Henry the 8th.
2	Paraphrase on the Seven Penitential Psalms.
8	Rollins' Ancient History.
1	Remarkable Conversion.
1	Life of St. Mary of Egypt.
1	Dr. Milner's Tour through Ireland.
4	Preparation for First Communion.
2	Morony's Sermons.
4	Taaffe's History of Ireland.
4	Rollin's Belles Lettres.
1	Christian Traveller.
3	Reverend Alban Butler's posthumous works.
4	Boudon's Love of Jesus in the Adorable Sacrament.
1	Difference betwixt Temporal and Eternal.
2	Doctor Walmesley's explication of the Apocalypse (fictitiously called Pastorini.)
8	Murphy's Modern Geography.
1	Murphy's History of England.
14	Net for the Fishers of Men.
3	Ardent Lover of Jesus.
3	Hidden Treasures.
2	Life of the Blessed Virgin Mary.
6	Thayer's Conversion.
12	Hell Opened.
2	Life of St. Winifred.
13	Fifty Reasons.
2	Catholic Christian Instructed, by Dr. Challenor.
1	Grounds of the Catholic Religion, by Gahan.
5	Poor Man's Catechism.
2	England's Conversion and Reformation Compared, by Manning.
1	Entertainment for Lent.
1	Fall of Andrew Sall.
2	Cord of St. Francis.
1	Life of St. Columb Kill.
2	Lewis de Hallin's Letter.
3	Stations of the Cross.
1	Doctor Jamelou's Manual.
1	Doctor England's Reading-Book.
2	Piety Exemplified.
9	Fenelon's Reflections.
1	Milner's Supplementary Memoirs.
2	Fleming's Sermons.
1	Austin's Devotions.
1	Galitzin's Catholic Defence.
1	Studies of Nature.
72	Catholic Prayer Books.
1	Gother's Moral Instruction, (or a similar term.)
2	Doctor Hay on Miracles.
3	Doctor Hornihold's real Principles of Catholics.
1	Spiritual Retreat.
2	Travels in Switzerland.
12	Gother's Instructions for Confession and Communion.
1	School Miscellany.
1	Devout Christian, by Doctor Hay.
6	Evangelical Life of Christ.

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Relative to Doctor Walmesley's explication of the Apocalypse (fictitiously called *Pastorini*) which I have deposited with your secretary, for inspection, please to observe the editions which are of a comparatively old date. We never had more than these two copies; they were purchased as second-hand books, merely for variety's sake. They never had been sanctioned by the Catholic archbishop, nor by any of his priests. I gave directions to have them brought in last spring, when the Catholic bishop wrote against the work. The author was an Englishman. The probable motive of his having written this work may have been to shew that the Apocalypse could be explained with as much reason against Protestants as some Protestant or Protestants have explained it against Catholics. I do not believe this or any other explication of the Apocalypse extant; the Catholic church has never sanctioned it.

Examination of
Mr.
M. B. Dunphy,
12 Jan. 1825.

As it may be perceived, that the list of books which we have for lending, falls short of 500, the number which I stated on examination, we have discovered, that about 60 Prayer Books have been disposed of to the boys, since the last time we took an account of the library:—

Catalogue	-	-	-	-	-	414
Disposed of	-	-	-	-	-	60
Lost or retained	-	-	-	-	-	26
						500

Gentlemen,

Christian Schools, Hanover-street East, January 25th, 1825.

To comply with the wish of your honourable board expressed to me, on the day of my examination, that “you are particularly desirous of eliciting the truth on matters connected with education in this country,” it follows, that as far as I am concerned, it becomes my duty to endeavour to correct every erroneous impression, which any part of my testimony may be considered to make if left unexplained. One of your honourable board having asked me, how many boys we had studying Euclid’s Geometry? to which I answered, two or three; but I find, on inquiry, that within the last twelve months, there have been at least seven boys instructed in that branch in our schools. I have reason to believe, that I have made other mistakes of a similar nature through a want of recollection, as your honourable board may have easily perceived. I did not expect to be examined and therefore made no preparation. I also recollect having answered some of your queries put to me, relative to exclusive salvation; which answers are not as clear on this point as I would wish, for which reason you will be pleased to take the following as an explanation: “Question; What do you mean by exclusive salvation?—Answer; I mean, that there is no salvation out of the true church. Question; Who are in the true church?—Answer; All who are baptized Christians; and until they make a deliberate profession of error;” hence all children thus baptized, till the use of reason and years of discretion; all who are in a state of invincible ignorance; that is, whose situation or circumstances render them unable to discover the truth, and are disposed to make the necessary inquiries for it, and embrace it when known, and all who belong to the Roman Catholic church. You will be pleased to observe, that we consider the latter subject, and those of controversy in general, to be less suited to the wants of our pupils than other parts of the Christian doctrine, for which reason we seldom read things of this nature for them; not because we think it would be any irregularity to do so, but because we judge that our time would be better employed in reading the explanation of the commandments, sacraments, principal mysteries of the Catholic religion, and the four last things, &c.; and in correcting the evil inclinations of the youthful mind, and especially those which are more peculiar to the Irish character.

I consider it my duty to call your particular attention to this subject, in order that you may be enabled to form a correct opinion of our manner of giving religious instruction. Perhaps you may have considered my answers relative to our support, not to have been sufficiently clear. I believe I mentioned, that we were supported partly by our own property and partly by donations from friends. I think it unnecessary for me to say more on this subject, as you may perceive in our return made to your honourable board, that the above has been sufficiently elucidated. Your honourable board having thought proper to require of me a list of the books which are now attached to our schools for lending, which I have given in to your secretary, and believe that you will perceive that few of them can be reasonably considered as objectionable for Catholic boys.

A small portion of them had been given us by way of donation, and therefore have not been of our own choosing. You will please to recollect, that I did not return the Catechism of the History of Ireland, as belonging to our school library, although it had (by some accident) been left in the school desk.* It has happened, that amongst the 415 which are contained in the above list, exclusive of those which have been mentioned as class books, there are two which may perhaps be considered as objectionable, for which I think it necessary here to account. The two books to which I allude are Doctor Walmesley’s explanation of the Apocalypse, fictitiously called Pastorini, which I have deposited with your secretary, for your inspection. Relative to these books, you will be pleased to take notice, that the editions are of a comparatively old date; one being printed in the year 1800, and the other in the year 1815. We never had more than these two copies; they had been purchased about four years ago, as second-hand books, merely for the sake of variety. They have never been sanctioned by the Catholic archbishop, nor by any of his priests. I gave directions to have them called in last spring, about the time the Catholic bishop of Kildare, had written against the work. The author of the book, was an English Catholic bishop, and as he is said to have been a man distinguished for learning, the probable motive of his having written this work, might have been to show that the Apocalypse could be explained with as much reason against the Protestant religion, as some Protestants have explained it, against the Catholic religion. However, as to the motive of the author in writing the above work, I cannot presume to judge, as I do not consider myself qualified nor authorized to interfere with such matters, but merely to give your honourable board more clear information as to my ideas concerning it.

I have the honour to be, Gentlemen,

To the Commissioners of
Irish Education Inquiry.

Your most obedient humble servant,
(signed) Michael B. Dunphy.

* I can account particularly for this book, as it lay in my own desk.

General System of Education.

Appendix, N° 253.

Examination of His Grace the Archbishop of *Dublin*; Tuesday, 11th January 1825.

*His Grace
the Archbishop of
Dublin,
11 Jan. 1825.*

Question, N° 1.—IF a system were arranged, that a portion of the week should be set apart to give religious instruction to the Protestants of the established church, by persons qualified and approved of, and who should be also under the superintendence more or less of the clergyman of the parish, in what manner does your Grace think it would be most desirable that the instruction should be given?—In the first place, there should be, I think, a licence granted by the bishop of the diocese, according to the existing law for the Protestant schoolmaster; and there should also be a special licence granted to the clergyman, who is to have the superintendence; I should think in any institution of the kind, a certain portion of two days in the week would be sufficient for the purpose, Wednesday and Saturday might be the days; and upon the number of the children would depend the portion of time to be occupied in each day, from one hour to two, as the number might require.

N° 2.—In what degree and to what extent does your Grace think it would be desirable to give instruction in the catechism?—I feel some difficulty in answering with exactness as to a fixed mode of general instruction. So much must depend upon the teacher, that any specific written form to be necessarily employed by all persons and in all places, seems not the most desirable. The multiplication of catechisms is not to be approved, because it is, after all, only calling upon the memory much in the same way in which it is to be called upon for the original text, unless it be regulated by a very judicious mode of teaching on the part of the master, and if the master be capable of that, he does not stand so much in need of an exact specific form by which he is bound to abide. So that I am not aware of any thing to be said upon this subject, more than that much stress should not be laid upon forms of catechisms. But it is certainly desirable to have some one to be approved of, if there is to be one exact mode adopted throughout the country.

N° 3.—We have met with instances where a series of catechisms, five or six in number, was thought necessary, and we found they occupied a very considerable portion of the time of the children who, after all, answered by rote, without much comprehension of the meaning?—I think a number of catechisms, as I have already said, objectionable. I mean, of course, to speak of explanations of the common church catechism, one good one is sufficient. A good explanation of the catechism may be advantageously made use of, even by the best teacher, as an auxiliary. But so much depends upon a right and judicious mode of teaching, that a licence should be indispensably required for the Protestant schoolmaster; and he ought to undergo an examination before the charge is placed in his hands. The great difficulty is to lead children to think, and comprehend meanings; there is a small work that I mentioned in my former examination, the catechism broken into short questions, that is, perhaps, if rightly attended to, more valuable than any set form of explanations, which is to be committed to memory. In this, after the answer in the catechism is given, it is broken into different members and parts, disturbing a little the order of the sentences, and calling the attention of the children to them, so as to make them replace them again in a manner connected with reasoning and clear perception. I do not mean to say, however, that a form of explanation is not requisite. An explanation may undoubtedly be rendered extremely useful, but it must not be suffered to be learned as a matter of rote, and it is upon the whole, made most useful to the child by being useful to the teacher.

N° 4.—During the time to be set apart for giving religious instruction to the children of the established church, would your Grace entertain any doubt that they should receive instruction in the Testament itself?—Certainly not, I always couple the Testament with the catechism in my view of religious instruction; the Testament, of course, I conclude to have been previously assumed as a book to be taught, and that the catechism alone was that about which there was any doubt; a very good exercise in the Testament as to a child, is enabling it to fortify its answers in the catechism, and to explain their meaning as much as can be by reference to the text of Scripture. There are one or two expositions of the catechism that contribute to assist in this.

N° 5.—Would it be desirable that any notes should be referred to by the children in their reading the Testament, are there any that could be trusted in the hands of the master that they might read?—I do not know that there is any regular complete body of notes upon the Testament, that would be sufficiently elementary for young persons, and at the same time eligible in other respects. Any book of this sort should be introduced into the school, under the direction of the diocesan, such as do exist of this description at present, though not what can be altogether approved, might be corrected and simplified.

N° 6.—Would it not be better to limit the master to give explanation of the chapters from a printed commentary, rather than to allow him to give any explanation he thought desirable?—Certainly; I have had great difficulty upon the subject of teaching children by laymen, unless under immediate clerical superintendence. And that is the reason I look particularly to the precaution of the licence. Under that, I comprehend the general direction as to the course of teaching, and, amongst other things, the books prescribed; these ought by no means to be left to the lay teacher, otherwise a teaching, which is not that of the church of England, may be the consequence. It must run the chance of veering with every

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every individual judgment, and that, very often, a judgment perhaps but ill informed; and is therefore exposed to the evils of sectarian irregularity, and propagates a sectarian spirit through both the teachers and the scholars.

N^o 7.—Would it, in your Grace's opinion, be desirable to place it upon this footing, that in the attendance which the clergyman of the parish, or the curate, might be able to give, the particular explanation should be given by them, but that any instruction by the master should be from a printed commentary, to be annexed to each chapter?—Yes, that seems very satisfactory. I conceive, also, that it would be very useful to make the week-day teaching of the boys, preparatory to the examination upon the Sunday by the clergyman; of course, there must be an accordance in the instruction, if the boys are to be prepared for the clergyman on the Sunday, and here Sunday schools might come in and be extremely useful; it would also be necessary that the clergyman should attend on other examination days if he were not otherwise employed by professional concerns of importance. He ought to attend the catechising as one of his first duties.

N^o 8.—Does your Grace entertain any doubt that the children might, by an arrangement of this kind, receive a much more efficient religious instruction, than they do in those schools where they are now obliged to read the Scriptures, but under circumstances in which they are not at all explained, and in which schools there is no provision for giving religious instruction or catechetical information?—Undoubtedly the system just described, is one I never have been able to approve of, standing by itself. If connected with another, it may be made to be usefully instrumental; a child may, by reading a certain portion of the Scriptures, be rendered tolerably familiar with the words and subject, as far as it is a matter of history or exceedingly plain instruction. At the same time, there will be, of course, a kind of undefinedness in the minds of young persons, even as to the meaning of simple sentences, that will mislead them if left entirely to themselves. But I am willing to suppose, that in cases where any attention is paid to clerical duties, some religious teaching is superadded to this simple reading of the Testament, either by the means of Sunday schools, or on week days, out of school hours, so as not to interfere with the rules and conditions of the schools regulated under this particular plan of a comprehensive system, which has rendered it necessary to give the Testament by itself without note or comment. If the system were to go no further than this, it would be one which could not be approved of, and therefore it is only to be viewed as part of a scheme, and, in point of practice, the evil has been in a good degree remedied. To return to the point of the question, I can of course have no hesitation in saying there can be no sort of doubt as to the plan of regular catechetical instruction being preferable to the mode which it describes.

N^o 9.—Does not your Grace think it might be a practicable and very profitable auxiliary to the schoolmasters, for the purpose of giving the preparatory instruction that shall qualify the children to receive more particular information from the clergyman, that there should be a series of questions printed, having relation to each of the chapters, and the passages of the Scriptures which it should be intended to introduce to the knowledge of the children, and which would thereby enable the master, in fact, without a commentary, to secure the profitable direction of the attention of the children to all the points contained in the chapter?—I think that would be the mode naturally adopted in the plan I speak of, by a judicious teacher; he would be led to adopt that mode.

N^o 10.—The object of the question, my Lord, was to consider whether it would not be desirable that either the Commissioners or some future authority should provide such an authorized system of questions as might be furnished to each of those schools, and which might perhaps go a great way in qualifying the master to discharge the duties in a correct manner?—If the thing were well done, it must be most beneficial. Yet this mode of questioning as it were by Act of Parliament, presents a new view of things. It would be to be feared, that an apprehension might start up that nothing was to be done but in the exact way thus prescribed; there would be that sort of overpowering authority, that many teachers might be prevented, under those circumstances, from exercising a judgment, or extending their instructions beyond the form thus precisely defined.

N^o 11.—The question, my Lord, assumes, that the most entire liberty shall be left to the clergyman to give such supplemental instruction as he may think proper; the whole object of the question was, whether it might not be desirable to look out for a book containing such questions as might assist a lay schoolmaster in the discharge of his duties?—Yes, in that view, I think, the plan would be very useful; it is one of the most useful modes, and one which, in point of fact, I have already taken some pains to recommend.

N^o 12.—Could your Grace suggest to the consideration of the Commissioners any such book actually existing at present?—There are, I believe, several of that kind. To many of them, however, I object, because their simplicity has been disturbed, in many cases, by a desire to display learning; ingenuity has been sometimes injudiciously exercised in assigning motives where the Scripture assigns none; and in short there has been for the most part too great an ambition to go beyond the written word.

N^o 13.—It was the object of the question to inquire from your Grace, whether you could suggest any mode of procuring or compiling such a fair and plain system of examination in the Scriptures as might exclude all particular notions on the part of the compiler, and have no other object than to extract from the child, in the form of answers, the subject matter in the chapter, as little mixed up with any extraneous opinions as the undertaking would admit of?—I think I mentioned on a former occasion, that there is one which I myself revised, and one which, of course, I must naturally approve; I look upon it as a good sort of specimen; at least it is reasonably adapted for the purpose required.

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N° 14.—Your Grace means a work edited by your son Mr. Thomas Percival Magee?—Yes; but it is confined to the gospel of Saint Luke.

N° 15.—Would it not be desirable to obtain similar works applying to other parts of the Scriptures?—Yes, certainly. Of this little tract I would not be understood to say, that I think it a perfect model, but it is a specimen of the sort of thing that would be desirable; and I think it is at least blamelessly done.

N° 16.—A work of the nature here suggested, is one that might naturally give rise to difference of opinions. Can your Grace suggest any course to procure such a work as should not fairly be objected to by any persons, least of all by the authorities of the established church?—The only way would be to have a committee, to combine the labour and the judgment of well informed clergymen of the church of England, selected by the bishops, or some of them. I think that a compilation of the kind, prepared by this committee and submitted afterwards to the heads of the church, would be likely at least to meet the general description, as much as any thing I can well conceive to be executed.

N° 17.—Adverting now to the circumstance of so large a portion of the Protestant population of Ireland being Protestant dissenters, does your Grace think that it might fairly be suggested, as a condition of that work, that it should strictly be confined to extract the matter of the text, according to the plain and common understanding, but without the insertion of any matter that would be objected to by Presbyterians?—I think that it would be a part of the discretion of the persons appointed to superintend it, to take care that nothing of this sort should occur, so as to offend. At the same time, I am against a system of neutralizing any important point of the Scriptures; and therefore, as a member of the church of England, and holding the station I do hold in that church, I should not feel myself justified in saying, it should be submitted to Protestants of another description for their approbation, where children of the church of England were to be instructed.

N° 18.—The question was a good deal founded upon the hope, that the accordance in matters of doctrine, as contradistinguished from matters of discipline, was so great between the members of the established church and the Presbyterians, that it might be very easy to construct a work of the description referred to, introducing every matter of doctrine that a member of the established church could desire, without giving such a form to any question as would offend the peculiar opinions of a Presbyterian on the subject of church government?—Certainly, I think it could.

N° 19.—If that object could be attained, would not your Grace think, *ceteris paribus*, it would be a desirable form?—No doubt; and I think it could be effected.

N° 20.—And that, without any sacrifice that a churchman should have cause to regret?—Yes, I think it could; as far as the Gospels at least are concerned, it is quite clear.

N° 21.—Could your Grace say at present, what number of clergymen you would propose should be appointed for the purpose of executing such a work?—I think about half a dozen; there may be interruptions given to some, and the others might go on. I should think half a dozen might be found properly qualified, who could give their attention to it.

N° 22.—Supposing such schools as those referred to in the commencement of the examination should become pretty generally substituted for the present parochial schools, which are understood to be more or less under the superintendence of the clergymen of the established church; does not your Grace think that the resident officiating clergyman, whether rector or curate, might very reasonably be expected to attend for a certain limited portion of each of the days set apart for religious instruction, to see that the schoolmaster executed his portion of the duty properly, and also to take a fair portion of it on himself?—Yes, undoubtedly; unless where his parish duties called him away, it ought to be a part of his employment.

N° 23.—We have understood, that some of the resident clergy of Ireland do voluntarily, at a very considerable sacrifice of time and labour, give to the instruction of the children in their respective parishes, upon fixed days, and fixed portions of days, considerably more of their time and trouble than the question is proposing?—They do.

N° 24.—It seems also further, that whatever difference of opinion may have existed as to the nature and extent of the contribution under the Act of Henry the 8th, expected on the part of the parochial clergy, it was clearly the principle of that Act to impose upon them the duty of seeing that the instruction of their respective flocks was attended to?—I have always felt it so.

N° 25.—May we collect, that it is your Grace's opinion, that the suggestion of the principles referred to in the preceding question, requiring from the clergy a moderate portion of their own time and trouble in seeing the religious system of instruction administered, would on the whole be not only a reasonable commutation of that very vague and disputed duty with respect to parochial schools, which the present state of the law imposes upon them?—I think it would be a very great improvement, and that they would have no right to complain; they ought to be desirous, under a general sense of their obligations, and the manifest bearings of the law of the land, to extend religious instruction as far as they can; that is one of the prime objects they should attend to.

N° 26.—It was quite our feeling on the one hand, to express an expectation of the performance of that duty within the bounds of moderation, and on the other of supplying to every clergyman an opportunity at present wanting, for enabling him to perform that duty without any reasonable cause of complaint on his part?—It is a very excellent object: I approve of it highly.

N° 27.—Will your Grace be so good as to explain to the Commissioners, your Grace's view of the law at present, with respect to the obligations of the clergy towards the parochial schools?—

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schools?—My view of the duty of the clergy, as growing out of the Act of Henry VIII. is, that there is no obligation imposed on the incumbent of a parish to keep a free school. The law, as it appears to me, has become obsolete, or rather is virtually repealed, respecting certain duties enjoined to the clergyman, such as telling the beads in English, &c. because these duties themselves have passed away. But the duty of keeping, or causing to be kept, an English school, I conceive to be still in force under the statute. The mistake that has prevailed on this head seems to be, that the clergy are bound by this Act, and the oath prescribed by it, to keep a free school; whereas the Act expressly describes the school to be kept, not as a free school, but on the contrary as one in which a stipend is to be paid by the scholars resorting to it; conditioning only, that the stipend shall be such as is usually paid by scholars in English schools in that district of the country; at the same time I conceive, that the clergy are, to the utmost of their power, bound to keep, or see that there be kept, an English school for the instruction of the poor, although they are not bound to see that it shall be a free school; the true intention of the law I consider to be conveyed and enforced in the Act of the 7th of William III. intituled, "*An Act to restrain Foreign Education.*" In this Act it is declared, that the clergy shall in their respective parishes or districts keep English schools, or cause them to be kept, according to the true intent and spirit of the Act of Henry VIII.; and this I conceive sets aside all those minor considerations growing out of the change of times, and brings the matter to the fair honest equity of the case, that the clergy were intended to be the guardians of the education of the country, and to promote it in every fair and practicable way; I have always felt it as such, and considered that the oath imposed upon the clergy at institution, bore broadly upon this, without entering into the minutiae of the legal consideration, which admit of and have led to a great deal of special pleading, but which when gone into even with a liberal interpretation, seem decidedly to preclude the idea that the clergy are bound to keep free schools.

N° 28.—Granting that the statute of Henry VIII. does not impose any contribution upon the clergy, does not it impose upon them the duty of superintendence?—No doubt of it; yet as far as the strictness of the Act goes, they are to be paid for their superintendence, which is much at variance with the notions of the present day.

N° 29.—Their duty is to see that a good day school is kept?—The Act still requires that they be paid.

N° 30.—They are to teach?—They are to keep, or cause to be kept, a school (to use the phrase of the Act) to learn English, if any children come to learn the same, taking for the keeping of the same school, such convenient stipend or salary as in the said land is accustomed to be taken.

N° 31.—That is, if the clergyman teaches in *propria personâ*, or to the master if he teaches?—The Act itself says, that whether he keep the school, or cause it to be kept, he is to take the stipend or salary; of course if he cause it to be kept by another, he would hand over to him the stipend, or which is the same thing, would authorize him to receive it. But this the Act does not positively prescribe. The kind of school to be kept ought of course to be one in which children should be taught their duty towards God, and their duty to the king.

N° 32.—Laying for the present out of consideration, any obligations which the statute law may impose upon the clergy, would your Grace be so good as to state what you conceive to be the extent of the duty of the parochial clergy of Ireland, with respect to the instruction of Protestant children of the established church within their respective cures of souls?—I conceive it to be their duty to find out, in all the families within their respective spiritual charges, what children will receive from them religious instruction, and contrive the best mode of giving it; I conceive it is the bounden duty of every clergyman in every parish, to go from door to door to know the young persons of the families, and to learn if they can procure their attendance at any proper time and place, so as to give them religious instruction. It is their bounden duty to seek after them, and give them what you are now prescribing modes and facilities to effect.

N° 33.—Of course, if any considerable portion of the Protestant peasantry of their respective parishes, were collected in the schools so described at specific times set apart for that purpose, there could be no doubt it would form a part of the duty of the clergy in your Grace's view of it, to discharge that duty, even laying out of consideration any obligation under the statute?—Yes, most certainly.

N° 34.—Will your Grace have the goodness to explain the nature and extent of the duty of the clergy, as to the catechetical examinations on the Sunday?—I think they ought to encourage the catechetical examinations on the Sunday to the fullest extent they can; as to prescribing the particular length of time, or the particular degree to which this is to be carried on in various places, it cannot be done on account of the duties, and the varying duties of the clergyman, but, generally speaking, the standard should be raised very high as to the quantum of catechetical instruction a clergyman should feel himself bound to give, and it is to be circumscribed only by the other duties of the day that are indispensable. I have always thought it a most valuable part of the clergyman's duty, that he should exercise himself largely in the morning before the commencement of mid-day service, and again after the service is over, in giving general catechetical instruction to as many of the children of the parish as he can get together; and that to render this the more extensively useful, he ought to carry into operation Sunday schools as far as he possibly can.

N° 35.—As a matter of general convenience both to the clergyman and the children in the country parts of Ireland, what hours of the day would your Grace recommend should be

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be set apart for catechetical examination, before or after morning service?—In the country parts both before and after service, say a couple of hours before and a couple of hours after the mid-day service. Those who are near might find it convenient to attend before service, those who are more distant after service; it might be made advantageous for all descriptions of people; there should be an invitation to all to come and receive instruction; this not confined to those merely of the communion of the church. Where those of a different communion attended, the minister should make a distinction in the species of instruction given in the early part, and in the latter part of the day, rendering, for example, the morning's teaching of that more general nature that might suit all, and confining the more special religious and catechetical teaching to the young of his own communion in the interval after service. This, in the mixed condition in which the country is placed, has been found very beneficial; large numbers have been drawn by this arrangement, and have been much benefited who otherwise would not have attended.

N° 36.—Would your Grace, generally speaking, recommend that the scene of the catechetical instruction should be the church, unless there was a good reason for a contrary practice?—Yes, particularly after service; the instruction after service should always be the religious instruction belonging to the church, and I think it is best administered by having it in the church; the clergyman would also be able to secure such assistance as he wished, for the instruction of the classes, from intelligent and educated young persons remaining from the service, of whom he had a good opinion, and whom he had specially trained and instructed for the purpose; this would do good also to more than the children who were thus instructed, benefiting in addition, not only the teachers, but many who might be induced to remain and listen, and would extend more generally the interest in the instruction of the poor.

N° 37.—Would your Grace approve of the clergyman for the purposes of such examination, associating to himself some of the more respectable of the parishioners, both male and female, or would your Grace rather see it entirely confined to ecclesiastics?—It would be impossible in most cases, to confine it to ecclesiastical hands, the number of children in general would be too great; whereas in towns, it might be practicable—from the number of clergymen, it would be preferable. But in the country parts there is generally only a single clergyman, or at most two, it should, of course, be left to them to judge what aid they should call in.

N° 38.—Your Grace would not disapprove of the system of lay associates?—Certainly not, of the description I have named; I conceive it would be highly desirable, provided they were such persons as the clergyman was satisfied were well qualified to instruct, and especially those whom he had himself instructed for the purpose.

N° 39.—We have understood that there were some clergymen desirous, in fact, of obtaining such aid, but who conceived there was some objection taken by their superiors, to any instruction of that nature being given in the church, except by a clergyman in holy orders; of course, we are to collect that your Grace does not entertain that feeling?—The clergy ought to be the best qualified, and where they are sufficient, in point of number, I would not call in the aid of others; but the thing is impracticable in some cases; the clergyman would, of course, take care that he was not calling in aid that would not be beneficial; and as to any secular objection, I do not feel it to be a just one, if it has the sanction of the ecclesiastic, and if he has the sanction of his superior. With the cautions enumerated, it seems not to partake of a sectarian character, nor is it such as should excite any sort of alarm upon that head.

N° 40.—Are we to understand that it is your Grace's opinion, that it is distinctly a neglect of duty on the part of any clergyman to omit altogether such catechetical instruction on Sunday, if there are Protestant children in the parish ready to partake of it?—Certainly, a very gross neglect; I conceive the instruction of the young to be one of the great objects a clergyman should always hold in view, and one of his most important obligations.

N° 41.—We find amongst the different societies that different rules are established with regard to persons admissible as masters for the purpose of general instruction; we would ask your Grace, whether you think there is any objection to a Roman Catholic master assisting in the general literary instruction of the children of the established church, in schools in which a proper provision is made for their receiving, at other times, from persons duly qualified, sufficient religious instruction in the tenets of the established church?—I answer, without hesitation, that I would not of choice admit a Roman Catholic into the school. I would have no connection with him whatsoever; I am for drawing a distinct line, as far as religious instruction is concerned. When I speak of a Roman Catholic, I mean one sincerely and honestly attached to his religion; in truth, the more honest a Roman Catholic is, the more dangerous he is in a Protestant seminary. When such a person sees a number of young persons running, as he conceives, to certain perdition, he must feel it his bounden duty to stop them; I would not let such a person come in contact with the school. One of the great advantages that the Roman Catholic religion has over the Protestant in its acquisition of influence over the mind is, that the whole judgment must be satisfied in the case of the latter; but for the former, what influences is contained in a nutshell—it can be made to work upon the youngest mind, and in the shortest space of time.

N° 42.—Considering that there are many schools throughout the country in which there are only Roman Catholic teachers, might it not be an improvement to place a Protestant teacher to act along with them?—I would not place a Roman Catholic teacher in a school.

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N^o 43.—Finding that such is the case, and that there the Roman Catholic masters are, might it not be an improvement that Protestant masters should be associated with them in the management of the schools?—I am not able to answer upon such anomalies; if the two religions could manage so as to afford religious instruction separately, to their respective followers, without mutual interference, it would answer all purposes best, and amongst other advantages it would tend very much to charity; each description of teachers would have an opportunity of inculcating, without embarrassment or offence, what they considered vital truth, and I would not consent to sacrifice a jot of that to any consideration.

N^o 44.—Does your Grace go so far as to think, that in all matters of instruction it would be desirable to separate the children?—To comprehend them under one scheme is a contrivance certainly above my comprehension, it requires a wisdom beyond any I can pretend to, to reconcile such contradictions. In my own line, and following my own direct path, I see my way; out of that line, I am unwilling to venture on any experiments.

N^o 45.—One of the Commissioners has visited a particular parish in which there are ten schools, all kept by Roman Catholics, and no Protestant schoolmaster in the parish, while there are Protestant children at every one of the ten Roman Catholic schools, who, though they are insignificant in number in each school in proportion to the Roman Catholics, yet if all collected together, would form a very respectable school; does not your Grace think that a very undesirable and dangerous state of things to those Protestant children?—Certainly.

N^o 46.—We may further state to your Grace, that those Protestant children are not instructed in their own catechism except by a Roman Catholic master, and that the children are not examined in the church, although there is a resident clergyman; would it not be a preferable state of things, that there should be one large school in which the Protestant children could be collected, and in which there might be a very considerable attendance of Roman Catholics also; that there should be two masters, one Protestant and the other Roman Catholic; that under their joint operation, each being subject to the inspection and check which the presence of the other would create to a considerable degree, common literary instruction might be administered to the Protestants and Roman Catholics, and that the Protestants should have the opportunity of being separately instructed in the doctrines of their own religion on two days of the week by the Protestant master, assisted by the clergyman, with the additional advantage of catechetical examination on the Sunday; does not your Grace think that the system contemplated in the latter question would be a very great improvement indeed upon that which exists in the parish referred to, so far as the Protestant children are concerned?—Yes, the one would undoubtedly be better than the other.

N^o 47.—Would your Grace see any objection in principle, to the system latterly proposed?—Where there is a positively bad state of things, in my view of it, any thing that diminishes the evil of that state of things, of course is comparatively good, and there is no question that it is to be preferred to the other; but I do not see any great advantage likely to arise from it; I do not see any great advantage to arise from the mixture of Roman Catholic and Protestant children in the same school, generally speaking.

N^o 48.—The attention of the Commissioners has been a good deal drawn to a work that has been used in the schools as auxiliary to the Scriptures, an alteration of a work called “Mrs. Trimmer’s Selections from the New Testament,” it was prepared originally by the Roman Catholic priest of Bray; and at one time received the sanction of Dr. Troy; the principle upon which it appears to have been prepared is that of not following implicitly either the authorized or Douay version of the Testament, while some parts of the authorized version, which is the basis of it, have received certain alterations in order to make it less objectionable to Roman Catholic children. Your Grace is aware that in schools where persons of the two religious persuasions are assembled together, a considerable difficulty arises in their reading any Scripture extracts, on account of the difference of the versions. We are desirous of preparing, if possible, some work that may be read jointly by the children, not however as a substitute for the Scriptures; and we wish particularly to be permitted to consult your Grace as to the mode in which you think it desirable to get over the difficulty arising from the two versions?—I should prefer the distinct versions being read, by the distinct classes; I do not know much of the work alluded to; I know Mrs. Trimmer’s book.

N^o 49.—If the separate religious instruction of the children were given on two days of the week, would your Grace think that sufficient, or would you not think it desirable they should also read in the school, while assembled together upon the other days of the week, some book containing an account of the Old Testament, and such extracts from the New Testament, as should give them a considerable degree of knowledge of its contents; any such work, however, to be considered merely as an auxiliary, and not at all as a substitute for the use of the Scriptures themselves, upon occasion when they were to receive separate religious instruction?—Yes, when I spoke of two days in the week, I meant for the examination of the children and interrogating them as to the state of their knowledge, and directing and explaining; there must be some preparation for that; that must be left for regulation; there must be other reading to prepare for it; the children would not be capable of receiving the benefit of the instruction offered, unless by previous reading in preparation for it.

N^o 50.—Is the translation of the New Testament, commonly known by the name of the Rhemish version, so inaccurate as to make it objectionable that it should be read in any form, either as extracts or put together as a harmony of the Gospels?—No, I should think not;

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not; I cannot say I have read it entirely through; I have consulted it very often, occasionally, as I have consulted other versions; there are particular points of difference from our translation prominent in it; with respect to *penance*, and the *church*, &c. but that these occur so frequently as to make it in every part a stumbling block in the way of Protestant readers, is certainly not the case; large portions of it might be taken without involving this objectionable matter.

N^o 51.—The objection would be still less if it was put forward not as a translation of the Scriptures, but as an historical work?—Yes.

N^o 52.—Would any danger arise from the use of it, if the children were properly informed, that the differences they might perceive in the volume containing the extracts, and what they read in the New Testament itself, arose from a difference in the translation, and not from any wish to alter the sense?—The chief objection I should have to that scheme would be this: I should think the young mind would not have its judgment so completely satisfied and settled, if it were allowed in the first instance to doubt the propriety of the book it is to look to as the standard; it feels there is a different translation; that the words of Scripture admit of different meanings; and therefore the learner would be liable to a feeling of uncertainty, as to the truth of that which he should be taught not to doubt; however a philosopher might choose to speak of it, as tending to enslave the human mind, I consider that where a Christian is satisfied of the truth, he is to bring on the child with an undoubted conviction of that truth which he is communicating; the making a child a critic in the first instance in allowing it to entertain a doubt of what is put into its hands being the word of God, and strictly true in every part, would certainly be laying a bad foundation for its future profitable perusal of the word of God, and for its receiving the communication of divine truth with an humble and a teachable spirit; in other words for true Christian humility. I feel with respect to the reverence that a child should be habitually made to feel for the Scripture, as an unerring guide about which there should be no question, as a parent naturally would with respect to the confidence he would wish his child to have in him; every parent would naturally desire to bring up his child with the undoubting confidence that he was completely adequate for the child's guidance in every thing; it would be a most unfortunate system that would teach a child, even from infancy, to sit in judgment on every act of its parent, and to exercise a fearless criticism upon his opinions; it is not difficult to say how such a system would terminate in its effects upon the character. In our nature from the good opinion we have of ourselves, generally speaking, unless corrected by a sound and right education, we are sufficiently prone to indulge a scepticism with respect to the opinions of others; this spirit of scepticism we should not then make a part of education; any thing therefore tending to cast a doubt upon the great standard in the education of a child, I conceive should be carefully guarded against; there is a way indeed of considering the matter in the question proposed, to which the objection may not apply; the children must naturally know there are persons who differ from them in religion, and their knowing that, does not alter the impression which the standard ought to make upon their minds. If then the work proposed, be not brought to them as Scripture, but as a work compiled by persons who do not agree in religion with their teachers, here the danger of shaking the authority of Scripture, and their reverence for and submission to that which they consider as Scripture, would not be to be apprehended.

N^o 53.—The question assumes, that they are never to see the Scriptures in the form of a standard, except in their own version, and that they are to see it in that form whenever they are to receive separate religious instruction. The work now submitted to your Grace has been prepared by some clergyman of the Roman Catholic church; it is called "The Evangelical Life of Christ." It contains no words but what may be found in the Douay version of the Testament; and it seems to be a very complete harmony of the Gospels, giving an account of all the principal acts of the life of our Saviour, and the principal doctrines he delivered. It has, in its present form, notes, distinctly conveying Roman Catholic doctrines. We have had it under consideration (always supposing that the notes should be set aside), how far some such work could be adapted to the use of children of both persuasions in schools, as a part of their common instruction, not as a substitute, however, for the Scriptures. The Scriptures, we assume, should be still used in separate instruction for the children, both Protestants and Roman Catholics, on two days of the week. It is the plan of this work to omit nothing that is found in any of the four Gospels, but to weave them into one consecutive narration, inserting what is to be found in one where the others are silent; and where two or more speak of the same transaction, inserting the statement which is the most full and explicit. The Commissioners have had an opportunity of comparing it in detail with Primate Newcombe's Harmony of the Gospels, and they discovered so great a coincidence as to make them suppose, at first, that the compiler of that work had Primate Newcombe's Harmony before him; but they afterwards detected some discrepancies, which, though very unimportant, were just sufficient to lead them to the conclusion, that neither work was a copy of the other. Two questions have occurred to the Commissioners; first, whether the work, in its present form, compiled as it is from the Douay translation, could be at all admissible among Protestant children; secondly, whether, if an exactly similar work were constructed from the authorized version, there could be any objection to the use of it?—That is, whether a Harmony is a useful work in a school.

N^o 54.—Yes, for every-day instruction, and not for the period set apart for religious instruction?—I think there can be no objection to a Harmony as a reading book, especially if constructed from our own version.

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N^o 55.—Does not your Grace think that children, whatever be their persuasion, attending in a school in which such a Harmony was the reading book, would somehow or other acquire a much more distinct notion of religion than they would in a school where the books had no relation to religious subjects?—Certainly.

N^o 56.—And in reference to the actual circumstances of our peasantry, it would be a desirable reading book to be introduced?—Yes, certainly; this is a book from which they could learn a great deal; and if freed from the objections that exist to the Douay Testament, still more if formed from our own version, it would be a desirable book.

N^o 57.—The question supposed that the Scriptures themselves should be employed on two days in the week for the children of each denomination, in the absence of children of any other denomination; the consideration as to the Harmony is confined to the other days of the week, which should be understood to be appropriated to general instruction, but not to religious instruction?—I think it would be very admissible upon that view.

N^o 58.—Would your Grace feel an objection to it in it's Rhemish dress, supposing the passages, in which any doctrinal differences arose between the churches, should be simply omitted; which passages we may nearly particularize in the compass of a question, the word "penance" being substituted for "repentance," in eight or ten instances; and the words, "Hail, Mary, full of grace!" being substituted for "Hail, thou that art highly favoured!" and the passage, as to the image that fell down from Jupiter, which is translated in another manner by the Roman Catholics?—With the particular objectionable parts left out, there seems no reason why it should not be made a school book in those places in which particular circumstances may render it advisable.

N^o 59.—Always understanding that it should not be put forward as the Scriptures, but as an historical view of what is found in the Scriptures?—Certainly.

N^o 60.—And it being further distinctly understood, that the opportunities already suggested would be afforded for particular instruction in religion, both in catechisms and in the Scriptures themselves?—Yes; not to be given as the Scriptures, there seems no objection to it.

N^o 61.—Does your Grace think it liable to material objection, if any prominent passage or passages were to be omitted in a work that should profess to be, if not a harmony, a compilation of the whole substance of the Gospels?—If it was given as a work formed out of the Gospels, there is fair room for exercising a discretion as to partial omissions; if pronounced to be a complete harmony of the Gospels, or professing to be a work of such a nature as to lead to the belief there was nothing in the Gospels that was not there, it would be objectionable of course, leading to the belief of what was not true; but if it were merely a compilation from the Gospels generally, giving a history of the life of Christ, there might be a justifiable exercise of discretion in rejecting parts.

N^o 62.—Under the denomination of Scripture lessons, it would not assume it was a complete history of the life of Christ?—The objection would, of course, not apply.

N^o 63.—In an arrangement of that kind, would your Grace think it desirable to append explanatory notes to it, provided they could be arranged upon a footing that would give no offence to any description of Christians?—If it is meant to be a sort of book to be considered as open to all denominations as a reading book, it is better to leave it simply as it is, inasmuch as explanations of every kind are to be given according to a more accurately adjusted standard.

N^o 64.—At the foot of the page there are references to the prophetic parts of the Old Testament, that bear upon the different passages in the work itself, does your Grace think it desirable to have such references?—I should rather think it desirable to have none, making it a sort of generalized book; the references must be all comments in themselves. I have this moment, in the very page which I have happened to open, glanced my eye upon one which is a point relied upon very much in the Romish church as to the nature and unity of the church; that there are many such, there can be no doubt.

Appendix, N^o 254.

Copies of the preceding EXAMINATION having been transmitted by the Commissioners to the Lord Primate, and to the Archbishops of Cashel and Tuam, in order to ascertain their Graces sentiments respecting the education of the lower classes in Ireland, particularly with regard to the mode in which religious instruction could best be given to Protestant children of the established church; the following ANSWERS and OBSERVATIONS were received from them:—

Copy of a Letter from His Grace the Lord Primate, dated Armagh,
March 8th, 1825.

Gentlemen,

Copy of
Communication
from his Grace the
Lord Primate,
8 March 1825.

AS I have not had an opportunity of communicating personally with you, I have endeavoured to make my statement so full, as to supersede, in a great measure, the necessity of those explanations, which can be best developed in a conversation.

In all places which I have suffered to pass without comment, I would be understood to concur with the Archbishop of Dublin. I have adverted specially to those passages in which I felt disposed either not to agree entirely with his Grace, or to make some additional observations. I have subjoined also some general remarks, which, although not answers to any of the queries, will, I trust, appear to you neither unbecoming my station,

nor

nor unsuited to the occasion which has presented itself. As far as I am personally concerned in the correspondence, I have to express my sense of the courteous manner in which you have communicated your wishes.

And am, Gentlemen,

With much consideration,

Your obedient servant,

(signed) John G. Armagh.

To the Commissioners
of Irish Education Inquiry.

Copy of
Communication
from his Grace the
Lord Primate,
8 March 1825.

ANSWERS of His Grace the Lord Primate, to the Questions proposed by the Commissioners on the Examination of His Grace the Archbishop of Dublin.

IN general my opinions coincide with those expressed by the Archbishop of Dublin. The particular observations which I have to make are as follow:—

Question, N° 1.—I cannot suppose that his Grace meant, that if the superintending clergyman were the officiating minister of the parish, a special licence would be necessary. Whoever is qualified to undertake the cure of souls, is also qualified to superintend a school.

N° 2.—Considering the class of persons who offer themselves for parish schoolmasters, I cannot but think a form of catechetical instruction necessary; and of course, it would be in every way desirable that the same form should be used in all the dioceses; particularly if, as I hope may be the case, a seminary be established for training the schoolmasters themselves.

N° 6.—His Grace says, that the books to be used should by no means be left to the discretion of the lay teacher; I would venture to extend this so far as to say, that it would be well if even the clergyman had not his choice of books. The same set of books might be used through all the schools.

N° 10.—I would deprecate the preparation of an authorized system of scriptural questions by the commissioners, or any lay authority; and I would submit it to the good sense and good feeling of the Commissioners, whether Parliament would not do well to avoid even the appearance of taking out of the hands of ecclesiastics whatever is purely ecclesiastical. A safe and obvious plan would be, to entrust the matter, in the first instance, to a committee of the clergy, whose labours should be then revised and approved by the bishops. This being done, there is no doubt that Parliament would give its final sanction. I could wish that every moral, historical or religious book, to be used in the parochial schools, were determined by Parliament. Thus the State would have a security, that nothing unsound was insinuated into the minds of youth; and all reflecting and well disposed Roman Catholics might be assured, that no sinister acts of proselytism were in contemplation.

N° 17.—It does not appear to me, that any Presbyterians would expect to be consulted upon the preparation of such a tract, or that (if the thing be discreetly done) the attendance of their children at the schools would be at all diminished by the omission.

N° 35.—I fear that his Grace has assigned, except to a very robust man, an impracticable length of time for Sunday catechizing. He will have the clergyman employed incessantly for six hours. Besides, I confess I cannot see how this plan is consistent with the other scheme of Sunday schools, which his Grace has earnestly recommended. But while I am compelled to state this difficulty, I am most anxious for the revival of the true old church of England system of assiduous catechizing; and if the parts of the archbishop's plan are (as I fear they are) incompatible, I would not hesitate to give up the Sunday schools. I should think, were one hour before and one hour after service, allotted to catechizing, both it and the Sunday schools might be retained with advantage.

N° 36.—I approve very much of the system of lay associates in catechizing, not only as relieving the clergyman, but as affording means of safely employing the zeal of religiously inclined persons, who are otherwise in danger of running into some extravagance or irregularity. They are anxious to be useful, but not seeing any path of usefulness sanctioned by the church, they fall into sectarian and schismatical practices. I beg leave to suggest, that in order to benefit fully by the zeal of such persons, as also to train up a body of qualified schoolmasters, it would be expedient to have an *enlarged* exposition of the catechism for their private use.

N° 41.—Hitherto the questions and answers have related to schools kept by licensed masters, and superintended by the parochial clergy, but here the case suddenly changes; and it appears to me, that henceforward the Commissioners and the archbishop do not understand each other. The cause appears to be, that the Commissioners have not explained whether their feeling is, that all the schools of a parish should be on the same model, or whether there is to be one, and one only, in which the teacher should be licensed, and the clergyman the superintendent. If the former, if all teachers are to be licensed (and, of course, previously examined), if the clergyman be officially the visitor of all, if he have the power of removing (or, at least, of bringing before a competent authority) any teacher who breaks his trust; if the teachers are to have no discretionary power as to Scripture questions, but read their questions from a printed document. Were these conditions to be observed, my objections to a Roman Catholic teacher would be greatly qualified; otherwise my opinion coincides with that of the Archbishop of Dublin. If there is to be one school exclusively for Protestant children, I can see no reason for admitting a Roman Catholic teacher. As to the schools of the different societies, I should regret that they were made the models of the schools to be established for the future.

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N° 44.—Were the securities above mentioned given and adhered to, I think the children need not be separated; otherwise they certainly should. The ambiguity I have mentioned prevails here very much.

N° 46.—In the case here supposed, it would be obviously the best way to have *two* schools, unless the securities I have spoken of be strictly enforced. There is the same ambiguity in this part; I cannot discover whether it is, or it is not, understood by the Commissioners, that the teachers are to be licensed, and the clergymen the superintendent.

N° 48.—From this to the end, I find the same ambiguity. Still further the Commissioners do not seem to have considered, whether the proposed "Harmony" should be that form of the New Testament, which is to be broken up by chapters into scriptural questions, and they made the subject of examination by the teachers. Again, I cannot discover from any part of the queries, whether it is the intention of the Commissioners to propose a *provision for the training* of a safe body of schoolmasters; and my answers would be regulated very much by a knowledge of the disposition of the Commissioners on this subject. The neglect of this provision I consider one of the two great misfortunes of this country, with respect to parochial education. The other, is the omitting to multiply schools, so as to keep pace with the advance of population, which has increased six-fold since the time of King William. The consequence has been, either that the people remained in total ignorance, or (what, in our circumstances, is perhaps a more dangerous evil); that teachers, every way unsuited to the country and the time, have been suffered to multiply. It now remains for the legislature to remedy these evils.

Appendix, N° 255.

COPY of a Letter from His Grace the Archbishop of Cashel to Thomas Frankland Lewis, Esq.
dated London, March 24th, 1825.

Sir,

Copy of Letter
from his Grace the
Archbishop of
Cashel,
24 March 1825.

IN consequence of my absence from Cashel, your communication followed me from thence to Dublin, and then to England, where I now am (for as short a time I hope as possible), waiting to attend the Committee of the House of Lords, to which I have been summoned. This must be my apology for my not answering your letter before.

I perfectly agree with the Archbishop of Dublin with respect to the great difficulty which must exist in attempting to prescribe a *fixed mode of general instruction*. And I must add, that I cannot approve the idea of making any attempt to prescribe such a fixed mode under the authority of a royal commission.

The power of licensing parish schoolmasters is already given to bishops by the canon law, if they choose to exert it; but my clergy have suggested to me, that the effect of a licence is to diminish the incumbent's control over the teacher, and to make his removal, if he misconducts himself, a tedious and unpleasant task. I have in consequence licensed none, since I came to the diocese.

Upon the subject of impressing religious opinions upon the minds of children, I certainly do think, that every distinct communion should be left to instruct their children in their own way. To infringe this liberty would, in my judgment, be to infringe the first principle of religious toleration. But it may happen, that in some parishes separate schools cannot be conveniently established. In such cases, compilations embracing the accordant opinions of the respective communions only would be doubtless desirable, where children of different persuasions were educated together; but I must beg leave to express my disapproval of such compilations coming out under the authority of the Royal Commissioners; of what the Archbishop of Dublin properly terms, "a mode of questioning, as it were, by Act of Parliament." Every compilation of the kind should stand alone upon its own merits.

I completely differ from the archbishop upon the construction of the 28th of Henry VIIIth, intituled, "An Act for the English Habit and Language." His Grace thinks, that the object of the Act was to compel the clergy to keep, or cause to be kept, schools of general education, whatsoever might be the language spoken by the children who attended them. I do not. From the whole tenor of the Act, it appears to me evident, that the English tongue was then scarcely known in Ireland out of the English pale; and that its sole object was, to have children taught in every parish *the English*, through the medium of *the Irish*, language. The qualifications of the clergy themselves for keeping such schools are, since that period, greatly altered. Then all the clergy understood Irish, but very few indeed (as is manifest from the Act itself) English; but now all the clergy understand English, but very few of them Irish. As one half of the Act, which enjoins the use of the English habit, is become obsolete by that habit's being generally worn; so I conceive is the other half of it, by the general prevalence of the English language, which is now generally spoken.

With respect to what is to be considered as the bounden duty of the Irish clergy upon the point of catechetical instruction, I partly agree with, and partly differ from the Archbishop of Dublin. I agree with him in thinking, that it is impossible to prescribe "*the particular length of time, and the particular degree*, in which this instruction is to be carried on (*every Sunday*) in various places, on account of the duties and the varying duties of the clergyman." But I differ from him in thinking, that, "*generally speaking*, every clergyman should exercise himself *largely* in the morning before the commencement of mid-day

"day service, and again after the service is over, in giving general catechetical instruction to as many of the children of the parish as he can get together," whom he should collect by soliciting their attendance from door to door in every family within his benefice; that he should thus employ himself "in the country parts of Ireland both before and after service, say, a couple of hours before and a couple of hours after the mid-day service." My reason is, because to require of every clergyman a church duty upon Sundays of almost six successive hours, at all times and in all seasons, when he frequently has perhaps from two to four miles to travel from his glebe house to his church and back again, would not only, in my judgment, prove more toilsome than profitable, but would also during winter preclude the possibility of his reading evening prayer, which the late Residence Act empowers the bishop to enforce, where he thinks it necessary. Besides, the Protestant children in many country parishes are too few to prevent so protracted an instruction from becoming irksome to both parties. And I must also confess, that I do not wish to see the minutiae of mode to be adopted, and the portion of time to be employed, in catechetical instruction prescribed to the Irish, which no one has ever thought of prescribing to the English clergy, or to take away all discretion and responsibility upon such points from a professional character, to which both ought to be peculiarly attached.

With regard to the reading of the Testament in schools, where Protestant and Roman Catholic children are educated together, I should prefer, with the Archbishop of Dublin, "the distinct versions being read by the distinct classes." I see no objection to children's reading the Bible and learning their catechism, by what is called *rote*, where explanation may be difficult or unadvisable. All children are accustomed to learn by rote. Maturer years will bring reflection; and it will be something in the mean time to give the habit of reading and thinking, and to store their memory with words, passages and scriptural incidents.

Were I to be asked the question, whether I thought, that the disturbances in Ireland were imputable to any defect of education in that country, I should answer. Certainly not; for, as far as my own observation has gone, I am fully persuaded that the peasantry of Ireland are not only quicker of apprehension, and in possession of a greater love for learning, but are also, in point of fact, better educated than the peasantry of England.

I have the honour to be, Sir,

Thomas Frankland Lewis, Esq.
&c. &c. &c.

Your very obedient servant,
(signed) R. Cashel.

Copy of Letter
from his Grace the
Archbishop of
Cashel,
24 March 1825.

Appendix, N° 256.

Copy of a Letter from His Grace the Archbishop of Tuam, to Thomas Frankland Lewis, Esq.
dated the Palace of Tuam, March 5th, 1825.

Sir,

I WAS last night honoured by the receipt of your letter, accompanied with the examination of his Grace the Archbishop of Dublin, upon the subject of the education of the lower classes in Ireland, particularly with regard to the mode in which religious instruction can best be given to Protestant children of the established church, and desiring me to state how far I agree, and in what respects I may differ from the sentiments of his Grace. This appears to me to be a most important document, and one requiring time and much consideration. I shall (please God) devote myself to it, until I can make you the answer you require, which you may rely shall be as soon as the nature of it will admit.

I have the honour to be, Sir, very faithfully,

(signed) Power Tuam, &c.

Thomas Frankland Lewis, Esq.
&c. &c. &c.

Copy of
Communication
from his Grace the
Archbishop of
Tuam,
5 March 1825.

ANSWERS of His Grace the Archbishop of Tuam, to the Questions proposed by the Commissioners, on the Examination of his Grace the Archbishop of Dublin.

Question N° 1.—IN order to answer this question so as to make myself intelligible, and so simplify my future observations and replies, I must assume two points as data; first, that in the schools alluded to youths of every religious description are to be educated: and secondly, that the Scriptures of Almighty God are to be sanctioned as a reading book in the said schools. Such being the case, I am of opinion, that the clergymen of the several parishes wherein such schools are situated, should attend for a portion of two days in each week, and question and instruct the children of his own communion, immediately after the general school has been dissolved for the day. Of course the previous reading of the Scriptures in the school hours would form the best preparatory system for the lectures on the church catechism, and explanation on the sacred text.

N° 2.—I conceive this question refers to time and not to system, and therefore answer thus; for the portion of two days in each week and on the Sabbath.

N° 3.—I am not an advocate for a multiplication of catechisms.

N° 4.—See my reply, N° 1.

N° 5.—I prefer the reading of the sacred text without note in the school.

N° 6.—I think the master should not be admitted to explain orally or from printed explanations in the schools. Such mode of instruction should be confined to the clergyman. Let

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it be always carried in mind, that I speak of those schools as schools *not* exclusively Protestant.

N^o 7.—I still adhere to my opinion delivered in the antecedent answer, and for the same reason.

N^o 8.—If I were to form a system purely for the youth of my own communion, I would certainly answer in another way, for I would, in such case, recommend explanation; that I approve and permit the master, when qualified, to question and explain, under the controul of the parochial clergyman; but on account of the difference in religious opinions, and with a wish to facilitate a scriptural education for the whole body, it might be expedient to exclude *commentary* from the schools.

N^o 9.—I would that such could be adopted generally; but as I am apprehensive it cannot, for obvious reasons, I hold to my opinion, to exclude explanation by the master during school hours.

N^{os} 10, 11.—I must again repeat, that for expediency sake, and for the purpose of making the system of education as comprehensive as possible, it might be well if the Commissioners were inclined to reject explanation altogether in school hours; but if it should prove otherwise, I doubt that such explanation could be compiled as would meet the assent of the various denominations interested in this great object; under any circumstances, I could not at all give my concurrence, until I had seen the work alluded to.

N^o 12.—I do not know of any explanation that would be of service in schools constituted as I have pre-supposed.

N^{os} 13, 14, 15, 16, 17, 18, 19, 20, 21.—Having already delivered my opinion as to the inexpediency of introducing explanation of the sacred text in *mixed schools*; yet if it is peremptorily demanded of me, whether I am acquainted with any explanation which is calculated to improve youth in the Scripture, or of any mode how such an explanation can be composed or compiled for that purpose; I answer yes, I do. The Abbé Fleury's *abridged Historical Catechism* for the Old Testament, as sold at Mrs. Watson's, Capel-street, Dublin; and an extract from Cotter's Questions on the four Gospels, and the Acts of the Holy Apostles, both to be *corrected* and *abridged*. I am fully convinced, that any work approved of by his Grace the Archbishop of Dublin, would be not only unexceptionable but profitable; yet not having seen the book alluded to, I cannot, from myself, pronounce as to its merits. As far as Protestants of the established, and Protestants of the Presbyterian church are engaged, I do not think such an object as is contemplated in N^o 19, would be impracticable, perhaps not difficult. If such a work was recommended, perhaps six would be a sufficient number.

N^o 22.—Most certainly.

N^o 23.—Very many.

N^{os} 24, 25, 26, 27, 28, 29, 30, 31.—His Grace the Archbishop of Dublin has so fully and entirely expressed my opinion on the Act of Henry VIII. that I need not add a single observation to his excellent comment.

N^{os} 32, 33.—I perfectly concur with Grace the Archbishop of Dublin, in his answers to these questions.

N^{os} 34, 35, 36, 37, 38, 39.—The Sunday School Society has laboured with such industry and universal profit in this most excellent work, that I would be most reluctant to take the business out of their hands altogether; I would give to this society increased facilities and funds if such were requisite; and I would require of the parochial clergy to preside in the Sunday schools in their respective parishes, and to select such teachers as they may deem proper, to further the work of instruction. The clergyman's discretion must always decide upon the times and places, for the performance of this duty; and for the instruction of the Protestant children in the church catechism.

I do not see the objection to laymen teaching within the walls of the church.

N^o 40.—I altogether concur in the answer given to this question by his Grace the Archbishop of Dublin.

N^o 41.—I concur with the Archbishop of Dublin, that from *choice* I would not select schoolmasters from the Roman Catholic communion; but looking to the education of the Irish people *generally*, I do not think it would be expedient to exclude Roman Catholic schoolmasters altogether; yet I must be understood, that throughout all my answers, the Scriptures are to be *bonâ fide* read in the schools, and that no commentary is admissible.

N^o 42.—I would prefer Protestant masters always.

N^o 43.—If the Roman Catholic master already in the school should be qualified, I would not think it profitable to add a Protestant master, *merely for the sake of check*, nor do I see it necessary under my specified regulations.

N^o 44.—Under the system that I have recommended by my answers, progress has been made in general education without separating the children, but I speak only of Connaught to which province my experience is confined.

N^{os} 45, 46, 47.—Both systems, in my opinion, are exceptionable; I do not approve of rival masters under the same roof, nor do I approve of distinct schools for Protestants and Roman Catholics; the one would generate strife, the other division; adopting the mode of instruction I have ventured to assume throughout all my answers, of an education founded upon *the Word of God*, a well devised and well regulated system of *inspection* would obviate every mischief apprehended or contemplated in these questions. *I recommend such a system from an experience of its utility*, and I am willing to communicate the details of such a measure if required by the Commissioners.

N^{os} 48, 49.—Certainly I would approve of none that was to be used as a *substitute* for the Scriptures; I must adhere to my decided preference of the authorized version, and could sanction none other; but as I am fully aware, that before children can be advanced to the reading of the Scriptures preparatory books are requisite, I could have no possible objection to such simple extracts from the Bible being compiled, either in spelling books, or in a harmony as might be deemed useful to facilitate the children in their progress toward the ultimate and grand object, the *reading of the Scriptures themselves*; and here I have to observe, that I have seen an Harmony of the Gospels and Acts of the Apostles approved of by Dr. Troy for the use of schools, and printed by Blenkinsop in 1817, printer to the Roman Catholic college at Maynooth; it went through two editions, and this book has my approbation, as a book preparatory to the reading of the Scriptures.

N^o 50.—If the Douay version, first published at Rheims, with notes, is the work alluded to, I think the notes are not to be tolerated; as to the text, it is also erroneous, but not altogether, so as to preclude extracts from it being used with profit.

N^o 51.—Never admitting for a moment that these extracts, under whatever name they might assume, should be a substitute for the Scripture; it may be, that the title proposed might be preferable.

N^{os} 52, 53, 54.—The Archbishop of Dublin's answers to those questions are so conclusive, that I need only add, if in these proposed extracts any controverted passages were introduced, I am clearly of opinion, that the authorized version should be scrupulously adhered to, but I see no objection to a faithful harmony of the Gospels, as auxiliary to the reading of the Scriptures in the schools. I have not seen the book referred to, but as described in the question it must be inadmissible.

N^o 55.—Most certainly.

N^o 56.—I think with the Archbishop of Dublin entirely.

N^{os} 57, 58, 59, 60, 61, 62, 63, 64.—I do not regret the opportunity thus afforded, *again and again* to declare, until by frequent repetition it almost grows into a proverb, *that it is an education founded upon the Holy Scriptures to which I can give my support and concurrence*; I think I can discover the tendency of these questions, and I sincerely deplore it; in the Scriptures only is the standard of eternal truth, and in them is to be found the only adequate corrective for the immorality, superstition, darkness and turbulence which has cursed Ireland since its connection with Great Britain; her population requires the restrictive principles which the sanctions of the Bible can alone produce; the Almighty has given the *whole* as necessary for his responsible creatures, and hath directed us to keep back *nothing*, but to communicate his *whole counsel* to them; and who or what are we, to mutilate and garble the testaments of his word, or to accommodate their sacredness to the paltry passions and prejudices of very mistaken men?—I, for one, will not venture upon a proceeding so rash and presumptuous; and when I observe what has been effected within the last 20 years, by the pious exertions of the clergy, the resident gentry of Ireland, and the many useful societies, both national and otherwise, to spread the blessings of gospel education; when I observe the benefits produced, not only to the young, but to the adult and the aged population, through the medium of such schools; when I know and can testify what a kind reciprocity has been marked out by their means between the elevated and low, and how the children under education, and required to be educated, have established an extension of tenderness and charity in the one, and duty and affection in the other, I would hesitate at the boldness of breaking such a bond of communion, the inevitable consequence, *if* a system other than scriptural shall be forced upon us.

It is the Gospel, and the love of it, which has created and still animates this intercourse and interchange; take away the Gospel, and the genial current is checked, and returns frozen and lifeless to the heart.

To such a system I could not lend myself, nor could I conscientiously require the clergy placed under my controul to do so, and I am still sanguine in hope (notwithstanding the ominous breathing of the questions before me) that the Parliament of the united empire, King, Lords and Commons, will never countenance any measure, however recommended by a specious plausibility (and least of all a compulsory one) in any sort tending to depreciate the *Bible*, either by subtracting from its pages or corrupting its text, spread over as it is with the sacredness and sanctity of the Lord, and incorporated as it is in our own authorized version upon the statute law of the realm.

Appendix, N^o 257.

Examination of the Most Reverend Dr. *Murray*, Roman Catholic Archbishop of Dublin; of the Most Reverend Dr. *Kelly*, Roman Catholic Archbishop of Tuam; and of the Right Reverend Dr. *Doyle*, Roman Catholic Bishop of Kildare and Leighlin, on Oath; Thursday, 14th April 1825.

IN the course of the last summer, the Commissioners had occasion to inspect very many schools in many parts of Ireland, and in many of them they found, that the children of the Roman Catholic persuasion had been withdrawn, in consequence of the interference of the respective priests; was the interference of the priests at all, in your opinion, connected with the appointment of this commission; and were the children withdrawn in any parts of the country, more or less, on that account?—(Dr. *Murray*.)—I am not aware of any case in which the children have been withdrawn in consequence of the appointment of this commission.

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from his Grace the
Archbishop of
Tuam,
5 March 1825.

Examination of
Dr. *Murray*,
Dr. *Kelly*,
and
Dr. *Doyle*,
14 April 1825.

Examination of
Dr. Murray,
Dr. Kelly,
and
Dr. Doyle,
14 April 1825.

(To Dr. Kelly.)—Are you aware of any instances in Connaught, of the children being withdrawn in consequence of the appointment of this commission?—I have known no instance of it whatever; it has been quite otherwise. Since this commission has sat, children have been permitted in my part of the country, to continue at schools from which they would have been withdrawn but for my recommendation and the suggestions of many of the clergy; matters were recommended to remain as they were, until the report of this commission should be made public.

If any one has surmised that there were general orders which emanated from the Roman Catholic bishops of Ireland, immediately prior to, or contemporaneous with, or subsequent to the appointment of this commission, simultaneously to withdraw their children from schools in which scriptural education was allowed, such surmise was founded on misconception and error?—So I conceive.

(To Dr. Murray.)—Is it known to you, that the exertions which were made to withdraw the children from the schools, took place to a greater extent in the course of last summer than they had heretofore?—I have already mentioned that I was not aware of any case in which children had been withdrawn within my jurisdiction during the last summer.

(To Dr. Doyle.)—Is that your impression with respect to your diocese?—From what description of schools?

From any description of schools in which the scriptural plan of education was pursued?—They were withdrawn from several of such schools from other causes; but they have not been withdrawn from any school in my diocese in consequence of the appointment of the commission; on the contrary, I think the attendance of the children at such schools since that period, has rather increased than diminished.

The question is, whether subsequent to the appointment of this commission, whether in consequence of it or not, there has been any increased exertion on the part of the Roman Catholic priests in Ireland to withdraw the children?—Subsequently to the appointment of this commission, I was myself led to use exertions to have children removed from schools connected with the London Hibernian Society, but those exertions had no connection with the appointment of this commission; I looked on the schools very quietly, which were frequented by children of my communion subsequent to the appointment of the commission, and much more so than I would have done had not the commission been appointed; for in that case, I would have felt myself called upon to use more exertions than I did; for this reason, that having petitioned Parliament during the last session, to adopt some measure for giving a generally improved system of education to the poor of Ireland, had I found that Parliament and the Government were totally regardless of our prayer on that subject, I should have felt myself bound to consider them as tacitly approving the system which was in operation; and feeling so, I should have felt myself called upon to use increased exertion to withdraw children from a system in which, in my opinion, not only individuals who could do evil were engaged, but to which the government itself freely lent its aid; finding, however, that a commission had been appointed, my views were changed, and I resolved to pursue the plan I had adopted three or four years ago, and quietly waiting till the result was known, act then as circumstances might dictate.

(To Dr. Murray.)—Has a different course been pursued in the district under your observation?—I was not aware of children having been withdrawn during the last summer, more than at any former period.

Is not the objection generally taken to the attendance of the children, on schools in which the Testament is read without note and comment?—Yes, it is.

And that, whether they are under the inspection of the London Hibernian, or any other society?—There is an objection to it under whatever society the school is placed.

The London Hibernian Society require, that the children shall not only read the Testament, and read the Testament as a common school book, but also that the children shall get portions of the Testament by heart, which portions are to be selected by officers of that Society. The Kildare-street Society require, that the Testament shall be read, but it allows the patrons of the schools to select the passages which shall be read, and to appoint the periods at which they shall be read, and do not require that the book shall be used as a school book; do you not consider that the Kildare-street regulations may, by possibility, be so acted upon as not to be inconsistent with the discipline of the Roman Catholic church; and do you conceive, that the Hibernian Society's principles can be so acted upon?—The system of the Hibernian Society cannot be reconciled with our discipline; with respect to the Kildare-street Society, it may in some places be less obnoxious than others. There are cases in which schools may derive advantage from the Kildare-place Society with less danger than others, and that is where the patron is a Catholic, and where the school is under the superintendence in some degree of a Catholic clergyman, who will deem it his duty to select the passages of Scripture to be read to the children, and not to allow any unfair interpretation to be put upon those passages, and at the same time will have opportunities of giving religious instruction to the children out of school hours. At the same time it is fair to say, that our objections to the Kildare-street Society have of late greatly increased, since we learned its connection with other societies; the object of which is avowedly to proselytise, and since it has avowed itself to be, though not in name, in reality a proselytising society, by putting forward a principle which we hold to be erroneous, and endeavouring to enforce that principle with Catholic children. In the instructions which it gave to its inspectors, I think last September, one of its fundamental principles is there acknowledged to be, that the sacred Scriptures be read in all the schools to which it communicates aid, "that the children who thus read may become acquainted with the

" principles

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"principles of the Christian religion;" that is, of course, that each child in inspecting the sacred volume, may select such principles of religious faith and practice as he may think he can there discover; and that, by private judgment, with an almost total absence of culture of mind, and before his reason has arrived at maturity. That this child is in this state to make out his religious belief, and practise from the sacred volume, is a principle which we conceive to be erroneous; and as long as that principle is affirmed by the Kildare-street Society, so long we must endeavour to oppose its diffusion. At the same time there are cases as already mentioned, in which it is less injurious than others; where the school-master is a Catholic, and a Catholic priest has an opportunity of attending under the circumstances to which I have referred.

In the district about Dublin, have exertions been constantly made by the respective Roman Catholic priests to prevent the children from attending the schools, or have they been more particularly made at one time than another?—Not more particularly at one time than another; there are very few schools in the diocese of Dublin that are patronized by clergymen, and are at the same time in connection with the Kildare-street Society. I know there have been cases where certain schools have been represented as in connection with the Kildare-street Society, which I believe have not been at all in connection with it; I will mention a fact; a few years ago, reading over the report of the Society, I found, in the list of schools which had derived aid from that Society, the Nuns of North William-street, in Dublin, and the Monks of Hanover-street, in Dublin; I was greatly surprised at this, and I enquired what was the nature of the aid communicated to them; I found, that the ladies whom I first mentioned had sent to purchase some slate pencils at the shop of the Society; and with regard to the other institution, I found that some placards had been purchased at a higher price than they could have been bought for elsewhere, not perhaps at the time, because there were none to be had; but I found this opinion on a statement which was shortly afterwards made to me:—A person of the name of Murphy, a printer, told me that this Society was deriving public aid for the loss it was supposed to sustain in giving those placards under first cost; "whereas really," says he, "at the price at which they are sold, the transaction would yield a very handsome profit; they are sold at 13s. or 13s. 4d. a set, now I could execute them at half that price; and as a proof that I could, I will print some at a lower price than that;" he did do so; he printed his placards, consisting as he said of the same matter, in the same type, and on the same paper, and sold them for half a guinea a set, acknowledging that he had a very handsome profit; afterwards it appeared, that the Society reduced the prices of their placards to something like 6s. 10d. This was his statement.

By placards do you mean the papers usually fixed on pasteboard, and used by the children for learning to spell and read?—Yes; this was the only aid I could find that the other institution derived from the Society, though it was entered as having derived assistance.

Is the Hanover-street school one which derives support from Mr. Rice, of Waterford?—It is in connection with his institute.

Do you recollect in what year this was reported?—I do not recollect the year.

Has any thing similar occurred since?—I do not recollect.

Was any representation made to the Society of the incorrectness of that insertion?—Not by me.

Are the exertions that have been made by the Roman Catholic priests, which the Commissioners understand to have taken place generally throughout Ireland, to prevent the children attending the scriptural schools, made in consequence of a common agreement between the Roman Catholic clergy, or does each individual act upon his own authority?—Each individual bishop acts upon his own authority in his own district; but the feeling seems to be pretty general to oppose the system of the Kildare-street Society wherever a school is not under a Catholic patron, or wherever the Catholic priests have not access.

Did the objection to the plan adopted by the Kildare-street Society, exist in as great a degree at its first institution as it has since, and does now?—I cannot speak as to degrees, but I think there was always a very general opposition to it.—(*Doctor Doyle.*) For the first few years they established very few schools, and the attempts made by their agents to proselytise, if made at all, were scarcely observed; it was only when their system began to extend itself generally through the country that it excited attention, and an opposition was commenced to it wherever we found it attended with danger. For the first few years it remained unnoticed; I think that during five years from its first establishment, the number of schools connected with it were very few indeed.

In the district with which you are best acquainted, are there many of the Kildare-street schools that are in connection with the London Hibernian Society?—There were a good many, but that connection, as it affected us, has been dissolved; because, during my visitation last autumn, I desired that the children might be withdrawn from those schools, and they were consequently withdrawn; I also desired that they might be withdrawn from some schools in connection with the Kildare-street Society, but I believe only in three instances, and I did so in consequence of a master, who had been a Catholic, having been removed.

The question was, whether there are many schools in connection both with the London Hibernian Society, and the Kildare-street Society, in the district with which you are acquainted?—I do not so much enquire with respect to the schools in connection with the Hibernian Society, whether they were or not in connection with the Kildare-street Society; it was quite sufficient to excite my hostility against them, that they were in connection with the London Hibernian Society; those in connection with the Kildare-street Society I did not so much object to, but rather tolerated them.

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By the Hibernian Society do you mean the London Hibernian Society?—I do; the Baptist Society is another, which has some schools under its protection; and there is also the Society for discountenancing Vice, which gives aid; to all those schools I am particularly hostile; to the Kildare-street Society I had not been so hostile, wherever (as Dr. Murray states) the schools were so circumstanced, as that I had not any ground for alarm; but I required, in all those schools, that the master should be a Catholic, or that he should have a Catholic assistant; and I observed, that I did cause the children to be withdrawn from some schools where this regulation (which I published in the year 1821) was not observed; for instance, at Fennagh, in the county of Carlow, there had been a Catholic master, who, for some fault, as I suppose, was dismissed from his situation, and a Protestant appointed to succeed him; the matter was reported to me, and I directed the priest to have the children withdrawn from the school, and they were accordingly withdrawn. The patron finding the school nearly deserted procured a Catholic master, and I permitted the children to return. There was another instance, of somewhat a similar kind, in the neighbourhood of Stradbally. Mr. Cosby, of Stradbally Hall, wished to establish a school in connection with the Kildare-place Society, and intended to appoint, as the master of it, a person who was a Protestant; I wrote to him, not having been able to meet him at home, requesting he would either appoint a Catholic master, as the children who were to frequent the school were all Catholics, or if not, to give to the Protestant master a Catholic assistant; he declined doing so, and in consequence, I desired that none of the children might be sent to it, and they were not; the master was employed elsewhere, and a school was provided where the children now attend. There was another school immediately in the village of Stradbally, also in connection with that Society, from which I caused the children to be also withdrawn, because Mr. Cosby, in like manner, refused to appoint a Catholic assistant to a Protestant master, who was there; that rule had been adopted by me, and published in the year 1821, and expressed the conditions which alone would induce me to sanction schools in connection with the Kildare-street Society; and whenever I found that those conditions had been deviated from, I directed the children to be withdrawn. I make these observations, because children have, at my desire, ceased to attend a good many schools during the last year, and I mention the causes to shew that the withdrawing of them was not the result of the appointment of this commission, or in any way connected with it.

Have the goodness to state whether the efforts that have been used under your direction, and with your authority, to withdraw the children from the schools, have been at the time, and have afterwards continued to be successful, or whether, in spite of your desire, the children have attended?—In every instance where I recommend the children to be withdrawn, they are withdrawn. They never return to a school until it is communicated to the people by the priests, in my name or in their own, that they may safely send their children to the school; for the people look to us as the judges of what is safe or not safe for them in matters of religion; and when we point out to them the dangers which attend the sending of their children to a certain school, they immediately withdraw them, and in more haste sometimes than we would wish; for they very often do it in such a hurried way as to give offence to their landlords, and we would wish they should do it gradually; but the people always go before us in their zeal. I have not known a single instance where children of our persuasion remained in a school after it was intimated to them in public to withdraw from it; or if there have been instances, they have been so few as not to have excited my attention.

You mentioned Mr. Cosby; he is in general very much respected by the Roman Catholics, is he not?—He is a gentleman for whom I entertain the highest respect.

And of the benevolence of whose personal views there can be no doubt?—Not the least. There was another school I now recollect in that neighbourhood, where the only teacher was a Protestant, and, on my visitation last year, I did not notice it; but the reason was, it was under the protection of a nobleman who at that time was in England; and as that nobleman is particularly benevolent and kind, and a personage for whom I entertain the most sincere regard, I did not like to interfere in his absence with his school, but rather to await a more favourable opportunity. That was the only school in my diocese brought under my observation which I passed over, if I except one other on the estate of the Earl Fitzwilliam, in the county of Wicklow. There I found that the Protestant schoolmaster and the immediate patron had a dispute, and there was a probability of the former being removed; at all events, the state of the school, as represented to me, was rather disturbed, and I thought it better to pass it over, hoping that in the new arrangement matters might be put into a state to which I should have no objection.

You explained that the children are very readily withdrawn from the schools on your expressing a desire that it should be done; do you know that fact beyond the limits of your own district, or was it principally to your own district you referred?—I spoke principally of the district with which I am personally acquainted, and with which I am so intimately connected; but I can say, generally, that what I state of my own diocese, would be true with regard to the dioceses to the south of me, with which I am best acquainted; such, for instance, as the diocese of Ossory, the diocese of Ferns, the diocese of Waterford and Lismore, and I should think throughout the south. I know very little of the north or west of Ireland, but of Leinster and the south I know a good deal.

Have you collected, in point of fact, that the withdrawing of children from schools in the province of Ulster, has been at all of the description you apply to your own diocese?—I know so little of the province of Ulster, that I do not wish to give any opinion regarding it.

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If you should be informed that, in point of fact, there has been scarcely any individual of the Roman Catholic children throughout the province of Ulster withdrawn from the schools of the Association for discountenancing Vice, or the Kildare-street Society, or the London Hibernian Society, could you credit that statement?—From the depressed state of the Catholics in the north, and their inability to have schools wherein their own children can be educated in the manner they would wish, I should think that they might suffer, to a certain extent, abuses which in other countries we would not look at silently for a single day.

Do you feel a confident persuasion that there has been a universal withdrawing of the children of the county of Sligo or Mayo?—The only thing I know of Sligo is, that I saw some time ago in the newspaper a series of resolutions, to which were affixed the name of the Roman Catholic bishop in Sligo, with those of several clergymen in that neighbourhood; and, in those resolutions, they gave a formal contradiction, as I understood it, to what had been reported by the agents of the London Hibernian Society regarding the number of children who frequented their schools. That is the only matter which came to my knowledge regarding Sligo, or the neighbourhood of Sligo, to which I would pay attention; for any other matters which I might state rest only on report.

(To Dr. Kelly.)—Is it your impression that the Roman Catholic children are at this moment, in point of fact, universally withdrawn from schools of the description now under consideration, throughout the province of Connaught; for instance, first the county of Sligo?—With respect to the county of Sligo, the only answer I can give, (having no personal knowledge of what passes in Sligo) is, that I met the Right Reverend Dr. Burke, the co-adjutor Bishop of Elphin, on the 13th of March last. We had some conversation on the subject of education. He mentioned to me, that there were efforts made to induce children of the Roman Catholic persuasion to go to these London Hibernian Society schools, and to schools under the patronage of the Kildare-street Society, but that he was perfectly satisfied with his success in withdrawing them from those schools.

You understand him as asserting that he has, in fact, cleared such schools of Roman Catholic children?—Yes, I do. There may be some individual exceptions; but, generally speaking, he considers that he has been completely successful in withdrawing them from those schools.

Did he refer to that period, or an antecedent period?—That period.

Do you know what the fact is in the county of Leitrim?—I cannot speak as to Leitrim.

Can you speak to the neighbourhood of Tuam?—I can.

Referring particularly to Castlebar, do you conceive, during the last summer, the Roman Catholic children were withdrawn from the schools of the London Hibernian Society in that town?—Yes, I understand that to be the fact.

Is it your impression, that there were in the month of August no Roman Catholic children in the London Hibernian schools in that town?—I conceive very few.

Do you conceive that any of the Commissioners can have seen so many as 50 in a school in that place?—My impression is, that there were not so many Catholic children.

Do you conceive there were 20?—I conceive not.

Is it your impression, that the school at Castleblakeney was equally cleared of the children of Roman Catholic parents?—I cannot speak to that with the same precision; but, with respect to the school at Castleblakeney, I have an impression upon my mind, that the proprietor of the soil, Mr. Blakeney, has established a school there; that he uses every influence he possibly can with his tenantry to send their children to the school. I understand the Roman Catholic bishop came to Castleblakeney; that he wished to get admittance into the school to see whether there were any Roman Catholic children of that parish or neighbourhood frequenting the school; and, if I am rightly informed, the master, on observing the Roman Catholic bishop advance towards the door, closed it against him, and would not allow him to enter; and when he was reproached afterwards for his rudeness, he said he acted under the direction of Mr. Blakeney.

Does your information extend to whether the Roman Catholic bishop offered any recommendation to the inhabitants of Castleblakeney as to sending their children any longer to that school where such rudeness was offered to him?—I have been informed there were general directions given by him to the Roman Catholics not to allow their children to attend that school.

Does your information extend as to how far that recommendation was successful?—I cannot say how far he succeeded in it; I understand Mr. Blakeney, by force of threats, compels his tenantry to send their children to such schools, very much against their inclination; but, through a dread of their landlord, they sometimes acquiesce.

Have you ever heard of any act of severity on Mr. Blakeney's part, for declining to comply with his supposed wishes?—I cannot recollect any instance in which he has carried his threats into effect; but I know he has a school in his own farm-yard, at Abbert, and that he induces his tenantry to send their children to it. I know that, by my directions, the Roman Catholic priest of the parish wished to gain admittance into the farm-yard, to see how the school was conducted, and that Mr. Blakeney refused him admittance.

How far does Mr. Blakeney live from Castleblakeney?—I should think about twelve miles. The school I have been last alluding to is contiguous to Mr. Blakeney's house.

Is that school in connection with any of the societies?—I understand Mr. Blakeney's school is in connection with the London Hibernian Society and the Kildare-street Society.

Is it your impression, that landlords, if they chose to exert such an influence as you have been describing, would in general succeed against similar efforts of the Roman Catholic

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Catholic clergy?—Not in general; I know that in other parts of the country similar attempts have been made, and have proved unsuccessful.

Is it your impression, that the scriptural schools in the town of Ballinasloe have been deserted by Roman Catholic children?—I can only speak of those schools from hearsay; I understand they are not so much frequented as they have been.

Is it your impression, that they are, and have been, during the last summer, pretty full of Roman Catholic children?—Yes; I believe a good many Roman Catholic children frequent them.

Are they in connection with the London Hibernian Society?—I understand they are.

Do you attribute the attendance of the children to the influence of the landlord?—To the influence of the landlord, or rather the means resorted to by the clergyman, the Reverend Dr. Trench.

Does your information enable you to state, with respect to the province of Munster generally, and the county of Cork particularly, how far the Roman Catholic clergy have succeeded or failed in clearing the London Hibernian schools in that part of Ireland?—I cannot speak as to that part of Ireland; I am not acquainted with it.

You have two considerable schools at Westport under your own direction?—Yes; a male and a female school.

Those schools are very numerously attended?—They are.

Are there not some Hibernian Society schools in the neighbourhood of Westport?—There are.

From what you have heard of those schools, do you believe those schools to be so well attended?—Not by any means so well attended as ours.

When you mention that the Hibernian schools are not in general attended by Roman Catholics, do you make that observation subject to particular exceptions?—There are particular exceptions; I speak generally, that the Roman Catholic children do not attend those schools; I believe there are individual exceptions.

You have at Westport two schools under your own superintendence?—Yes.

Your schools are in connection with the Kildare-street Society?—The gentlemen of that Committee are in connection, to a certain extent, with the Kildare-street Society; the committee who have the care of the schools are exclusively Roman Catholics, they have acceded to the wishes of the Kildare-street Society, so far as to admit a version of the Douay Testament, without note or comment, being used in that school, but it is not used or read except under the immediate direction of the Roman Catholic clergyman.

But it is read?—Yes; occasionally passages of it are read.

Can you state how much it is read, and to what extent it is read?—My directions to the Roman Catholic clergyman, with respect to reading the Scripture in those schools, are that the Gospels and Epistles of the following Sunday, or of the holidays which may occur, be read in the course of the week by such scholars as have made a suitable proficiency.

Is the reading limited to that, or is there not a larger range given to the master and mistress?—They may perhaps take a larger range, but this is the rule I have laid down for them.

Supposing it should be found, in point of fact, that the Gospels and Acts should be read in succession by direction of the clergyman, is that against your pleasure?—It is not, to my knowledge.

Do you think it improper, the clergyman having given that permission?—I should disapprove of the clergyman giving permission to the master to select the portion of Scripture to be read by the scholars; I wish the clergyman to make the selection.

Has he gone beyond your views in that respect?—Yes; the master has not followed my views.

Are the Commissioners to collect, that you think it improper for the children to read through the Gospels and the Acts?—Without explanation, I think it is improper; I think no portions of Scripture ought to be read without being accompanied with appropriate explanation and instruction.

There is a very handsome Roman Catholic school in your own city of Tuam?—There is.

Is it in connection with the Kildare-street Society?—Not at present.

Has it received any of their money?—It has received 50*l*.

How came the connection to be dis severed?—The connection was dis severed in consequence of a report made by one of the inspectors of the Kildare-street Society, that the Scriptures were not so generally read as the regulations of the Kildare-street Society required. The secretary of the Tuam committee replied, that the Scripture would not be made use of in the schools under any other regulations, except those pointed out by the Roman Catholic clergy.

How many copies of the Scriptures were in the schools at the time that answer was given?—I am not aware whether there was more than one in each school.

Was there even one copy in each school at the time that answer was sent?—Certainly.

How many children were in attendance on each school?—From 250 to 300; sometimes 180 in both.

Have the goodness to describe how often in the week the Scriptures were employed in the schools at the time that answer was given?—It entirely depended upon the clergyman being at leisure.

Is it your impression, that the Scriptures were read more than once a week at that time?—Once or twice a week.

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Are you sure it went beyond once a week?—Yes; I am sure it went to the extent of twice a week.

Are you aware whether the committee were, under your directions, guided by the Roman Catholic clergyman as to the extent of the portions of Scripture read in that school?—I left it to the discretion of the curate of the parish, to regulate the portion to be read.

Did the clergyman on that occasion read to the children, or the children to the clergyman?—The clergyman got them to read.

The children read out of the volume of the New Testament?—Yes.

Under all the circumstances you have stated, the managers of the Tuam school feel no difficulty as to retaining the 50*l.* that they obtained from the Kildare-street Society?—They do not feel that they have in the slightest degree deviated from their original proposition to the Kildare-street Society. In reply to the queries sent by that Society, they stated that select portions of the Sacred Scriptures should be read without note or comment in the school; those select portions of the Sacred Scripture, without note or comment, either oral or written, were read by the scholars in the manner I have explained, and therefore they did conceive that they perfectly complied with the conditions proposed by them when they got the 50*l.*

Do you consider their compliance a nominal or a substantial compliance?—I feel that the Society, in giving the 50*l.* were aware that the Scripture would not be read, but under the direction of the Roman Catholic clergyman.

You feel that there has been a substantial compliance with the rules of the Kildare-street Society, in the school of Tuam?—Yes, as far as I have stated.

Have you heard that one of the Members of this Board, who visited the school at Tuam with respect to which you have been now examined, expressed particular approbation of the manner in which the children read the Testament, and the perfect understanding they appeared to have of it?—I have heard with great pleasure one of the Commissioners, Mr. Grant, express in January last, that he was highly pleased with the manner in which the Scriptures were read in his presence, by the higher class in the Tuam school.

Although it was read from one copy of the Testament, which was in the school, passing from hand to hand?—Yes.

Have the goodness to state the parts of Ireland which are comprehended within your district, does it extend to the whole of the diocese of Tuam?—The whole of the diocese of Tuam, consisting of part of the county of Galway, and part of the county of Mayo.

In so large a district have you much personal acquaintance with the state of the several schools?—I have, and particularly with reference to the Catholic schools.

Are there many schools in that arch-diocese not connected with either of these societies?—There are.

Are there many schools supported by the assistance of the London Hibernian Society in that district?—I understand there are some schools in the arch-diocese of Tuam; one at Castlebar; one at Westport; one at Annadown, and some more which I do not recollect.

Any under Roman Catholic patrons?—Only one at Annadown; it is under a Roman Catholic patron, and conducted by a Roman Catholic master.

Are the children permitted to attend at that school?—They are.

Is that school also in connection with the Kildare-street Society?—I am not aware that it is.

Do you know whether the rules of the London Hibernian Society are strictly followed in that school?—I know that they are not.

Have they any other books in it than the Testament, and the spelling book?—The master allows them to bring what books they think proper.

Is the catechism taught there?—It is regularly.

Do they commit portions of the Scripture to memory?—I am not aware that they do.

Is there any other school under the London Hibernian Society, in the same situation as the one you have described?—No, I do not know of any other school under that Society, which is attended by Catholics.

Do you know how the masters got paid in that case?—I have heard that an inspector from the London Hibernian Society, visits the school at stated periods; the scholars read a portion of the Scripture in the presence of this inspector, and this entitles the master to get his salary.

They do not repeat by heart, but merely read?—No.

Can you state in what manner the hedge schools, unconnected with any societies or local patrons, and in which the children pay for their education, are supplied with books?—The parents of the children provide them with books.

Is it your impression that those books are of such a kind as ought to be approved of, or are there very frequently books of a licentious and immoral and improper description, to be found amongst them?—I have made it my business within the last two years, particularly since I heard this reproach brought against Roman Catholic schools, to make the strictest inquiry respecting the books used in those schools, and I could not discover that throughout the whole extent of the arch-diocese of Tuam, there was an immoral or obscene book made use of, except in two instances.

During the whole of the last two years?—Yes.

Did you know of any lives of robbers or highwaymen being found among those books?—No, the clergymen would consider such books as very improper for schools.

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Is it your impression that such books do not exist in the schools in Ireland, and have not existed within the last two years?—Just so.

Do you think they have ever been prevalent in those schools?—Not within my time, I could not learn that they had been.

(To Dr. Doyle.)—Is that your impression with respect to your part of Ireland?—During the last year, I made particular inquiries as to whether there were any immoral books in schools of that description, in my diocese; and I discovered that there was one, and that was in the town of Ballynakill: it was brought to the school in that town by a child, the son of a Protestant parent who had come to reside in Ballynakill, from the diocese of Ossory, some short time before; that was the only book of an immoral import or tendency, which to my knowledge, could be found in the schools in my diocese.

Your clergy reported upon the circumstance, whether those books were in the schools or not?—They did.

In consequence of special directions from you, did they make that search?—I should rather call them general than special directions; it was about the time, or my inquiries were simultaneous, I believe, with the issuing of the forms of returns by the Commissioners; and I met the clergy at conferences, where they told me the result of their inquiries; but in addition to this, I desired that the returns made to the Commissioners from each parish should be copied, and a fair copy of each sent to me; all these returns I have received, and the greater part of them I have perused, and what I have now stated I collected as much from the copies of returns sent to me, as from the oral communications.

Speaking to the communications made to you upon this subject, should you say that the schools in that part of Ireland, have been equally free from those noxious books?—I think when I was a boy they were not so free from those noxious books.

Do you conceive they were as free five or six years ago, as they are at this period?—I have no reason to think there were immoral books in our schools five or six years ago, but it is possible, there may have been, for I know when I was a boy, there were such books in schools.

Are you acquainted with the books which have been prepared by the Kildare-street Society, for the general reading of their scholars?—Yes; I have seen copies of all of them, or at least of a very considerable number of them.

Have you examined them?—I have looked through every one of them that came into my hands.

Do you think they are well adapted for the purposes of general instruction, setting aside religious instruction?—Singularly well; their spelling book I think an admirable compilation, and their little books in general very good; there are I think one or two of them which fell into my hands, which had extracts from Scripture; those extracts were taken from a version of the Scripture which we do not approve of, and therefore on that ground alone I object to them; I do not say that the passages introduced were not objectionable, inasmuch as taken separately, they might imply a doctrine contrary to that which the context would warrant, or which our church holds; a man might very easily select a series of passages from Scripture, which would go to convey every thing blasphemous, and impious, and abominable.

Do your observations apply to a volume of Extracts that was printed as having received the approbation of Doctor Troy?—Those I have seen, to those I object, but perhaps I have also seen—(I am not quite clear as to my recollection)—I may have seen other extracts also.

Have you seen the book of the London Hibernian Society?—I have seen two books of theirs, both of them small-sized, and to both of those I object.

Have the goodness to state the nature of your objections to those books?—In both of those, but particularly in the second, I found extracts from the Scriptures, one of which I consider as mutilated; I found copious extracts from the Psalms, and there can be scarcely any extracts from the Psalms, from the authorized version, to which I would not object; but what I objected to chiefly, was the canon of the Sacred Scripture, which was there given with the list of the apocryphal books; as there are some books put among the apocryphal which I believe to be canonical; that I consider to be a very material error; I also found in one of them the Lord's Prayer, as it is used in the Established church, and with an addition which I conceive not to have been annexed to it by our Lord, and in a form of prayer which I appreciate so highly, I should not like that a single word were added or taken away; therefore I would object to any book which had that prayer in that form; those are the objections which occur to me at this moment.

Are you aware that the Commandments are given exactly in the same form as they stand in the authorized version of the book of Exodus?—I do not recollect that the Commandments are in those books in any form; but if they be, I am confident that they are in that form which is authorized by the Established church, and to that form I would, and do object, because I conceive that it is not warranted by the Scripture itself, for the first commandment, according to the form prescribed by the Established church, is divided into two, and we are prohibited by that, from making any image of any thing in heaven, or upon the earth, or in the waters, and they omit what should follow, "to adore or worship;" they place a full stop after the commandment, not to make images, so that according to the doctrine of the Established church, it appears to me, that God has expressly prohibited the making of all statues and images and pictures, for whatever purpose or end soever; now that is not the intent or meaning of God's commandment, according to our opinion, but the meaning of it is this: that we shall not make to ourselves any graven thing or image of any matter, whether in heaven or upon earth, or in the waters, or bow before the same, or worship

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worship it; the latter part being placed as it is in the form of the commandment of the Established church, makes it quite objectionable to me.

Surely you do not mean that the words are omitted in the Protestant second commandment: "thou shalt not bow down to them, nor worship them?"—I conceive there is a full stop after the order, not to make the image.

Your objection is to the full stop, but not to the omission of any words?—I have no objection to a catechism which will express, Thou shalt not make to thyself any graven thing (for thing it ought to be, and not image), of what is in the heavens, or on the earth, or in the water, to bow down and worship it.

To worship it as a Deity?—Yes.

Are you to be understood to say, that the stop so put, affects the sense in such a way as to mislead persons in understanding the true meaning of the commandment?—I think it might mislead persons.

You are aware that the second commandment, as it stands in the catechism of the established church, which is in these words, "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them, for I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation, of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments;" is taken verbatim from the authorized version of the Scripture?—Yes, I believe it is.

Is there not in the Douay version of the Scriptures, a similar portion, though somewhat differently expressed?—There is.

Is that portion inserted at all in the Decalogue?—Yes; it is in our larger Roman Catholic catechism; but in those in general use we seek to abridge all the doctrines of christianity, leaving at the same time sufficient to convey to the tender mind exact notions of the truths which we wish to have conveyed to them.

In point of fact, are the children of the peasantry in Ireland, instructed in any catechism which contains any portion of the Scriptures now referred to?—We have four sizes of catechisms, the first size, the second size, and the third size, and what we call the abridgement of the Christian doctrine; in the three smaller ones, I do not find the entire words, which we find in Exodus, put down at length; but I find that the substance of them is clearly and explicitly put down in the larger or third size, and in the abridgement; but I am not certain the commandments are given at full length, except in the abridgement.

Have the goodness to state the words which you conceive convey the substances of the passages which are omitted in the smaller catechisms; are they any other but "I am the Lord thy God, thou shalt have no other God but me?"—No, I believe not; those are quite sufficient.

You consider those words as commensurate with the second commandment according to the authorized version?—Certainly, I do; for that latter part of the commandment is rather a ceremonial part than one founded upon the law of nature; the law of nature and the positive law of God, forbid idolatry, but the very making of images seems to have been prohibited to the Jewish people, on account of their propensity to idolatry; now when idolatry had ceased throughout the greater part of the earth, and the religion of Christ was established in its place, there was no necessity for inculcating that ceremonial part on a new people, who had been far removed from the revolting idea of worshipping things made by the hands of man; therefore that part which is founded on the law of nature is retained, and that part which was more ceremonial than derived from the nature of man or the wisdom of God, is left out, because no longer necessary for the new people; therefore I conceive that the commandment in its present shape, contains all the doctrine necessary to be conveyed to the people of God, in these our times; and that the addition respecting the making of images, is quite unnecessary now, as a matter of instruction in the faith.

You have spoken of a wish on the part of the Roman Catholic church to abridge as much as possible the commandments, in giving the commandments from the book of Exodus and transferring them into this catechism of which you have been speaking; have they adopted any other abridgement, than merely that in question?—They have abridged the four first; and there is an addition in the book of Exodus, as I recollect, to each of the commandments, for instance, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" and "who visit the sins of the fathers upon the children, unto the third and fourth generation;" and to the fourth, "Honour thy father and thy mother," is added, "that thy days may be long, &c." We have abridged even this commandment, though that promise is renewed by St. Paul.

Is not the addition to that commandment found in the book of Deuteronomy different from that given in the book of Exodus?—It is somewhat different; but the substance is the same.

You are aware of that portion of Scripture which the Protestants represent as their tenth commandment?—I am.

Is it not, in point of fact, divided into two in the Roman Catholic catechism?—And very justly.

Have the goodness to state the reason of that?—We have the seventh commandment; this seventh says, "Thou shalt not steal;" and the sixth says, "Thou shalt not commit adultery;" here God makes a distinction between that which is a man's property, and a man's wife. A man's wife, which is not to be compared with any other substance that he possesses on the earth, being so much more valuable, and so much dearer to him; the

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ninth and tenth with us, go to eradicate from the heart those vicious propensities which the sixth and seventh seek to restrain in action; therefore the same distinction which is observed between the goods and the wife in the sixth and seventh, is preserved between desiring the *goods* and desiring the *wife*, in the ninth and tenth.

Have the goodness to refer to the Douay version of the Bible, and see whether you have not made the same full stop as you have made the subject of disapprobation in the Protestant catechism?—(*The Douay version being handed to the witness.*)—I find the stop is here in the same place; but the liability to error, as it regards children, which I apprehend to exist with regard to the catechism which divides the commandment, does not exist here.

In the commandments, as given by the established church, or in the version of the established church, the commandment, "I am the Lord thy God, thou shalt have none other Gods but me," is made one substantively, and then the prohibition as to graven images, &c. is made a second and substantive commandment; whereas in the Roman Catholic church, the whole makes but one commandment; is not the objection to the division of what the Roman Catholic church holds to be but one entire commandment, if cut into two commandments an objection of this nature, that by this division the commandment appears to contemplate the making of images as a separate matter of prohibition, distinct from the injunction to worship God only; whereas by keeping the commandment together as one commandment, the whole means nothing more than this, "Thou shalt worship the Lord thy God, and serve nothing made with hands;" the latter words are to be considered as independent of the first?—I should think that is a very just view of the matter.

There is not only a full stop made, but the commandment is divided into two?—Yes, it is; and for that reason I wish to see the catechism of the established church, that I might see the arrangement, as it is a matter I have not considered for a long time.

Was your notion that a commandment which the Roman Catholic church considers and treats as one, that matter which she considers as part and parcel of the first commandment, is in the established church divided into two commandments?—Yes, that is my notion.

[*The Abridgement of the Christian doctrine is handed to Dr. Doyle.*]

Have the goodness to state whether the full stop you have referred to is peculiar to the authorized version?—I should be glad to see, if it were here, the catechism of the established church, for my impression is, that in it there is a full stop and a period put to the first commandment, at the adoration; and then that it forms into a second commandment, that which is in reality but a mere explication of the first commandment, and which might with more propriety be omitted, at least in small catechisms.

The question at present is, whether inasmuch as this book, called the Abridgement of the Christian Doctrine, states the commandment as follows: "Thou shalt not make to thyself a graven thing, or any similitude of that which is in heaven above or in the earth below, or of any thing in the water under the *earth*;" and then concludes the sentence and places a full stop, and then goes on in another sentence to say, "Thou shalt not bow down nor worship them." Whether the full stop after the word *earth* is not precisely the same full stop that you have objected to as improperly used in the Protestant catechism?—The stop is placed in the same place, but the division of the commandment is not the same; if I alluded to the stop particularly, my understanding was, that it terminated the commandment where it ought not to terminate it; I find that here, a full stop is placed in the same position in our version, as it is in that of the established church; but I find also, that the paragraph is not terminated, and that no second commandment could have been understood as included in it; for I find that which is called the second commandment, united with, or contained in, what follows after that first part to the conclusion, "and shewing mercy unto thousands of those that love me and keep my commandments."

Have the goodness to refer to the second commandment in the authorized prayer book, and state how it appears there?—I do not find the commandments enumerated first, second, and third; I find all this in one paragraph, and under one conclusion, "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage; thou shalt not have strange Gods before me, thou shalt not make to thyself any graven thing, or any similitude that is in the heaven above, or in the earth below, or of any thing in the water under the earth. Thou shalt not adore nor worship them, I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate me, and shewing mercy to thousands of those that love me and keep my commandments." In our catechism, all which I have now recited, forms but one commandment; and I conceive, that in the catechism of the established church, it is found divided into two commandments, and it is to that I object.

Have the goodness to refer to the catechism of the established church, and state whether the Roman numeral letters, II. are not prefixed to the paragraph in question?—Yes, they are, which is precisely what I state.

Is that paragraph to which the Roman numeral letters, signifying two are prefixed, concluded by the full stop in question?—It is concluded by a full stop.

Is it by the full stop which has been the subject of the three or four preceding questions?—I should conceive, that the full stop to which I have alluded, is not understood by the Commissioner proposing the question and myself in the same way; what I understood by it at that time is, that this full stop implied a division of the commandment which ought to be united, and I now find that in this paragraph there are many full stops, and that this paragraph which, in our catechism, forms but one commandment, is, in the catechism of the Established church, divided into two by the numerals to which the question refers.

The Roman Catholic church, according to the manner in which she gives the commandments

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ments, considers the direction, Thou shalt not make images, and so forth, as explanatory of, and connected with, the first commandment?—As explanatory, and more of a ceremonial nature than any thing founded on the law of nature.

The objection is to the manner in which it is given in the catechism of the Established church, that by making it a separate commandment, it appears to make it a separate object?—Yes, and to violate the manner in which the Scripture was originally given by God, for it divides that which God did not divide.

The Roman Catholic church considers the direction not to bow down and worship images, to be connected with the commandment directing reverence to Almighty God?—Yes, and that it was useful to the Jews to annex it to that part of the commandment, but that it is not essential to annex it in our common catechisms, where we abridge the doctrine of the gospel in seeking to communicate it to weak and tender minds.

And you object to making a separate commandment, because it may appear to be a prohibition of the practice of the Roman Catholic church, which is to have images before the individuals when engaged in prayer, to excite their devotion?—That is one ground of the objection.

Is not your objection to the dividing a commandment, which you consider to constitute one commandment into two, rather than to giving the whole of it in one?—I object to that being divided into two which I conceive ought to be given in one only. I object to this division, because I conceive it is not warranted by the Scripture itself; secondly, I object to it, because it goes to convey an idea to the mind, that there is a special prohibition with regard to the making of images not resulting from the first commandment, or inseparably connected with it, but of a particular kind, and thereby implying, as it were, a censure upon the practice prevalent in the Catholic church respecting images.

The particular objection therefore is to the Established church giving it as a separate commandment, so as to appear as a separate injunction, instead of giving it as a part of the first commandment?—That is the great objection I have to it, and if the commandments were given entire in all our catechisms, I should have no objection to it.

But objecting to the division, you leave out in your smaller catechism the latter part?—We do.

Objecting to the division of the first and second?—Yes.

You leave out what we call the second?—Yes, the entire, and whenever it is introduced with us, it forms a part of what we call the first commandment.

Is there not this distinction between the Ten Commandments as given in the Established church, and the Ten Commandments as given in the Roman Catholic church, that in the Established church the whole of the text of the Scripture, according to the authorized version is given; but that in the Roman Catholic church, the whole of the text of Scripture is not given?—In the Roman Catholic catechism of the larger size, the entire of the commandments as put down in the Scripture, is given; but in the smaller catechisms they are abridged, for the reasons before stated.

The abridgment consisting wholly in the suppression of a considerable portion of the Sacred Text?—Whatever is given is an abridgment of that text.

The question implies, that it is a suppression of the text, as contra-distinguished from an abridgement of it, that a portion of the text is allowed to stand, and that the rest is abridged?—I cannot say whether the other commandments are given in our catechism in the same way; we attend in our smaller catechism to the substance of the commandments, rather than to the precise terms in which they are found in the Scriptures.

Is not the object of the smaller catechism to impress upon youth in the shortest and plainest manner the substance of the commandments?—Yes, it is, and we do not do that by suppression, but we abridge not only one commandment, but more than one, and we leave out also the comminations which are annexed to all the commandments; but in consequence of making two commandments of the first, you are obliged to unite the ninth and tenth, and to break manifestly through the analogy which should be observed between them and your seventh and eighth.

[*The Catechism, called an Abridgement of Christian Doctrine, by the Right Reverend Doctor Plunket, was handed to the witness.*]

Have the goodness to state what is the first commandment, as it appears from that book?—"I am the Lord thy God, thou shalt have no other God but me."

Have the goodness to state the second commandment, as appearing in that book?—Thou shalt not take the name of God in vain.

Where the commandments are given, so as to divide what the Roman Catholic church treats as one commandment into two, you consider that the principle of the Roman Catholic church is violated, and that of course the children should not be permitted so to learn?—I do.

Does the same objection occur to the books that are used, or to be met with, in the schools of the Association for discountenancing Vice, which you have stated to apply to those used by the Hibernian Society's schools?—In the schools connected with the Association for the suppression of Vice, I conceive there are two evils; one, that the sacred Scriptures should be read indiscriminately in the authorized version, by the scholars; and the other, that the church catechism should be taught. To the reading of the Scriptures in the schools I object, except under circumstances such as Dr. Murray, in one of his first answers, has mentioned; and to the teaching of the church catechism in the school, I object also, because, when taught there at all, Catholic children must be either dismissed without being taught their own catechism, or they must be induced to attend at the teaching of the

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church catechism, and to their being so dismissed without religious instruction I object, and I object still more strongly to their being obliged to learn the church catechism; I object therefore, to all the schools connected with the Society for the suppression of Vice.

Are there many of them in your district?—Very few.

Are they attended by Roman Catholics?—I know of but one school of that kind in the neighbourhood where I live; then with respect to schools in the more remote part of the diocese reported to me as in connection with it; the clergy, on finding schools connected with any one of those societies, generally deem it incumbent on them to apply to me as to the course they should adopt, and I do not recollect having received from them a report of any one school connected with that Society, so that I believe only one school, and that in my own immediate neighbourhood, is connected with it; and with regard to that, I directed the priest to go among the people and to direct them not to send their children to that school; he did so, and no Roman Catholic children have since attended it, except perhaps a few paupers whom I do not mind, as they often go to get clothes, and afterwards absent themselves, or go in at a time of great distress, that they may be fed; so that with respect to creatures thus circumstanced I do not much trouble myself, knowing that when I have a school prepared, they will attend it without any difficulty at all; besides, they attend at catechism on the Sundays, and there is no danger arising to them; but if it were necessary to withdraw even those few who may linger about such schools in that sort of way, I could do it with great ease.

Does it appear to you, that the reading books published by the Kildare-street Society, with the exception of that containing the extracts of Scripture to which you have referred, have been prepared with a desire to fit them for general reading, and that they have been prepared in such a manner as not to offend against the religious opinions of any class?—If I except those to which I have referred, I think they are so fitted, and that they have been so intended.

Does it appear to you, that scriptural extracts in the spelling books of the London Hibernian Society have been arranged in such a manner as to make an impression on the minds of the children unfavourable to the Roman Catholic church?—Sufficient appears upon the face of the books of the London Hibernian Society to determine my judgment of them.

Are there any schools supported by the Baptist Society in the district with which you are acquainted?—I have known only one which received aid from the Baptist Society.

Is there any thing peculiar in the constitution of that school which excited your attention?—It was also connected with the Kildare-street Society; and it was the master who stated to me his connection with the Baptist Society, that he received something from it; and I do not recollect that he mentioned anything more.

Where is the school situated?—In the parish of Dunleckney, in the county of Carlow.

If the children are not withdrawn willingly by their parents, to what means do the priests have recourse, in order to carry their own wishes into execution?—I have never found it necessary to resort to any other means than merely to recommend, either privately or publicly, to the parents to withdraw the children; and on my doing so or the priest doing so, I have found uniformly that the children were withdrawn, so that finding those means sufficient, I have not had even once occasion to resort to others.

Was that admonition given publicly or privately?—I have often given it myself publicly; if the matter suffered delay, I desired the schools might be left unmolested till my visitation, for it often happened, that they were protected by a landlord or proprietor, or a man of influence; and that if the priest interfered in public to have the children withdrawn, he might bring down upon himself or the people the enmity of such individuals, and therefore, as it was somewhat of an odious duty, odious in its discharge, I preferred taking it upon myself, and therefore it was I who generally at the visitation of the parishes, directed the people to withdraw the children or desired the priest would see it done in the course of a short time afterwards. There have been some few instances where I have been consulted by the priest, and not being able to go within a short time to that parish, I have desired him to see that the children were withdrawn, and I have been informed that he had done so, and that my wishes were fulfilled.

Has any instance occurred within your knowledge, of the priest having made use of his spiritual authority to compel the parent of any child to withdraw it, if he appeared unwilling to do so?—I have no recollection of any instance of the kind in my diocese, except one which perhaps might be included in the question which has been asked. There was a school under the protection of Lady Aylmer, in the county of Kildare; this school was frequented by some Catholics, and I was informed by the parish priest, that there was no Catholic teacher in it, and that the persons employed used many exertions to disturb the faith of the children. I desired him therefore to advise the parents to withdraw their children; he told me afterwards that they all did so, except the gate keeper of this lady, who apprehending that he would lose his situation, and undergo a persecution (which frequently follows, at least in some parts of Ireland, from the children being withdrawn from such schools), he suffered one or more of his little children to continue to attend it; and I think the priest told me that in consequence of the gatekeeper doing so, he refused to administer the sacraments to him, and I believe to his wife; that is the only instance of the kind which has come to my knowledge as I now recollect.

Do you not conceive that if the parent of a child, having been cautioned against sending his child to a particular school, inasmuch as in that school the religion of the child was likely

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likely to be tampered with or endangered, still continued to send his child, he would be guilty of a sinful error?—Yes.

Would it not be the duty of his confessor on his stating the fact to him, to require either that he should abandon that error, or if he refused to do so, to refuse him absolution?—Yes, that would be the duty of the confessor.

No person can be admitted to the sacraments while in the practice of sin; he must repent of sin, and resolve not to persevere in it before he can receive a sacrament?—That is the case, with the exception of the sacrament of matrimony, which being a civil contract as well as a religious rite; we sometimes solemnize it where we are not certain that the party is not in a state of sin.

The sacrament of penance?—That cannot be administered but on repentance.

Do you conceive that a priest of the Roman Catholic church would be justified, not only in refusing the rites of the church on the grounds stated, but in imprecating curses on the heads of the parents of children who should persist in sending their children to schools disapproved of by him?—The priest who would imprecate curses on any one for any crime whatever of his own authority, would act extremely wrong; and if by curses is meant excommunication, he has no right to excommunicate any person; for the right to inflict that censure is reserved to the bishop or the person deputed by him.

Would a priest be justified in praying or expressing a wish that any temporal evil, sickness or disease, might visit any person who sent a child to a school disapproved of by him?—He would not; and if I found any priest under my direction had done so, I should reprimand him in the most severe terms for abusing his office; for our duty is to bless and not to curse.

If it should be found that a priest had so done, he would incur your censure?—I should reprimand him most seriously.

Did you ever hear the expression in common parlance of the "Priest's Curse"?—I may have heard the expression used, but I do not recollect it.

(To Doctor Murray.)—Is the phrase of the priest's curse familiar to you?—It is not.

Did you ever hear it used by any peasant, "the Priest's curse be upon you"?—No, never in my life.

As an imprecation from one peasant to another; as a malediction?—I never heard that expression from one peasant to another.—(Doctor Kelly.) Nor have I.—(Doctor Doyle.) For the ease of my conscience, I would mention with regard to my last answer but one, that there was a parish priest in my diocese, some time ago, in whose parish a very great scandal and abuse existed; he wrote to me, that finding all his exertions to put down this abuse had been ineffectual, he at length prohibited it under the pain of the curse of God, or some expression of that sort; he wrote this to me when he had acted thus, lest it should come to my knowledge in some other shape; and assigning his reasons in order to escape my censure, which he apprehended would otherwise fall upon him. Now I recollect that I did not reprehend that priest; for he appeared to be conscious of having acted with a degree of impropriety, and I thought the feeling existing in his mind, was a sufficient security against his doing so again. I mention this because I stated before, that if a priest had done so, I would reprimand him; that was a case in which I omitted doing so; but the omission was the result of his writing to me, and assigning a plausible reason, so that I had thereby an assurance that he would not do so again.

The letter conveyed to you the notion and impression that the priest was himself sensible he had erred in what he had done?—He was under the impression that I might learn it; and that on hearing it, I would reprimand him, probably with severity, and he wished to put me in possession of the full merits of the case, and hoped thereby that I would not censure him for it; as to whether he thought he was doing wrong I cannot say.

As far as his flock is concerned they are still in ignorance, whether it was with your approbation?—My flock know me too well to suppose I would approve of it.

They do not know of the letter he has written to you, shewing his feeling on the subject?—They are in ignorance of that, I suppose; but if such a proceeding were to be repeated, they know that they should meet with redress, on making application to me.

How can they know that?—Because they know in many instances that where they had any reasonable complaint of the conduct of a clergyman, on representing it to me, I have always interfered.

But this having occurred and no complaint having been made by the parishioners to you, how are they aware that you would interfere?—I think the thing is so wrong in its nature, that it must strike almost any Christian, that I disapprove of a priest appointed to minister between the people and God, converting his ministry into a curse.

Do you not believe it is common in many parts of Ireland, that that does take place from the altar on the part of the priest as applied to the people?—I should fear too often; but as to what may happen in other parts of Ireland as to the conduct of priests in their chapels, I should feel delicacy in expressing an opinion.

Have you not heard that it was common?—I have not heard that it was common; but I do not think it impossible there may be cases in which it occurred.

Is the case you have referred to a singular case in your own diocese?—Yes; it is the only one which has come to my knowledge.

Are the Commissioners to understand, that the Roman Catholic priests do not feel that the power of excommunication is vested in the Roman Catholic church?—It certainly is; but the authority of the Catholic church is not vested in a single priest.

In whom is the authority vested?—In the bishop; and no priest can inflict excommunication, unless deputed to do so by the bishop.

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Is there a distinction between excommunication and the sort of curse referred to in a previous question?—Yes, there is a distinction; the one is a mere imprecation, such as an idle person in the street might express against the other.

The question meant to ask, whether, according to the discipline and doctrines of the Roman Catholic church, there is, in any portion of it, a distinct authority to pronounce an authoritative curse, as contradistinguished from excommunication on any individual?—No, I know no such thing.

Do you happen to recollect the last words of the Council of Trent?—I cannot speak to them.

Are they these; that the cardinal, who closed the council, pronounced a curse on all heretics, which was, according to the authority referred to, perhaps erroneously, said to have been repeated by all the ecclesiastics in these words, “a curse upon them, a curse upon them?”—That, of which mention has been made, is more properly called anathema.

Have the goodness to define the word anathema, according to the sense of the Roman Catholic church?—The word anathema, is understood by the Roman Catholic church with Saint Paul, as a separation, or removal from something; he wishes to be anathema from Christ for his brethren; that is, he wished to be separated from Christ for a time, for the good of the church.

The anathema of the Roman Catholic church means only, that they are to be separated from the church?—Yes, in the same sense as is spoken of by the apostle.

Is anathema analogous to excommunication?—In substance it is the same; the one is the prayer, and the other the judicial act, by which the separation is made.

Does that separation imply the utter destruction of the thing separated?—The utter destruction, certainly not; but the separation of the thing.

In the service of the Established church for Ash Wednesday, there is a service called the Commination; do Roman Catholics, when they pronounce persons accursed, do it in any other sense than that in which the Established church appear to do it in that Commination?—I conceive the Established church uses the expressions, or curses, precisely in the same sense as we do; namely, that used by the apostle.

Would a Roman Catholic clergyman be justified in refusing to baptize a child, whose parents send their other children to schools disapproved by the Roman Catholic priests?—If the refusal were persevered in, that would be a kind of impiety. There is nothing in the conduct of any person living that would justify a priest in refusing, and continuing to refuse, to baptize a child.

How long might he refuse to baptize, before it became impious?—So long as he might not apprehend that there would be the slightest danger of the child dying without baptism.

Do you think it would be permissible to the priest to threaten the parents with that?—I think it would be highly improper; but where there are so many persons engaged in the ministry, many of them young, and many with warm feelings, some of them may resort to acts which are not proper. I would highly disapprove of it.—(*Doctor Murray.*) That is my feeling decidedly.—(*Doctor Kelly.*) I never knew an instance of a clergyman refusing to baptize a child in consequence of the parents sending their other children to a school not approved of by the priest.

Is not the case, in which the priests do refuse to baptize a child, the instance of a child whose parents are not known at the time?—(*Doctor Doyle.*) The only case in which the priests within my diocese, I believe, or any one of them, would hesitate at all about baptizing a child, is when illegitimate children, or children whose parents are unknown, are brought to them; then they direct the person bringing it to take it to the parish where it was born; but where the parents are known, it is always baptized. It is necessary to know the parents, in order to the registry of the baptism.

You have been already asked, whether it would be the duty of a Roman Catholic clergyman to refuse the rites of the church to a person who persevered in sending his children to a school where he thought the religion of his children would be endangered?—Yes.

Do you mean, that the clergyman would be warranted in refusing to hear the confession of the person; or that he would be warranted, hearing his confession, to refuse him absolution?—If Judas were living, and were to come to confession, he should be heard; but due absolution can be given only when the priest finds the man upright before God, and his heart penitent for having done wrong. He could not therefore absolve him, if he left his child in the proximate occasion of losing his faith.

When a person is able to make a confession, he can only have extreme unction consequent on absolution?—Just so.

Can any person be received as a participator in the communion, in the church of Rome, without an absolution immediately preceding it?—There are hundreds, and I may say thousands, who go to communion in our church, and who do not receive absolution immediately previous to their going. They may have received it a week before.

Would a Roman Catholic clergyman be commendable, or otherwise, who had refused to admit a parent to communion, supposing him to have a child in a school disapproved of by the priest, and refusing to withdraw him from that school at the desire of the priest?—We do not suffer any person to approach the holy communion without having gone to confession; but many persons go to confession, and the priest does not find it necessary to absolve them; therefore, many persons go to the holy communion without having received absolution. But with respect to every one of those going there, after having been at confession, without having had absolution, it is with the special leave of the priest.

Describe the consequence, on confession, in which the Roman Catholic church holds that absolution

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absolution is not necessary?—It is not necessary where the penitent is found not to have been guilty of any mortal sin from the time he has been at communion before.

Absolution is not necessary for venial sins, as contradistinguished from mortal sins?—That is the truth, as taught by the Council of Trent, and received by us.

Have you heard of any cases of extreme unction having been withheld from any persons, in consequence of their children being at those schools?—Never.

(To Dr. Kelly.)—Has your experience been the same?—I have never heard of any man or woman having been denied the sacrament of extreme unction on that account.

Would you disapprove of that in the case of a London Hibernian school for instance?—(Dr. Doyle.) If the father refused to withdraw it from that place.—(Dr. Kelly.) I have said I have not known of any person being refused extreme unction in consequence of his sending his children to a London Hibernian school, but I think there might be a case where they would be refused it.—(Dr. Doyle.) If I found that the London Hibernian school was one where the rules were strictly adhered to, and that the Catholics were desired not to suffer their children to frequent it, and yet did so, being apprized of their danger, I should think it proper to withhold the sacrament from them when dying.—(Dr. Murray.) Except on repentance.—(Dr. Doyle.) Certainly.

The sacrament of extreme unction is administered after absolution is given consequent on confession, where the party is able to confess; if the party, in making that confession, though he be in the extremities of death, acknowledges that he has children at a school, in which school the religion of these children appears to the confessor to be in danger, and declares no intention of withdrawing the children from the school, but determines to persevere in sending them there at the hazard of their religion, in that case would it be the duty of the clergyman to refuse to administer extreme unction to him?—It would be the duty of the clergyman to refuse to administer extreme unction to him.

If the person stated that he had had children at such a school, that he was sorry for having so done, and that he would not continue to have them there, would the priest in that case refuse him absolution or extreme unction?—No; he would not refuse him absolution or extreme unction.

Then the absolution or extreme unction is refused in consequence of the person appearing to be persevering in the error?—Precisely so.

Is it a venial or a mortal sin in a Catholic parent to send his child to a school to which the only objection is that the Douay version of the Bible is read without note or comment?—If that be the only objection, I do not consider it a mortal sin; to define what is a mortal sin is sometimes very difficult, because it is not the mere reading of a Testament that I consider an evil, but it is when that reading is attended with a danger of the subversion of the faith, or when it can be understood as implying a conformity to another religion; so that to take the naked fact, unattended with circumstances, I should hesitate long before I pronounced it a sin.

Would you consider it a mortal sin in a parent so to educate his child as that the religion of that child must be brought into danger?—In that case I would, unquestionably.

And therefore, if a school be established which the priest is conscientiously convinced is calculated to endanger the religion of Roman Catholic children, if the priest warns the parents of the children of such danger, and the parents notwithstanding persevere in sending the children there, would the parents in that case be guilty of mortal sin?—Certainly, if the priest were a prudent proper man.

Who is to judge of that?—I think the bishop is the person to judge of it, who in case of doubt takes to his advice the most learned and prudent of his clergy.

In the mean time the priest has refused the offices?—That is not often the case; I should think the priest will not act in matters of that moment without consulting others.

In cases where the priest is called to administer absolution, he must necessarily exercise some discretion?—He must.

He is for that purpose the judge?—Yes; in ordinary cases he is competent to decide.

Therefore the priest, in exercising a judgment on the conduct of a parent who sends his children to a school of this nature, is exercising a discretion in the same way as he might on any other conduct of the supposed penitent?—Yes; I think so.

Is it a venial or a mortal sin in an adult peasant to persevere in reading the New Testament in the authorized version of the church of England, after his priest has forbidden it?—I will repeat a sentence from St. Augustine, and it will show what my mind is regarding mortal and venial sin; I should feel great delicacy in fixing the amount of guilt which constitutes the one or the other; St. Augustine says, Quæ sunt levia vel quæ gravia peccata non humano sed divino pensanda sunt iudicio; quis enim crederet, "qui dixerit fratri suo fatue! reus erit gehennæ nisi ipsa veritas dixisset." Now, that maxim I adopt fully; it is then extremely difficult to determine when the quantity of guilt amounts to that which we consider a mortal sin; a perfect knowledge of the act to be done, and a wilful adoption of it, and that this be substantially contrary to the command of God, and that the matter of it is one of considerable amount; all this is required, in order that the sin be mortal; where there is question of faith, the matter is of great moment; nothing can be greater; but one man may read a Protestant version of the Scriptures without any danger whatever; another man might read it with more danger, and another with still more danger; I could not therefore determine as to the abstract point, whether a mortal sin would be committed by reading any book; I should, before I judged, be informed as to the dispositions of the man's mind; I read the authorised version of the sacred Scriptures as freely as that approved of by my own

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church; I do not conceive that by that I violate any law whatever; another man might do the same, and yet he might be a person to whom such reading might be extremely dangerous, for he might not bring to that book the dispositions he ought to have; it is out of my power then to determine the quantity of guilt which an individual in the abstract might incur by reading or not reading a certain book.

Would you allow any of the peasantry of Ireland, who might persevere in reading the Scriptures in the authorized version, after having been prohibited by your clergy to be received to the sacrament?—No; certainly I would not.

You would consider them as in effect being guilty of a contemptuous disobedience to your church?—Certainly.

Need there be, in the schools alluded to, any other stumbling block than the Scriptures being read and got by heart?—There need not.

It is enough if the Bible is read there without note or comment?—Yes, that is quite sufficient in order to make such schools obnoxious to us.

Do you consider that the Hibernian Society, or any other society established in Ireland at present, aims at making proselytes?—I am perfectly convinced that they do; the Kildare-street Society is the one about whose principles or dispositions I for some time entertained doubts, but doubts which have been since removed.

(To Dr. Kelly.)—Is it your experience, or have you heard in such manner as to believe that there have been any particular acts of destruction of the Testament in the authorized version in the west of Ireland, either executed or enjoined by the Roman Catholic clergy?—The directions given by the Roman Catholic clergy in the archdiocese of Tuam are, that if the versions of the Scriptures are not approved of by the Catholic church, the faithful are to refuse to take them; but if they should be induced to take them, they are to give them up into the hands of the clergyman who preserves them; but I have not known of any instance of a clergyman destroying by fire, or otherwise, any of those Testaments.

Have you ever heard of sixty, or any other number of Testaments, having been thrown into the river at Ballinasloe?—I never heard of it.

If you heard that stated to have been done by a Roman Catholic clergyman, would you disbelieve it?—I do not know the clergyman at Ballinasloe.

Should you disapprove of the act?—I should recommend to the clergyman at Ballinasloe to take the book and to preserve it.

Should you think such an act deserving of censure?—I think it an improper act to destroy such a book.

(To Dr. Doyle).—What is your opinion upon that point?—I think the same; I think it improper to treat the word of God in that kind of way; if a single individual, through error or mistake did such a thing, I might overlook it, but I should think it very wrong.

Should you think it improper for such an individual to bury it?—I should be highly amused with such a proceeding.

Would you think him highly deserving of approbation?—I do not know but I would; it might shew a disposition which I would prize highly, though I do not think the act a very laudable one; but attending to the disposition more than to the act itself, I would reward the man.

You would consider it in the man a proof of orthodoxy?—Yes; a proof that he was filled with right faith, only pushed to an extreme; but in an enlightened person I should think such a proceeding extremely wrong.

(To Dr. Kelly) —Are you acquainted with the county of Mayo?—I am.

Can any considerable number of Roman Catholics have been withdrawn from the communion of the Catholic church without your knowing it?—No, not any considerable number.

Have you heard of any number being so withdrawn?—I have heard of one man in Westport, who withdrew from the communion of the Roman Catholic church in consequence of the clergyman having reprimanded him for his immoralities; he had given great scandal in the parish by his immoral conduct, and the clergyman had reproached him publicly, and in consequence of his public reproach the man got so offended that he embraced the established religion, and continues to go to church; with that exception I do not know of any other persons in the county of Mayo.

Do you think there could have been any considerable number without your hearing of it?—Not any considerable number, certainly.

Do you think there could have been any considerable number withdrawn from attending the sacraments without your knowing it?—I think not; for on my visitations I make particular inquiry of the clergymen respecting their parishioners, and I inquire whether they have been punctual in attending the sacraments, and the Roman Catholic clergymen inform me where there is a falling off, and where there is a punctual attendance; and I am gratified in saying, I never knew a more punctual attendance at the sacraments, throughout the diocese of Tuam, than in the last twelve months.

Can you form any opinion as to what is the case in the neighbouring diocese of Elphin, embracing the county of Sligo?—I have had conversations with the bishop of Killala on this subject; I have had conversations with the Bishop of Achonry; I have had conversations with the Bishop of Elphin; and I have heard them all say, that instead of a decrease, their flocks are rather increasing.

The coadjutor Bishop of Elphin resides at Sligo?—Yes.

Is a considerable portion of Sligo within his jurisdiction?—I believe not the entire of it.

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Is part of the county of Sligo under the jurisdiction of the Bishop of Killala?—Yes; and part under the jurisdiction of the Bishop of Achonry.

Do you think the county upon the whole is within the jurisdiction of the three prelates?—I am sure the greater part is.

Does it not follow from what has been already stated by all the bishops now present, that if in point of fact, during the last three months, there were a great number of Roman Catholic children in the Hibernian and other scriptural schools within the district to which your last answer had reference, there must be a corresponding number of their parents, either openly or tacitly abstaining from the communion of your church?—I do not conceive, that within the last twelve months to which I have made allusion, the Roman Catholic clergy of those districts have been so very exact in compelling the parents to withdraw their children from schools as they had been; I have recommended to the clergy of the arch-diocese of Tuam to forbear for the present moment in consequence of this commission being sitting, as I impressed upon their minds that I had the strongest hopes, that before a year was about, this commission would make such a report to the government as would provide means for Catholic education, and that for a year much evil could not result from forbearance.

The question had more immediate reference to the transactions of the last three months?—I have urged the same, since the time I had the honour of meeting Mr. Grant and Mr. Blake in Westport.

Is it your impression, that within the last three months, there has been a greater relaxation of effort to withdraw the children, than within the corresponding three months of the last year?—I know there has; I have recommended it, and I know my recommendation has been attended to.

Is it your impression, that there is not at this moment a considerable extent of refusal of the rites of the church through the counties of Sligo, Leitrim and Mayo, in consequence of Roman Catholic parents persevering in keeping their children at those schools?—I cannot speak to Leitrim; with respect to the part of Mayo in the arch-diocese of Tuam, which is under my care, I have already stated what is the practice, and I have recommended Dr. Burke of Sligo, and Dr. M'Nicholas of Achonry, whom I met on the 13th March in Galway, to pursue the same course; and I have every reason to think, and in fact I have a kind of assurance from them, that they will pursue the same course that I have myself pursued.

It is your impression, that in the respective dioceses at present, there is no material withholding the rites of the church on the ground stated?—I am sure there is a relaxation.

Is there any conflict on the principle of the priests withholding the rites of the church from the Roman Catholic parents, in consequence of their sending their children to those schools?—There is in my opinion a temporary relaxation of the severity.

Have you any means of knowing or forming a belief, whether there is a withholding of the rites of the church in reference to such a cause?—I am not aware that there is a withholding of the rites of the church to any very considerable extent; it is for that reason I say, there is a relaxation of the severity.

Is it your belief that the parents of the children acquiesce willingly in the withdrawal of their children from the schools; do they receive the advice with gratitude, or consider it a great hardship?—They receive it with gratitude, and they are convinced it is for their souls sake, that the priests exercise this zeal.

And they withdraw their children without reluctance?—They withdraw their children without reluctance, unless where they are under the power of landlords, who inflict temporal injury upon them.

Is it your belief that the landlords inflict that persecution to which you have referred?—I have heard that in the county of Sligo, great severity has been exercised, and I know in the county of Galway also great severity has been exercised.

Do you think much anxiety is caused in Ireland, by the inducements held out to the children to attend the schools on the one hand, and by the prohibition on the part of the Roman Catholic priests on the other?—I know that that creates great heart burnings on the part of the people.

Do you think that tends to foment and encourage the religious differences unfortunately prevalent in Ireland?—Very much.

Is it your opinion, that dissatisfaction on account of religious opinions has increased materially in Ireland in consequence; and that in point of fact, those differences are more keenly felt at this moment than they were before these societies had such an active operation?—(Dr. Doyle.) I think those religious differences have grown regularly with the propagation of the system of scriptural education, and that they have received an additional increase from the late public meetings in Ireland, held for the purpose of diffusing religious knowledge and scriptural education among the poor.

Do you think they tend to make the people of different religious persuasions dislike one another, because they are not agreed on religious subjects?—I think that effect has been produced; it is very clear, when I go into a parish to visit the clergy and people, and when, instead of employing myself in giving instructions on the duties of their several states of life, and explaining to them the morality of the gospel, I am obliged to explain to them the difference of the several religions, and the danger to which they may expose their children by sending them to those schools, that their mind and attention are drawn to the difference of religion, and to those dangers, and their feelings consequently excited. This necessity on my part arises out of the disputes on religion, and the efforts of those to whom I refer.

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Is there a prevailing opinion amongst the Roman Catholic body in Ireland, that certain societies, excluding the Kildare-street Society, have resolved or made an attempt to convert the Roman Catholic body from the faith which they now hold to some other?—That impression appears to be not only general, but universal amongst the Catholics, and very few of them disassociate the Kildare-street Society from the others.

You yourself see that there is a difference, both in the principle of the Kildare-street Society, and its operations?—There is some difference; it is going on perhaps more covertly, but I am persuaded the object of most of the persons engaged in it, as well as the agents of it, are the same as those of the other societies.

Are you acquainted with the reports of the London Hibernian Society?—Yes, I have seen some of them.

Do you know whether they confine their objects merely to the education of children in schools?—That is the immediate object of this Society, but they have besides that object another, which is to loose the children as it were from the faith of their fathers, and thereby uncatholicize the growing generation; that is the ulterior object—the immediate one is the education of the children. Their principles are in our opinion, subversive of the Catholic faith. They seek first to disturb the consciences of the little ones, and they hope that when these little ones grow up to manhood, they may be loosed from the Roman Catholic church, the Society being quite indifferent what denomination of Christians they may join themselves to, provided they be not Catholics.

Are you acquainted with the practice of the London Hibernian Society, of employing itinerant Scripture readers?—I believe it is mentioned in the abstracts of their reports, or the sheets in which their rules are laid down, but I have not known it practically.—(*Dr. Kelly.*) They have been sending what they call Scripture readers into the villages, for the purpose of reading religious tracts, which I understand are principally composed of invectives against the Catholic religion.

Have you seen or known any of the Scripture readers belonging to the Hibernian Society?—I have never met any of them, but I have heard the clergymen in the country say, that readers are going about to the villages, and endeavouring to get the people to assemble round them, for the purpose of reading a chapter in the Scriptures, and of reading other religious tracts, and I am told books, that are principally directed against the Roman Catholic clergymen.

Is it your impression, that there are many or few of those persons now itinerating about the province of Connaught?—I do not believe they are numerous.

Have you heard that their efforts had had any effect in shaking the faith of the adult population?—I have not heard of any instance.

Do you believe that it is likely, that they could by such practices, subtract any material number, or any number at all, of the adult population of Connaught?—I think those who expose themselves to danger are liable to fall, and if the practice became very prevalent, and the faithful were not warned of the danger to which they expose themselves by associating with such persons, I fear that in some instances they would succeed in withdrawing some of the Roman Catholics from the faith.

Do you think it is the disposition of the peasantry in general to receive them willingly, or with indignation, or with what other feeling?—They receive them with disgust and displeasure.

Then they drive them away; they do not admit them into their houses?—No, they do not receive them, generally speaking.

They do not admit them?—No.

Of course they do not listen to them?—There may be some who will receive them, but not to any extent.

Have you had any serious apprehension on your mind as to the effect of such practices?—(*Dr. Doyle.*) The only apprehension I should have if they came into my neighbourhood would be, that the peasantry might stone them.

Do you think there are any in your diocese subject to such danger?—I have never heard of any of those individuals being in the diocese of Kildare or Leighlin.

Have you heard of any of them in the neighbourhood of Kilkenny?—Not any.

Have you heard much of those people, so as to think that they make much impression, one way or another?—(*Dr. Kelly.*) I know they have made no impression; I have heard that they have gone about, but have not been attended to.

Have they attracted much attention?—Not much attention.

Have you heard, whether they are in the habit of preaching as well as reading?—I have not heard of their preaching.

Do they read to the persons assembled in crowds out of doors, or are their proceedings principally confined to houses?—To houses.

They are intimately connected, in notion at least, with the Hibernian Society schools?—Certainly.

(*To Dr. Murray.*)—Do you know any thing of a society, called the Society for promoting the Principles of the Reformation in Ireland?—I know such a society has been established in Dublin; I do not know any thing of its progress; I have not taken any notice of it.

Do you know whether it attracted any attention?—I do not know that it engaged any attention in the diocese where I live; I got the prospectus a long time ago, and I noticed it sufficiently to keep it by me, and a short time before I came over I received the first number of its publication, containing what they consider the practice of the Roman Catholic clergy.

Is that Society in any way connected with any of the Education Societies?—No further than that some of the members belonging to this society are also members of some of the other societies, particularly the Bible Society. I found the names of the Rev. Mr. Mathias, the Rev. Mr. Singer, and the Rev. Mr. Guinness, who are engaged in both those societies; there are fifteen of them altogether, with one or two secretaries.

They are connected, not with the London Hibernian Society, but the Hibernian Bible Society?—The Hibernian Bible Society.

Does it connect itself in any way with the London Hibernian School Society?—Not to my knowledge; it may.—(*Dr. Doyle.*) I think Mr. Gordon is one of the secretaries, but I am not quite certain.

Do you conceive any degree of irritation was excited in the south of Ireland, by the meetings held there in the course of last year, for the purpose of establishing schools in connection with the Hibernian Society?—Yes; I think it is quite plain from the discussions which took place at such meetings, that they did excite an extraordinary degree of attention of the public, and that the results of them were calculated to widen still more the existing differences upon religion.

Do you think they were at all calculated to produce a more inflamed opposition to schools in connection with that Society?—Yes, I know they were, because the people considered Mr. Gordon and others as agents of a society which professed to educate the poor of Ireland, and finding them not only employed in promoting schools for children, but also engaged chiefly in promoting scriptural knowledge as they deemed it, therefore I think the opposition to the society was increased in proportion to the exertions of these men.

That they were considered as acting in a spirit of hostility to the Roman Catholic church?—Yes; and in perfect conformity to the spirit of the London Hibernian Society. In very large meetings of Roman Catholics, in Cork and Waterford, resolutions were adopted declaratory of their opinion of those men, and of the societies from which they proceeded, and of their own determinations to educate the Roman Catholic poor on principles compatible with the doctrine and discipline of their own church, and totally unconnected with those societies.

Do you think if this commission had not issued, there would have been a more general and determined opposition to the schools founded and instituted by the Hibernian Society, and the Kildare-street Society, during the last year, than there has been?—We would have followed up, of course, the line of conduct we were pursuing previous to the appointment of the commission, by again petitioning Parliament; if our petitions had been disregarded, and the commission had not been appointed, we would have considered that the government was tacitly sanctioning those societies which we think act on a proselyting principle; therefore we would have set our faces against them, and probably broken up all connection with them which now exists.

The Roman Catholic prelates and clergy of Ireland, object to the Testament being used as a school book, or being read by children?—We do.

Do you object to the Testament being read by persons of mature years, and of education?—No, of course not.

Do you rather recommend than forbid it?—I do not know whether there may have met the eye of the Commissioners a publication signed by all the bishops of Ireland, printed by Mr. Coyne; in this, all the bishops recommend to the faithful to read the Scriptures, but to read them in those dispositions of prayer and of obedience to the authority of the church, which we think necessary that they may be read with profit.

The objection to the reading the Scriptures, where it is made, applies to the person who reads and to the manner of reading it, rather than to the act of reading it by a person of competent knowledge and who reads it with a proper disposition?—Certainly it is.

It is considered that persons of the age which children are when attending schools, are not competent to come to a right knowledge of its meaning?—Our principles are the same as those of St. Paul; we wish to give to children milk and not strong meat; we give them, therefore, in the form of catechism, the first principles of the religion of Christ, and as they grow up in faith we give them the strong meat of the Gospel to digest.

Can you give an idea of the proportion of the peasantry in your diocese, who have attained that strength?—I cannot classify them; but every man whose morality is sound and whose faith is what it ought to be, I should wish to read the Gospels; and as to the Epistles and the Apocalypse, I should think it would be better that the generality of the people engaged in other pursuits during the day should abstain from them, because the morality that would be useful to them is mixed up with other matters of great depth and difficulty, and they would not profit so much by the reading of them as of the other parts, nay, it might be even dangerous to them. I recollect an instance to have occurred to myself: there was a daughter of a farming man, in the diocese of Leighlin, who read or heard read, "whosoever loves father or mother more than me is not worthy of me," or some such passage, and she actually left her father's home, and went about the country for several days, to fulfil, as she supposed, the will of God; at length she came to me to get advice, and told me this; when, after setting her mind right upon the matter, and composing it, I sent her home to her parents: it is just so with the generality of the peasantry; if they read the more difficult parts of Scripture they are very liable to understand them in a wrong way, and not having time, or the capability of comparing them with other passages, they may take deep root in their minds and do them an injury, so that the gross ignorant country people are, in my mind, much better instructed in the morality of the Gospel, by means of religious books, which convey it to them in a style

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and method adapted to their own ideas and situation of life, than by giving them the Scriptures generally to peruse; but as the Gospels are, for the much greater part, very simple and plain, shewing the Redeemer holding forth his morality in a divine light, those might be read with great profit and safety.

You would allow a majority of the peasantry in your diocese to read the Gospels and the Acts of the Apostles?—I cannot say the majority of them, because in our peasantry the majority are destitute even of that degree of improvement which I would wish to find in one to whose hands I would wish to commit the Scriptures; there are a very great number whom I would be satisfied, and even glad to find occupied every day in reading portions of the Scriptures.

But you would not approve of those portions for the majority?—I cannot say that I would for the majority; I would prefer having for them books of morality, in which they would have explained and inculcated the plain rules of life, and those doctrines necessary to direct them in their own state, and to impress their duties upon them according to their own ideas; and such are the books with which I have endeavoured to supply them throughout my diocese.

Supposing the case of twenty or thirty peasants in your diocese, who could at this moment read, would you disapprove of a peasant, who could read, reading to them the four Gospels, or any portion of them?—A peasant, if he confined himself to reading to them what is mentioned, I should have no objection to that; but I would like the bishop or some clergyman to select the man to so read. It is a mode of instruction which I follow myself, and prescribe for the clergy; each Sunday in the mass they read the Gospel of the day or the Epistle, and then make a few moral reflections on them to render them the more useful.

What is the rule and principle of the Roman Catholic church, as to the translation of the Scriptures into vulgar tongues?—The rule, if I may call it a rule, for I cannot say there is a rule, properly speaking, upon that subject, because from the early times of the church there have been translations of the Scriptures, or of portions of the Scripture, made by private individuals into the vulgar tongue; such translations were made very early in England and very early in France. I cannot say then that there is a rule, as any man who pleases may take up the Scripture and translate it into the vulgar tongue, but the bishops of the province will not give their sanction to a version which they have not revised and found to agree, not only substantially but literally, with the vulgate version which has been declared by the Council of Trent to be authentic.

Does the Council of Trent mean to say that any other Latin or Greek translations of the Scriptures are not authentic?—While it approves of that it does not condemn others, but it approved of that, as being correct in the opinion of those well versed in the Scriptures.

Are the Commissioners to understand, that in most of the Roman Catholic countries of Europe there are, at this moment, translations of the Scriptures into the vulgar tongues of those nations which have received the sanction of the Roman Catholic church?—The sanction of the Roman Catholic church; I might say that the Douay version has received the sanction of the Roman Catholic church in this country, whereas it is current here with the knowledge and approbation of every bishop in Ireland; so in France, where I believe a good many versions are current throughout the kingdom; and I dare say the same is the case in other countries.

You were educated in Portugal?—Yes.

Is there any version in the vulgar tongue which has received the sanction of the bishops of that country?—Where I studied, the only one we used was the vulgate, and not having been conversant with the peasantry I do not know what was used among them, nor have I seen in Portugal any version into the vulgar tongue at all.

Did you ever see in Portugal any translation into the vulgar tongue, whether allowed or not?—No, I did not.

What should you say with respect to Spain?—I cannot speak to that.

(To Dr. Murray).—You were educated at Salamanca?—I was.

Can you give any information as to any authenticated version of the Scriptures into the Spanish language?—I did hear that there was a Spanish version of the Holy Scriptures, but I do not happen to know the fact, as I lived in the Irish college, where we used the Latin vulgate and the English versions.

Have the Scriptures any practical circulation in the vulgar tongue in Spain?—They had not then.

Have the people seen the Scriptures in a language they could understand?—I believe they were not generally read by the people.

Do you imagine that any material portion of the population have ever so much as seen the Scriptures in a language they could understand?—I do not know that they have.

Have you any means of knowing whether the Inquisition would have permitted it?—I suppose that the Inquisition would not have permitted a general circulation; there might have been particular permission from the authorities of the church.

Is it within your knowledge, that that permission would have been in practice obtained except in very rare instances?—I dare say it would not have been generally obtained; I have seen an Italian version which was approved of by the Pope, the version of Martini, Archbishop of Florence, to whom the Pope wrote a letter of thanks for his translation.

Is it your impression, that that version is pretty generally in the hands of such portions of the population of Italy as can read?—Of all those who wish to purchase it, I never heard any difficulty about it.

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Have you been in Italy?—I have.

Is it within your knowledge, that such portion of the peasantry in the Italian states who can read it, are in possession of the Scripture in the Italian tongue?—I really do not know; but I think there would be no difficulty in allowing any Italian to read it; it is a translation with a comment.

The Commissioners observe, in a document styled The Encyclical Letter of the Pope, given at Rome, at St. Mary Majoris, the 3d day of May 1824, the following paragraph, addressed to the Irish bishops, “ You are aware, venerable brethren, that a certain society, commonly called the Bible Society, strolls with effrontery throughout the world, which society contemning the traditions of the holy fathers, and contrary to the well known decree of the Council of Trent, labours with all its might, and by every means to translate or rather to pervert the Holy Bible into the vulgar languages of every nation, from which proceeding, it is greatly to be feared, that what is ascertained to have happened as to some passages, may also occur with regard to others; to wit, that by a perverse interpretation, the Gospel of Christ be turned into a human gospel, or what is still worse, into the gospel of the devil.” Do you subscribe to the expression of that sentiment?—I approve of such a sentiment which goes to condemn the permission to any unauthorized persons to translate the Scriptures, and to hand that about as the word of God.

(To Dr. Kelly.)—Do you subscribe to that sentiment?—Certainly.—(Dr. Doyle.) And I, undoubtedly.

Do you conceive the authorized version of the church of England to rank under the description that is there given of the gospel of the devil?—(Dr. Murray.) The letter only says, that it may become so by perverted interpretations, many of which have appeared in the church; it may thus be made the instrument of diffusing error, and become the work of the devil. It is a quotation from Saint Hierome that is given there.—(Dr. Doyle.) Not only that, but our own might, by misinterpretation, become a gospel of the devil, to use the strong language of Saint Hierome.

When you state that that occurs in a phrase employed in that letter; do you understand the phrase as meaning, that the translation of the established church is the gospel of the devil, or that the gospel being misinterpreted, being wrested by man to his own destruction, thereby becomes in effect, as it were, the gospel of the devil?—Yes; God forbid that I should consider the authorized version of the Scriptures as the gospel of the devil; but I concur in the sentiment inasmuch as it says, the translations into the vulgar tongues may, by a perverse interpretation of them, become to the persons so perverting their sense in the language of Saint Jerome, quoted by the pope, the gospel of the devil.

Might not the same effect result from a false interpretation of the vulgate?—Certainly; the translations made from the vulgate, by the authorities in the church of Rome, we know are correct; but every individual undertaking to make a translation, one into the Romaick and another into the Syriac, and so on, might give what translation they please.

Then it applies to the translation?—(Dr. Murray.) We should take as strong an objection to a wrong interpretation as to a wrong translation.

Have the goodness to refer to the original letter, and state, whether it does not refer to the text, and not to the interpretation?—(Dr. Doyle.) The adjective “ perverse” is added to the word “ interpretation,” which settles the matter.

Then you consider the word as applied to notes on the vulgar tongue, and not to the translation of the text?—Certainly; to wrong notes or interpretation; but the translation itself may be made so loosely, or so maliciously, that it may become, not the gospel of God, but the gospel of man; and again, if that translation so perverted, or even the text of the vulgate itself, were by human perversion explained or understood in a wrong sense, in that case, both the translation and the interpretation of it would be perverse and bad.

Do you consider the authorized translation of the church of England as of a sufficiently perverse quality to merit the description there given of it?—As I said before, God forbid I should so consider it, for though it has many errors, I consider it one of the noblest works; one of the ablest translations that ever has been produced; this I say, whilst I look upon it as abounding with inaccuracies, and having in it many errors.

Would not this passage, if considered as referring to mere translations of the Testament, apply as completely to the translation of the vulgate as a translation of the established church, for the words are, “ Ex quo valde pertimescendum est, ne sicut in aliquibus jam notis ita et in cæteris interpretatione perversa de evangelio Christi hominis fiat evangelium, aut quod pejus est; diaboli”?—I have seen a translation of the Testament made by some Socinians; in this there were many whole passages omitted altogether, and those passages of course of the most vital importance, inasmuch as they went to demonstrate the divinity of the Son of God, and his consubstantiality with the Father; such a translation as this might well be stiled “ The Gospel of the Devil,” as the very text of the Scripture went to overturn the very foundation of our faith.

The Commissioners collect from you, that where any portion of the peasantry of the country are very well and properly qualified to understand the Scriptures, you allow of their being furnished with a proper translation in the vulgar tongue?—I should like, if they were qualified properly, that in every family in the kingdom there was a Bible, and I should be very glad that the New Testament, or the Gospels and the Acts particularly, were in their hands.

Do you conceive that any individual is qualified to judge for himself with respect to his capacity of reading the Scriptures, or those parts of the Scriptures which he may safely read; or must he in all cases be authorized by his spiritual pastor?—He must not, beause all

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our people are at liberty to go and purchase Bibles and Testaments, and keep them at their houses and read them; and for doing so they require no special permission, which shews that the individual himself can judge as to whether he ought to have the Bible or the Testament in his family or not; if he were to consult me, and say do I act well or ill by reading the Scriptures, I would consider the kind of man he was, and advise him either to read the entire or only such parts of the Bible as I might deem best suited to him, and as I should find him, in my opinion, likely to profit by.

Taking them as a general class, the description of persons enabled to purchase the Scriptures, are able to read them with safety?—Indeed I think so.

(To Dr. Murray.)—What is the practice generally prevalent in Ireland with respect to the Sunday school instruction in the Roman Catholic chapels in Ireland?—The practice differs according to the different parishes.

To what extent does it prevail?—There is generally a moral school in the chapels either before mass or after mass, where a number of pious people, men and women teach, the men take charge of the boys, and the women of the girls, and teach them the catechism; sometimes they read for them a moral book, according to the zeal of the pastor, and there are some instances where other instructions in reading and arithmetic are also given.

Is it your impression that there are few or many Roman Catholic chapels in Ireland, where that course is not pursued?—I cannot say of Ireland generally; but it is recommended by, I believe, all the bishops, and I believe it is a good deal attended to.

Is it pretty general in Dublin?—Yes, in all the chapels in Dublin; all the parish chapels; the catechism is taught after mass every Sunday.

Is the attendance of children on such occasions very numerous?—In general very numerous.

Amounting to thousands?—I suppose there are a thousand, or considerably more than that number.

(To Dr. Kelly.)—What has been your experience, in the province of Connaught, upon this subject?—The system of having catechism taught in the parochial chapels, is prevalent throughout every part of Connaught that I am acquainted with.

Is it the usage, that the children, pretty generally of all the day-schools in the parish, should attend at the Sunday school at the chapel on Sunday?—It is a rule, recommended and enforced, as far as is compatible with circumstances. At Westport chapel, on each Sunday, there are 800 children instructed for at least an hour or an hour and a half. They are divided into different classes; those who cannot read are instructed apart by themselves; those who can read, have certain lessons in the catechism marked out to them, which they are to learn in the course of the week; and on Sunday they are examined in their respective classes, in the parts of the catechism that are marked out for them.

Are there a great number of teachers upon such occasions?—Between male and female teachers, there are forty in Westport; and in Castlebar the same proportion. In the country parishes the teachers do not exceed two or three, in some instances.

Is it not, in the country parishes, the practice to call on the Roman Catholic schoolmasters in the parish, to lend their aid to the Sunday school?—It is.

(To Dr. Doyle.)—What is your experience of the Sunday schools in your diocese?—I am sure there is no part of Ireland in which Sunday schools are more diligently attended to than in my diocese. After mass, the children all attend catechism; and before mass, there are books of religious instruction read for all the adults.

(To Dr. Murray.)—Have you ever heard of a society, called The Sodality of Christian Doctrine?—Yes; it is a society very much encouraged.

Have the goodness to explain the origin of that society?—It is a society which has existed for several years; the object of it is to communicate religious instruction to children.

It is approved of by all the Roman Catholic bishops?—Yes, it is. In the diocese of Dublin, as long as I have been in the ministry, it has been very much recommended.

The particular societies connected with that society are called Confraternities, are they not?—Sometimes they are called Confraternities.

Are there many confraternities connected with that society, in the diocese of Dublin?—They are in general separate societies in each parish where they can be established. The bishop recommends that the people form themselves into societies of this kind for the communication of religious instruction.

(To Dr. Kelly.)—Is your experience the same with respect to those confraternities in Connaught?—Yes; they are male and female. They are called, and go by the name of "Sodality;" they engage to give moral and religious instruction to the people, and they generally make it a rule to approach sacraments once in the month; they give instruction before and after mass in the chapels, as far as it is in their power, and they conclude the instruction of the day by getting the children to kneel down, and by prayer.

Are the Commissioners to understand, that wherever such a confraternity exists, the Sunday school is pretty generally in their hands?—Yes.

(To Dr. Doyle.)—Is that the course taken with regard to your part of Ireland; are there such confraternities engaged in the Sunday school system?—The confraternities in my diocese are universally those conducting the Sunday schools.

They are distinguished by that designation?—Yes.

Can you state whether there was any bull of the Pope, or rescript, sanctioning the principles of that society, in or about the year 1800?—I cannot state the date, but I know that this

this society was formed first at Rome, and to the members of it certain indulgences were granted by the Pope on condition of their instructing the children, and those same indulgences are extended to the confraternity wherever it exists.

By what name or form of instrument were those indulgences granted to that society?—By a regular bull, which is much the same in its form as a proclamation here of the king in council.

That bull communicated to the different bishops in the church of Ireland?—It is received by them, and adopted, and thereby it is in force.

By a printed book, entitled, *The Rules of the Christian Doctrine Society*, which was given to one of the Commissioners in St. Mary's chapel, in Limerick, by a Roman Catholic clergyman there, that bull is professed to be set forth, in which they observe this passage: "An indulgence of 300 days is given, for ever, to all those who, with a devout and contrite heart, repeat the three following verses or ejaculatory prayers: 'Jesus, Mary and Joseph, I offer you my heart and soul. Jesus, Mary and Joseph, assist me in my last agony. Jesus, Mary and Joseph, may I breathe forth my soul to you in peace.' An indulgence of 100 days is granted for devoutly and contritely repeating any of these ejaculations applicable in both cases to the souls in purgatory. Pius VII. 28th April 1807. N.B. This indulgence is gained as often in the day as the devotion is performed." Have the goodness to explain the nature of the privileges which are obtained by a member of the confraternity, in reference to the paragraph just read?—The privileges, as there stated, are an indulgence of 300 days, which I consider ought to be understood in this way, that when canons of penitentiary discipline were enforced formerly, the church often required, before sinners would be forgiven, that they should perform a course of penance, to last a certain number of days or years. Now, by the obtaining of this indulgence, the penitent is entitled to a remission of the penance, which, had he lived in the time when those canons were enforced, he would have been obliged to perform, unless it were remitted to him by the bishop.

In your evidence before the Lords committee, you have distinctly stated that no prayer is ever offered up to the Blessed Virgin, except in her quality of intercessor?—Certainly.

Does it appear to you that she is distinguished by that quality in the manner she is here addressed?—Not in the form of the words, but in the mind of the Christian; he knows he addresses the Saviour as his God, and the Blessed Virgin or Saint Joseph as an intercessor. The prayer is the act of the mind; and when the person makes this distinction, as he always does in his mind, the form of the words he uses is to be understood conformably to the sense in which he uses them. There are none of our people, however poor or ignorant, who do not know that our Saviour alone is to be worshipped as God, and that the Blessed Virgin and Saint Joseph can do no more than apply to him for us.

The Commissioners are aware that that is the interpretation put upon it by the Roman Catholic church, but do you believe that the poor peasant takes that distinction?—I believe he would, because every one who learns the catechism of our church is aware that God alone is entitled to supreme worship, and that the saints are only intercessors.

Does this sentence, "Jesus, Mary and Joseph, may I breathe forth my soul to you in peace," call upon the Virgin Mary as an intercessor?—I do not know that it calls upon her for any distinct act of intercession, but it implies God grant me admittance into the society of the saints.

Again, "Jesus, Mary and Joseph, I offer you my heart and soul;" will you explain what practical intercession she is called to perform there?—It is not so much an act of intercession which she is prayed there to exercise, as an act of devotion which is offered to her, and such as may properly be offered to a saint entitled to respect from her high place in heaven.

Then in that last-mentioned prayer she is not applied to as an intercessor?—I cannot say that she is; but the prayer is rather an act of praise offered on account of her exalted rank in heaven.

Is it not an act of worship as far as the Saviour is concerned: "Jesus, Mary and Joseph, may I breathe forth my soul to you in peace"?—Yes; I think with regard to him, it implies a total resignation of the heart into his hands, as the supreme arbiter of our future destiny. As far as they (the saints) are concerned, it is an offering of devotion to them, and an implied prayer to them, as well as an act of affection, that they would assist us in our approaching to God.

Then that sentence is, in fact, when properly understood, an act of adoration so far as our Saviour is concerned, but not so far as the Virgin Mary or Joseph is concerned?—Certainly not to the extent, or at all as the Saviour is adored, but we respect them as saints, and reverence them with affection and devotion.

Do not you think that there is danger of an illiterate peasant falling into a mistake?—It is not likely he would be mistaken. It is language I would not myself write for his use, though it is the conviction of my mind, that they, the peasantry, are so well instructed by the catechism, that they would not be liable to fall into an error as to the invocation of saints.

There may be great mistakes in the minds of Protestants, in reference to the degree of respect paid to the Host when carried from the chapel in a box through the street; will you have the goodness to explain the nature of the respect which the peasantry pay to it?—The respect which they pay to it is the supreme adoration which they would pay to God in heaven, or to our Redeemer, if he were in his proper person on the earth; because our belief is, that our Saviour is really and substantially, though in a supernatural manner, present in the sacrament so carried.

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Then it is true and very adoration?—It is true and very adoration.

That is of course in the ceremonial of the mass; but the question applies to the carrying away that not used in that ceremony?—The adoration is precisely the same until the species of the bread or wine is corrupted or are corrupted, and then the divine presence we believe ceases. According to the Lutheran doctrine, the real presence is confined to the act of use; according to us, it being once real, it does not cease to be so until the species are wasted or consumed.

The Commissioners observe there is an abridgement of the Christian Doctrine published by the Right Reverend Dr. Plunket; is that approved of in Ireland?—(Dr. Murray.) In his diocese it is; out of his diocese I believe it is very little known.

In that the doctrine of invocation is explained, in these questions and answers, “Are we forbidden to honour the Saints? No—Why are not we forbidden to honour the Saints? Because we do not give them the supreme honour which only belongs to God.—How are Catholics taught to distinguish between the honour they give to God, and the honour they give to the Saints, since they pray both to God and the Saints? Of God alone they ask for mercy, of the Saints they only ask their prayers.”—Is the doctrine of the Roman Catholic church, with respect to the distinction between prayers offered to the Almighty and to the Saints, accurately stated there?—(Dr. Doyle.)—It is.

Do you think that doctrine is properly understood by the peasants in Ireland?—It is.

What is the relative authority ascribed by the Roman Catholic church to the Scriptures, and to the decrees of general councils?—They are of a different order or nature altogether; the Scriptures we receive as the word of God inspired immediately by him, and in the transmission of which to us the holy writers have been the mere scribes of the Lord. The decrees of general councils received by the universal church, we conceive to be certain and true, and that they were adopted or framed by the church guided thereto by the Holy Ghost.

Is there not a distinction to be taken between articles of faith and matters of discipline propounded in the general councils?—There is; and the observation I have just made with regard to the decrees of general councils, is to be understood of those relating to faith or morals, but not as regarding discipline, unless such discipline be essentially connected with faith.

But in matters essentially connected with faith, is it the belief of the Roman Catholic church, that the decrees of councils are by the dictation of the Holy Ghost?—For instance, suppose there were a decree of council with regard to the mode of administering baptism, or with regard to the baptism of infants, not yet possessing the use of reason, here the discipline would be the giving of baptism to infants, and the doctrine would be the baptising the human being; here then the discipline and the doctrine are so essentially connected, that the church could not err in deciding that the baptism of infants was valid and good.

The question is, whether in a matter of pure faith, unmixed with any portion or matter of discipline, the decision of the general council is received by the Roman Catholic church, as having proceeded from the inspiration of the Holy Spirit?—We receive it as a decision of a council, the council being directed and governed in making it by the Holy Ghost.

Do you conceive they can have erred in coming to that decision, or coming to that decree?—I am convinced they cannot.

If any council had ever, as some Protestants erroneously suppose they have, enjoined the not keeping faith with heretics, would it be a matter of faith or a matter of discipline?—It would not be a matter of faith, or a matter of discipline, it would be a gross violation of right and justice and of the law of nature, which no council could enjoin; because it would be overturning the very law of God, which is anterior to all councils.

It would have overturned the law of God; it would have been a matter of faith and not of discipline; supposing for instance, such a principle to have been laid down?—It would have been unjust in any case, in the sense in which it is generally understood; namely, that faith between man and man is not to be observed, because they are of different religions, as much as if they were of the same religion.

Have you read the decrees of councils?—I have read many of them.

Is it your belief that many things are not contained in them, which would give reason to a fair and candid Protestant to believe that that doctrine had been propounded?—I think a fair and candid Protestant not much versed in the proceedings of councils, might have been led without much fault on his part to that conclusion.

Do you conceive there are some passages in the decrees of councils which do admit of such application, as might admit of that?—I have never read any decree of the kind, which has been referred to, which would lead, if rightly understood, to that conclusion.

Is the third Lateran council supposed to be one of the general councils of the Roman Catholic church?—Yes.

Are the Commissioners mis-informed, or in error, in supposing that in the 27th chapter of that council, there is the following passage; “That all those who are any way bound to heretics, should consider themselves absolved from all fidelity and obedience due to them, so long as they persist in their iniquity?”—Taken in that isolated shape, I believe it might be found in the decrees of the council to which reference has been made, but it should be understood with reference to the general context, and the history of the council itself should also be read in order to understand that passage rightly; at that period, and at some periods antecedent and subsequent to it, there were heresies broached in different parts of Europe, and councils were held for the purpose of suppressing them; those councils or several of them, were held not for the sole purpose of suppressing the heresy, but also for the purpose of

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of enacting laws for the temporal and spiritual concerns of those kingdoms, who sent there their bishops, and their ambassadors or orators, so that those councils and that one of Lateran by name, might be styled a sort of congress of the European powers, as well as a council of bishops; it was agreed by the potentates forming that council, that certain petty princes who maintained or supported heresies or heretics within their petty state should be put as it were under the ban of the empire, as having forfeited their right to their fiefs, so that opinion, or vote, or decree, might be understood as relating to the subjects of those petty princes, who by countenancing a practice contrary to the laws of the church and the state, should on that account lose their fiefs, and that their subjects should no longer pay them obedience, but pay it to the lord paramount, or if they had no lord paramount, pay it to the emperor; thus, when a decree says, that fidelity is not to be paid or kept towards the persons of heretics, it is to be understood in this way, namely, that those persons by the general consent of the potentates, that is, the temporal and ecclesiastical powers, and by the laws of the empire, had forfeited their rights to their principalities or possessions; such were the institutions of these times.

Does it not appear to you, that the words, that "all those who are any way bound to heretics," are rather of a more comprehensive signification than confined to emperors or fiefs?—I believe the words quoted are to be understood of leagues or treaties, or things of that kind, entered into between each other by the little states who revolted against the larger, or against the church, and in such cases we ought never to forget that the laws of the church were at the same time laws of the state, and that those persons who, previous to the holding of that council, had broached the heresy, had thereby also violated the law of the land; in England the Gospel is part of the law of the land, and the man who abuses it is liable to be prosecuted at our tribunals; so in Spain, which received the discipline of the Council of Trent, a man who violated it might be punished by the lay tribunals.

Do not you think that a Protestant might be excused for a misunderstanding of this passage?—I think if he was unacquainted with the history of those times, and read that single isolated passage, he could hardly come to a right conclusion.

Do you recollect the date of the Lateran Council?—I think it was in the time of Alexander the Third.—(*Doctor Murray.*) About 1179, in the feudal times.

In the fourth Lateran council, and the third canon, there is this passage; "That the Roman Catholics who, under the banner of the cross, shall set about the extermination of heretics, shall enjoy a full remission of their sins as much as those who go to the Holy Land;" will you have the goodness to offer any observations that may occur to you respecting that passage?—As well as I recollect, the Albigenses are alluded to in that council; they were people who revived the horrible crimes of the Manicheans, and indulged in gross vices against nature; the powers of Europe assembled in order to suppress this nuisance, and they enacted, conjointly with the church, the most severe laws to be enforced against them; the Pope grants in addition what we call a plenary indulgence, to persons who would engage in this war against the Albigenses, and the remission of their sins in the same manner as the people going to the Crusade could obtain it, and which is to be understood thus; "the remission of the temporal punishment due to the sins they might have committed, in as ample a manner as the church can grant it;" for though the church in its bulls uses the phrase, remission of sin, it is like the invocation we were just speaking of, and is to be understood in the manner the language of that time was understood, and conformably to similar modes of language used in the sacred Scriptures. When I was asked, for instance, before the Commons, something about the phrase in the Bull of Indiction of the Jubilee, in which there is an expression like to that now mentioned, I answered what I will beg to repeat now, "that in the Scriptures, the name of sin is often given to that which is not sin, but which is an offering for sin, or in some way connected with it;" so it is said by Saint Paul, "that he who had no sin was made sin for us;" and again, it is said in one of the books of the Old Testament, "they shall eat, (speaking of the priests) the sins of my people;" this phraseology then, is taken from the Scriptures and brought into the bulls which have been issued, and is to be understood in a sense analagous to that in which it is used in the Scriptures; and that this is the right interpretation of it, is deduced from this, that in all our catechisms which explain the principles of our faith throughout the universal church, and in all our prayer books, whenever there is mention of an indulgence of any kind, in any shape whatever, it is stated to be a remission of the temporal punishment due to sin, and not of the sin itself, and that one of the conditions, and a necessary one for gaining any indulgence whatever is, that the person be contrite for any offence he may have committed against God, and if possible approach to the sacrament of penance.

You consider the word heretic in the passage just read to you, as exclusively confined to the Albigenses?—I believe it referred to the Albigenses.

You conceive the council had no reference to future times?—Certainly it is an universal rule with the church, that it never speculates; it always treats of the matter before it, and never goes beyond it; that mode of proceeding is singularly exemplified in the Council of Nice, the Council of Constantinople, the Council of Ephesus, and the Council of Chalcedon, each of which confined itself to a decision upon the simple point of faith which was brought under its consideration at the time.

Is the passage first read to you from the first Lateran council, a matter of faith or a matter of discipline?—I can scarcely call it one or the other; it appears to be a matter of policy mixed with faith; I do not know what the heresies were, or what the nature of the decree or vote was, to which allusion is made.

You understand the council as defining an article of faith, and therefore as a council of faith

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faith when it propounds an article of faith to the church at large?—Yes; and that in that it is infallible, and in that only.

The Commissioners observe in the fourth Lateran Council, canon the third, the following passage, and which they are informed is repeated by the Council of Constance; “if any temporal or other prince being required and admonished, shall have neglected to clear his country from heretical pollution, he shall be excommunicated by the metropolitan and provincial bishops, and if he shall have refused to make satisfaction within a year, his conduct shall be signified to the Roman Pontiff; that his vassals should be absolved from all obedience to him, his lands should be seized by the Catholics, who after exterminating the heretics shall possess it without any dispute;” does that appear to you to recognize the power of a transfer of property in consequence of contumacy, and also the sanction of the extermination of heretics?—(*Doctor Murray.*) That is to be explained exactly in the same way as Doctor Doyle has already mentioned; that was a decree of what may be called an assembly of the States General of Christendom, held at Lateran, to consider the means of saving various estates from the effects of that dreadful moral contagion which was spreading in the twelfth century, when heresies were broached which taught marriage to be a crime, and other doctrines were advanced which were calculated to upturn the very foundations of society itself; the different powers of Europe there assembled together with the church, agreed as to the necessity of using strong measures to put a stop to this evil, and ordained that any person who would not obey this decree of the assembled powers, should be considered as a criminal, and be subject to the punishment that was there assigned for his crime, by this general depositary of, as well the civil as the ecclesiastical authority of christendom.*

Does not that passage go further than pronouncing the punishment of heretics; does it not suppose the case of a prince, guilty merely of the crime of abstaining from clearing his country from heretical pollution?—From his not uniting with the other powers to protect his country from the contagion which was spreading, they considered him of course as an enemy, as from those states in which the contagion was allowed to remain, it would spread to the rest.

Is it to be understood that that particular decision of the council flowed from the inspiration of the Holy Spirit or not?—That is not one of the cases in which we say the council is infallible; it is only infallible where it propounds to the church a matter of faith, but in such a matter as that it is as liable to err as any other society, and even in any reasoning on which its decisions are founded it may go astray, it is merely where it proposes to the church an article of faith that we conceive a council cannot teach an error.

Do you conceive any one of the three decrees or canons of councils referred to, as having any binding nature or effect at present?—Not the least; they applied to particular cases which have passed away, and they have not the least validity at present.

Have they ever been repealed, rescinded, denied, or in any manner condemned?—They were repealed by the fact, that they are no longer in existence: they regarded a particular case, and passed away when that case ceased.

Are the Commissioners to understand that those once pronounced, have been renounced, or only in abeyance, in consequence of no opportunity calling for their exercise?—The principles they were supposed to imply not being entertained, the imputation of them has of course been renounced.—(*Dr Doyle.*) They could not be in abeyance, whereas they emanated from a congress of European powers, which consisted of the emperors and feudal lords. The whole feudal system has passed away as well as the Albigenses, and hence their laws cannot be in abeyance. When the end of a law ceases, it is moreover a universal maxim among jurists, that the law itself ceases; as to these laws, therefore, being in abeyance, that cannot be. They are not the laws of the church of which there is a question, but the laws of the universal states of Europe, as well as of the pope and bishops with them which should also be recollected.

You conceive those are in no case to be taken as the rules of the church at present?—Certainly no more than the Pandects of Justinian; they never were at all the laws of the church as a distinct body at any period.

You do not consider those canons as canons of general faith and general principles, for the guidance and observance of the church, but as rules established by particular assemblies for particular purposes?—Precisely so.

Those assemblies representing temporal as well as spiritual authorities?—Just so.

Is it your opinion that those decrees historically speaking, were never considered as laws in the church subsequent to the particular occasion of the Albigenses to which they alluded?—I consider them no more than precedents which might be followed if governments existed such as then did, and circumstances arose precisely similar to those which occasioned their enactment.

You are deliberately of opinion that no such general principles have existence in the Roman Catholic church?—I consider them principles that existed in the Roman Catholic church,

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* This decree is considered spurious by the Protestant ecclesiastical historian Collier and others; if genuine, we must remember that it does not regard mere speculative opinions, but practices of a nature so horrid that Society it was thought should, for its own preservation, endeavour to put them down. Finally it is a decree, of which, even if genuine, every Catholic is quite at liberty to disapprove, whereas it is not a definition of the church, proposing to the faithful a doctrine to be by them acknowledged and believed as an article of faith.

We find it recorded in the continuation of Fleury's Ecclesiastical History, (l. 77 & 49) that there were present at the Fourth General Council of Lateran, either in person or by their ambassadors, the two emperors of the East and of the West, the kings of England, France, Hungary, Arragon, Sicily, Jerusalem, Cyprus, with a great number of inferior potentates.

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or rather in the states professing the Roman Catholic religion; but the spirit of them has died away with the state of society which gave rise to them.

Do you conceive it ever was the principle of the Roman Catholic church that faith might be broken with heretics, because they were heretics?—Certainly not.

Do you conceive it was ever the principle of the Roman Catholic church, that the Pope might *jure divino*, absolve subjects from their allegiance?—Certainly not.

Do you not conceive that those principles, the deposing power, breach of faith with heretics, and the doctrine that it is right to injure men, because they differ from you in religion, are principles now universally condemned by the Roman Catholic church?—Universally condemned by the Roman Catholic church, and we feel humiliated when they are imputed to us by any one; for no person of knowledge could impute them to us.

Should not you consider that a man acted sinfully who broke his faith with a Protestant?—Just as much as if he broke it with myself.

Should you not conceive it to be his duty to resist any potentate who came to invade his country, though he came with a bull of the Pope, assigning the kingdom to that potentate?—I should feel myself equally obliged to oppose the person bringing a bull as if he came without it, and I should feel bound to oppose him with all my might.

Do you conceive the person not doing so would be doing wrong?—Unquestionably; that he would be guilty of a great violation of his duty to the state.

Is the oath of allegiance now taken by the Roman Catholics, as applicable to those doctrines (that is, in rejection of them), a faithful declaration of the opinions and feelings and tenets of the Roman Catholic church upon these subjects?—It is.

(To Dr. Kelly.)—The Commissioners have understood it is the custom of the Roman Catholic prelates to disapprove of pilgrimages to holy wells and such other places; is that your feeling?—It is.

In point of fact, is it the very general habit of the peasantry in your part of Ireland to resort to a place called Saint Patrick's Purgatory, in the county of Donegal?—Some individuals, I understand, go there; but it is not a general practice.

Have you ever had any communication with the bishop who has had that part of Ireland in his charge, which would enable you to give any information upon the subject?—I cannot particularly describe what passes there.

Have you ever had any communication with any of the pilgrims on their return?—Yes, I have seen them on their return. I am informed that they enter into a kind of retreat for three or four days in the island; they live during that time most abstemiously, I believe on bread and water; during that time they frequent the sacraments. There is a clergyman there who gives prayers, and they go to confession, and receive the sacrament, and spend those days whilst they are in this retreat in prayer and fasting.

The scene is a small island in a romantic lake?—Yes.

Have you understood whether there are any particular penances or infliction of pain super-added to fasting and prayer?—The superadded infliction of pain is, I believe, voluntary.

Do they suffer pain as well as hunger and the duty of prayer?—I believe they remain on their knees a good while, which inflicts bodily pain.

Have you any means of forming an opinion, whether the number which actually resort in the summer to Saint Patrick's Purgatory, exceeds or falls short of a hundred thousand?—I should not conceive it approached to that number, but I am not acquainted with the place.

You say they are received by a priest; is it your impression that they are received by several priests, who attend for the purpose of receiving the pilgrims?—Yes, there are many; I do not know the number.

Do you conceive the priests persevere in doing that, contrary to the sentiment of Roman Catholic prelates?—I am not aware that the Roman Catholic prelate of that district has issued any prohibition.

The Commissioners understand from you, it is a practice you do not approve of?—I do not approve of the pilgrimages which have been performed in my part of the country, for I have witnessed abuses of them; what passes in other parts of the country I do not know. If people retire to an island to praise God, to adore and serve him, and to enter into a spiritual retreat, and that their going there and returning home be not attended with any abuse or impropriety of conduct, I think it is a very laudable praiseworthy thing; but I have been informed, that on their way to the pilgrimages, and on their return home, great abuses have been committed; and it is on that account I have discountenanced pilgrimages at wells.

Do you not think it probable, that if abuses have existed in regard to those pilgrimages, equal abuses have existed in others?—I cannot say.

Have they been altogether discontinued in your diocese?—No. I beg leave to make an observation with respect to the councils; when we say that a general council is infallible, it is when it propounds an article of faith to the universal church for its acceptance and its adoption. The passages which have been cited from the Councils of Lateran have not been addressed to the universal church as articles of faith; these councils did not require the universal church to accept of those doctrines as articles of faith; others did not enjoin them; it was a mere matter of regulation, and neither addressed to the universal church, nor was the doctrine contained in these passages ever accepted by the universal church; therefore I do not consider the matter referred to as the decision of a general council.

Is there, in your opinion, nothing which, coupled with the commentary of history, might alarm a fair and candid Protestant?—I think a Protestant not understanding it in the sense I have stated might be alarmed; there are many things that pass in general councils by

which we are not bound ; in order to ascertain whether it is in the province of the council or not, it must be propounded to the universal church for its acceptance, and not merely a matter of private regulation.

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DO you think that the children acquire much taste for study ?—I do think they do.

Do you think, if they were to read the Scriptures without receiving the comment and explanations upon it that you are in the habit of providing for them on Sundays, it would make much impression upon their minds ?—I should think it would produce a good deal, but very far short of what it does in the other way. I know Roman Catholics who attend my school, and who are not subjected to any oral instruction upon it, generally are far inferior in their acquaintance with it to the Protestants who prepare it with the view of being examined by me.

Is any thing but the catechism taught on the Saturday, during the hours when the school is devoted exclusively to the use of the Protestants ?—No ; except that some of them prove parts of the church service from the Scriptures, and sometimes we keep some of the children a little longer to read the church service, intending that they should join in the responses in the church, which they have not been in the habit of doing.

Is it from the catechetical instructions they receive on that day they derive their understanding of the Scriptures ?—No, it is out of school, when all the Protestants attend me ; I have about 140 Protestants that I hear myself every week ; I have divided them into three classes, according as is convenient to them from local situation ; I go to a farmer's house on Friday evening and Saturday evening, and to the church on Sunday morning ; and the children of all the different schools, according as it is convenient to them, meet me at one or other of those three places, and there I hear them, and explain the Scriptures ; and their anxiety is to be prepared so as to answer to me ; the different schools being all joined, some children coming from one and some from another, it excites a sort of desire in each school that the children shall answer well, and I think that is a sort of thing that gives them a stimulus.

Does your curate render you particular assistance on those occasions ?—He always takes the lower class ; viz. those who are not in the Scriptures.

Do they read the portions of the Scriptures that you explain to them on the Sunday ?—On Sunday evening, in the church, I explain a chapter, and that chapter is read and got by heart by all the children in the different schools, and I examine them in three distinct sets upon Friday evening, Saturday evening, and Sunday morning before church ; if it is a long chapter, I divide it into two, but generally I give them a chapter every week.

Do you think that that is a sufficient quantity for them to study in one week ?—I think, for children who have many of them a great deal to do, it is, perhaps, as great a quantity as they are able to learn well ; whereas other children, who have no other employment, might certainly learn more ; but I find that with many of them it is enough.

Do they read daily the same chapter ?—They divide the chapter into suppose six portions in the school, and they read a portion of it, and learn it by heart every day ; and then they repeat it all the last day, so as to be prepared for me.

Does their study of the New Testament in the course of the week not extend beyond the single chapter, which I understand you to say they learn ?—That is the portion of it which they particularly attend to ; they may in the different schools read more, perhaps read a chapter in the Old Testament, or part of the Scriptures they had read before, to keep up their acquaintance with it ; but that is all the advance ground, if I may so say, in the week.

Do you prefer the course of making them perfectly acquainted with the New Testament, chapter by chapter, as it occurs, to reading more rapidly and a little less attentively a large portion ?—Indeed I do, because some of the children without that would not know any thing ; if you made them run over a large quantity, they would not know any thing when they came to the end of it ; and therefore, from some experience, the conclusion I have come to is, that it is better to secure a small portion well acquired, than to have a few get more advantages, and the majority of them not know any thing ; I may be mistaken.

If on the Saturday a certain chapter was to be the subject of comment, and they were to read the Testament either every day in the week, or three days in the week, should you prefer their reading repeatedly the same chapter, in order to enable them to come with their minds prepared to instruction and examination on Saturday ; should you prefer their reading successively the other chapters, taking care that the chapter to be commented on should be one of those they had read in the week ?—I should prefer it being one, because they would not be able to carry off more.

Do the children read through the four Gospels successively ?—No ; they have not in the school read all the four Gospels ; they have read Matthew, Luke and John ; I do not think they ever read Mark in the school.

Will you explain the reason of the omission of St. Mark ?—It is because it is so like the others, and we are still anxious to go on.

Is the scriptural instruction of the children confined to the Gospels, or does it include the Acts

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Acts and the Epistles?—Since I have begun the present system, we have not come to the Epistles; and I do not know when I end this year what I shall put them to. If I put them into the Epistles, then I should fear I was putting the smaller children to what they could not comprehend, and if I do not put them to it, I should feel I was keeping the larger children from what they ought to be made acquainted with, so that I shall be under the necessity of altering my plan again. I have put them through Genesis, Exodus and most part of the five books of Moses; through Matthew, Luke and John, and the Acts. I have put them through those books upon that system; all reading the same portion, and they are now asking me what they shall read next year; and I am obliged to say, I do not know yet.

Do you not think that even the younger children would be able to comprehend the Epistles of Saint John and Saint James, with the same degree of assistance you have given them?—Indeed I should think they would.

And also many passages of the Epistles of St. Paul?—Yes, many passages; but those who have been engaged in teaching children, know it is very remarkable how much worse a child will answer the spiritual part of the Scriptures than the historical part of it; what the children are just finishing with me, is Saint John's Gospel; and some children certainly will not answer so well a spiritual chapter of Saint John, as they will the parables, or the historical part of Saint Luke; you find that their mind does not draw it in as well.

And such spiritual passages also impose more labour on the teacher?—Yes, no doubt; and perhaps do more good to those who are able to comprehend them.

Do you think it probable, under any circumstances, it will be your proceeding to put the children indiscriminately through the Epistles?—No; not put the children indiscriminately through the whole of the Epistles; but indiscriminately may apply either to the children or the Scriptures; I would not put the children indiscriminately, because you might as well be giving them something to read in a foreign language.

Do you conceive, under any circumstances, you would be able to put any of the children through the whole of the Epistles?—Certainly, some of them.

We will suppose, then, the case of the children having the advantage only of what may be expected as an average degree of care and explanation upon the part of the teacher; and seeing that it is extremely important that they should be made acquainted with parts of the Epistles, and scarcely possible that they should be made familiar with the whole of them; could you suggest to us any principle of discrimination as to which parts you would recommend to a teacher so circumstanced, to bring before the attention of the children in preference to others, it being understood, that the question does not contemplate the printing any thing separately, or in the form of selections out of the New Testament?—I think it would be very easy for a teacher to select out of the whole of the Epistles, portions that would be highly edifying to them and equally intelligible with the other parts of Scripture to the grown up children; my difficulty has been, that I have been in the habit of making all the children read the same, and there is the difficulty that lies with me; I want not to have two classes in the Scriptures, but one; and I have put the children through that which I suppose to be common ground to the grown up children and the younger ones; and now I must either keep the grown ones from reading what they ought to read, or I must divide my Scripture class into two; and then I cannot hear them all myself, which I wish to do.

If no opportunity of explanation to the children was given, would you think it desirable to put all the Testament readers through all the Epistles indiscriminately?—I should rather put them through them all indiscriminately, than put them through none indiscriminately if the choice was put to me, whether will you give it to them all indiscriminately, or whether you will say they shall none of them have them, I would say, let them all have them all.

In the catechetical instruction you give to the children, do you confine it to the church catechism?—Yes.

Have you had opportunities of becoming acquainted with the other catechisms in use in the schools in Ireland, called Crossman's, Stopford's and Mann's?—Yes.

Do you think it is desirable to teach them to the children successively?—As far as my own limited observation goes, it is time thrown away upon the children; they learn them by rote, and do not know the meaning of them.

Does your observation apply to all catechisms?—To those that are learnt off by heart, I think the church catechism, if you do not only take it as a ground work for instruction, does not convey any idea to the children; I ask them to prove the several parts of it out of the Scriptures—if I was to give an example, I should say, "you are to renounce the devil and all his works." I ask the children to give me texts of Scripture to prove that position, and so lead them on in that way.

In what manner do they find those texts?—The way I began with them was this; I gave them an answer in the catechism that they were to prove. I told them the chapters in the Testament in which they were to find the texts, and they looked them over, and their judgment was exercised, by selecting them, and then by degrees I found they did not want that help of marking the chapter, and it is wonderful the number of texts which they will find; they made by chance a very great improvement upon my original system. I intended they should have sat down in the school and found the texts out there; they mistook me, and thought they were to do it at home, so that they have the whole family looking out for the texts, which I find is a wonderful improvement upon the system.

Do you find that they take great pleasure in it?—Yes, they do; they will first begin with mere verbal agreements—any text that has the same word in it, but they soon shew they are led by the sense.

In the explanations you give to the children of the chapter in the Scripture that they

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have read, do you think it necessary, in reference to the circumstances in this country, in which they are placed, amongst persons of different religions, to enter fully into the explanation of controversial matters?—No; I have almost entirely abstained from it.

On what principle?—I was afraid the minds of the children would rather be turned to it as a matter of controversy than a matter of personal feeling; and I knew I could easily excite a controversial feeling amongst them; but I was not so anxious to do that, as to excite a really pious personal feeling, and I have most cautiously, in every instance, abstained from it.

If you come to a text that is given differently in the two versions, or to a text that is differently interpreted by the two churches, do you pass it unnoticed?—Where I explain, I have stated they are my own flock; and I state to them what I conceive to be the truth simply, but without a view to the opposite opinions held; that has been my general habit.

You teach affirmatively, not comparatively?—Yes, generally; there may be exceptions; things may come across one's mind at the time; but it has been my principle to abstain, to keep the people from controversy as far as I could.

About what length of time does it occupy you to give the explanations you are in the habit of giving on the Sunday?—To the class that assemble in the church, about an hour or an hour and a quarter before service, and perhaps on the week evenings, when we are not stinted in time, about an hour and a half.

Are the catechetical examinations that are promoted by the Association for discountenancing Vice, established in your parish?—Yes; I am to have on Friday and Saturday an annual examination of the children of my parish.

Does the religious instruction the children obtain at the school you have been describing, enable them to obtain premiums under these examinations?—Yes.

Do you think that the catechism and a chapter in the week is sufficient for that purpose?—Yes; they keep up the ground they have gone over, so that when they come to be examined a second year, they have made themselves acquainted with large portions, so that they are able to answer according to the plan adopted in former years, but they cannot answer every year according to the present plan.

Do you require of the children to take their Testaments home with them?—I do not require them to do so at the day school.

It would be permitted if they liked it?—Yes, certainly; all are provided with them.

Does each Testament belong to a particular person, or are they school books?—They have them in all shapes in the Sunday school; they take them home, and for the every day school, they are in the school; they have them both ways.

Are the Testaments of both the authorized version and the Douay version used in the school?—No; we have always offered it, but finding there was the same objection to one and the other, it would have been rather inconvenient in the school, and therefore we have not used the Douay version, but always offered it, either at the Sunday school or the day school; any Roman Catholic child that had their own version, might use it, but they said they would as soon have the one as the other.

Is the difference between the two versions such as to make it impossible for the children to read them in alternate verses in class?—They might do it, but the teacher must have his eye upon both books.

Are any of the schools you are in the habit of inspecting or paying attention to taught by Roman Catholic masters?—There is one taught by a Roman Catholic woman, that is principally supported by me; I pay her so much a year; it is up in the wildest part of the mountains, about five miles from my house; that is the only one under Protestant care that is taught by a Roman Catholic.

Does that vary much in its character from those taught by a Protestant master and mistress?—She is not qualified so well; she is one I found there; she is a well-conducted decent woman.

Are there many schools in the parish that are exclusively Roman Catholic, to which Protestants are not admitted?—No; they would take Protestants; but there are hedge schools where they teach the Roman Catholic catechism, but they are very bad schools indeed.

Is the master of those schools entirely supported by the pay of the scholars?—Yes; or supported by the people; they sometimes get their diet from house to house.

In the school connected with the Association which you have described, do any of the children pay, or are all of them taught gratis?—Most of them pay.

Are the parents of the children who pay in a rank of life considerably above those who receive gratuitous instruction?—No; the way I do with them is this; if they will send two children to the school, I pay for one; with some of them, if they send three, I pay for one, so as to try to lighten the payment a little upon them; and some of them, who are very poor, send them quite free, and some of them would not accept of it.

Do you think that they object to accepting gratuitous instruction?—A certain class of the people do object to it, and that class of the people that are in as great want of good instruction as any other, and I could give you an illustration of this, drawn from my experience in my own neighbourhood; when I went there, all the ladies and gentlemen that were disposed to promote education, thought the way was to have free schools; they had small free schools, and clothed the children; had their masters or mistresses, and school houses, and every thing of that kind, at a great expense, and only a few children; I suggested, when I went there, that the same house, and the same master and schoolmistress could do a great deal more good if they had not free schools, and if they would allow the decent sort of farmers to send their children, and pay so much a quarter for them. Lady Rathdown had a school of 20, and upon my suggestion she altered the plan of it, and she has now from 70 to 80, and all the
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respectable farmers have had their children educated at her school; they would really have had no means of instruction for their children unless that plan had been acted upon; and at Colonel Howard's, the late Mrs. Howard set up a free school, where there are now 20 scholars, and while Lady Rathdowne has a school of 90, with a mistress, not so good, and the children not so well taught, in Colonel Howard's, it is often hard to keep the number full; those who are of a certain class, who are unable to procure education for their children by getting a master, yet will not send to a charity school; they will send where there are children, if they pay themselves; and therefore, as far as my experience goes, I think the system of free schools is a bad system, because it leaves out a certain class whose pride, and if I may ever use the expression, whose right pride will hinder them from taking gratuitous instruction, and are not able to procure good instruction for their children.

Does not the free school system necessarily lead to this anomaly, that the lowest class in society may eventually become better educated than the class next immediately above them?—Yes, it would; I have known, in some parts of Ireland, where free schools in that way literally did harm; they broke up more respectable schools—schools where the children were taught by better educated masters, and where the most respectable class of the people sent their children, and who were just as completely in want of education as the poorest.

In any general system of schools, which should you think the best rule; that the general principle should be free admission, but with the exception, that those might pay who pleased; or that the general rule should be, that payment should be the principle, but with a sound and proper discretion, vested in particular persons, to make exceptions, and admit those free who could not pay?—I would, undoubtedly, prefer, that the general principle of the school should be pay, and that the not paying should be the exception; if that principle was properly acted upon, I am satisfied it would answer among the poor farmers, where the education of their children is as great a desideratum as amongst the poorest people, and if you do not meet their prejudices, they will not send their children; there is no school where the children are better taught than in the one put down in the return at Colonel Howard's; the respectable people send their children to inferior schools, not so convenient to them, because it is a charity school, and if that same woman had a school that could hold 50 children instead of 20, and that they were allowed to pay a reasonable price for it, she would have her school full in a week.

Why does not Colonel Howard change his system?—I do not know that it was ever suggested to him; it was a system that Mrs. Howard liked.

Are the children who pay and those who are taught free, treated exactly alike in the school?—Yes; in the schools I have any thing to say to, exactly the same; I might state a circumstance to shew what a small thing will make a difference; I found, some time ago, in my school, that the master used to make the free children stay and sweep the school-room; they were some of them the children of the same families, those children who were not asked to do it, and I found it was a great offence to the parents that it marked them in the school, and I immediately ordered that the master should keep a person to do it; that it was his business to sweep the school, and I would not allow the children to do it; some children would not do it, and I said none should do it.

If a portion of the children pay for the instruction they receive, do you think it desirable that the payment should be received entirely by the master, even although he should receive a salary?—I think it is always good to make him feel an interest in the attendance of the school, and the prosperity of the school.

Is that object promoted by giving him the payments of the children?—Yes; he is anxious for every child that goes.

Have you ever known the practice of distributing the money received from the children in clothes and rewards?—Yes, I have; but we do not do it.

Do the children pay quarterly or weekly?—Quarterly, in a country place; it never answers for them to pay weekly, and I will tell you one very great advantage of weekly payments, where they are not able to pay regularly; they take their child away for a week, and the irregularity that comes from that does more harm than can be conceived.

Will you state what are the rates of payment which, upon the whole, you would recommend to be established?—That must depend entirely upon the country; our's is a very dear country; from 2s. 6d. to 3s. 3d. a quarter is the common rate that is paid, but in remote countries that would be too high.

For 3s. 3d. per quarter are we to understand, that not only reading but writing and arithmetic is taught?—Yes; for that they teach them reading and writing, and I believe they teach higher when they pay higher.

Is arithmetic taught in the school connected with the Association?—Yes; and it should be taught in every school, in my humble judgment; if you wish to do good to the middling orders, you must attract them by what they value; they think a fine arithmetic book, written out, is a sure test of a good school, and if a master is not able to put the children through Voster or Joyce, he is considered an ignoramus; they will not come to a mere Scripture school, and you must, in order to gratify the children's parents, teach them profit and loss, and tare and tret, which will never do them any good whatever.

Are the objections which are made by Roman Catholic priests, to the attendance of the children in the schools in which the Scriptures are read, more strongly pressed now than at former times?—Yes; there has been increasing hostility for some years; when I first went to the parish of Powerscourt, there was no objection made; the children went, and some of the priests did not say any thing.

Can you call to mind when the objections first commenced?—I think it is about five or six years ago; we had a priest not very clerical in his character, and he did not trouble him-

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self about our schools, and then we got a more strict priest, and since he came he has made more objections.

Do you think the objections are owing chiefly to the change of the individual, or has there an increased jealousy arisen upon scriptural education?—I think an increased jealousy has arisen, and that the individual has been more influenced by the change of times than the change of times has been made by him.

How do you account for the change that has taken place in the degree of resistance that is offered to the scriptural education of the Roman Catholics?—I should think there has been more attention generally to the subject, both amongst Protestants and Roman Catholics, within these last five or six years, than there was before; Protestants have been more active in teaching and instructing the people around them, and Roman Catholics have been more excited to consider their own particular views; I think the general increase of interest upon the subject of religion has been the great cause of it.

Do you think the fears that the Roman Catholics entertain of the interference of the Protestants in the religious creed of their people, is far greater now than it was at the period you first came to reside at Powerscourt?—Yes, I think it is greatly increased; there is more jealousy upon the subject.

Is there greater resistance to the principle of scriptural education this year than there was last year?—I believe there is not more in principle; but there has been more active exertion this year than there ever was before.

Do you attribute that to any particular cause?—The priests seem to be more active generally; my own opinion is, that they see something going on amongst their people more than we see; I think they see something of improvement, and an illumination of their minds, that they are jealous of. I do believe that they have found more freedom of thought amongst their people than they did in former years.

Do you attribute that freedom of thought to any particular cause?—I should think to the increase of education and the spread of the Scriptures.

Do you mean freedom of thought particularly upon religious subjects?—Yes, I believe so.

Do you think that tends in any degree to what is generally understood by the term free-thinking?—No, I do not mean that; but I think it is opposed to that blind following of their instructors that they were in the habit of shewing.

Will you state your experience as to the success of the exertions of the Roman Catholic clergy in your own district in times past, in withdrawing the children from the schools?—When I first set up this school that I speak of, there was no school in that part of the country; it is about two miles and a half from my house, up towards the mountains. The majority of the children were Roman Catholics, and by degrees, that majority has been turned into a minority; and I now think out of 114 children upon the roll last month, there were but 26 Roman Catholics.

Is it your opinion then that the success of the Roman Catholic clergy in opposing that particular system of instruction has been proportionate to their exertions?—No; in some places they have succeeded, in others they have not; immediately about my residence almost all the Roman Catholics send their children in spite of the priests; and in the neighbourhood of my school, about two miles and a half from my house, they are more out of the reach of the Protestants.

Have you observed an alteration of success and failure attend the exertions of the Roman Catholic clergy?—No; when they first began, they began quietly; they used to take the children to attend their stations, and then they quietly removed them without any noise; they succeeded more in that way than when they began to speak out plainly against the Scripture education; then the people began to rebel, and said they would send their children; their quiet exertions for two or three years has done more than their open opposition.

Do you mean that the avowal of the principle of excluding the children from scriptural education has had the effect of exciting disapprobation?—Yes, particularly where they have not provided other schools; in my parish where they have prohibited them from going to our schools, they have provided no others; I have gone into many houses, and seen seven or eight children training up in total ignorance; and the people said it was the priest who forbade them to send them to school. I have asked them, are they to be doomed to total ignorance; they said they did not know; but lately they are building a school near the chapel in my parish; but till now, all their efforts to keep the children from our schools, were unaccompanied with providing any other schools for them; there are only 150 children going to the schools out of 2,400 Roman Catholics, while there are 197 going out of 800 Protestants.

Do you find that the excitation and jealousy amongst the middle and lower ranks of Roman Catholics, that unhappily prevail at the present moment, is attended with any increased estrangement of manner towards you, in the daily intercourse you necessarily have with them?—No; I have found them as civil and kind to me as they ever were, particularly about my residence; perhaps not so much so in the more remote parts, where I have not so much intercourse with them.

Do you believe that the circumstance of there being no Roman Catholic schools, arose from the want of means on the part of the clergy?—I suppose the means not being easily had, might be an obstacle; but I confess my feeling is, that they had not any desire for the education of the people.

When that school is erected, do you think their efforts to clear your school will be effectual?—Yes, I suppose they will for a while; but I find that the people generally think they are not so well taught in their schools as in ours.

Do you think that the Roman Catholic priests in your parish have the power to prevent the

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the greater part of their flock from attending the schools at present established?—They have the power of preventing the greater part of their flock; but as I told Mr. Doyle the other day, in a conversation I had with him, that he had not the power of taking them all away; that there were many of them that would sooner give the priests up than give up the schools.

From what you have been able to observe of the conduct and opinions of the Roman Catholic clergy upon this point, have you any reason to believe that their exertions to prevent the attendance of the children in these schools will only be temporary?—I should certainly think, in a great many instances, it will only be temporary; but still if they are decidedly hostile to it they must have a great power over the mass of their ignorant people in keeping them away.

Do you not think over a large part of Ireland their influence will be more successfully exerted than in your parish?—Yes, much more; and yet in parts of my parish, remote from respectable inhabitants, their influence is extremely great indeed; but in the more civilized parts of it (for we have a great variety in my neighbourhood), they have not the power of taking them away; the people know the value of instruction, and having no other means of receiving it, they will not be deprived of it.

Have you known of any instances in which landlords have exerted any authority or influence they might have to prevail on their tenantry to send their children to the schools, notwithstanding the objection of the priests?—None at all in my parish; there has been no influence of a landlord used in the parish of Powerscourt, as far as I am acquainted with it; so far from it, that I remember once speaking to Lord Powerscourt, and saying, that it was a singular thing that not one Roman Catholic child that lived in his demense attended Sunday-schools; and I asked him if he would not speak to them, he said, “no, I will not;” “because if they refuse to send their children when I bid them, I should feel myself called on to turn them away. I would not keep any one that refused it if I bade them, and I would not even ask them.” I merely wished him to speak to them, to tell them they ought to send their children for instruction.

Do you think that much ill effect results from the state of struggle and contest in which the people are involved with their priesthood, by their desire to obtain instruction?—I think there is sometimes unpleasant feeling resulting from it; but I may say, that the general feeling of the persons I have spoken to, or that have spoken to me (for there are others that would not speak to me), has been rather that of sorrow that they were hindered from the means of instruction.

Do you think that the habit of deceiving the priests, to whom they ought to look with reverence and attachment, has a hurtful effect upon the minds of the people?—I certainly think it has, and so much so, that I have sometimes myself thought, with regard to individuals whom I knew had not acted fairly, whether it was a right thing in me to allow them to partake of that which they would not partake of openly and honestly.

Do you think if any system could be devised which could provide for the religious instruction of the Protestants and the Roman Catholics, and which could be acceptable to both classes, and that the children of both could be, to a very great extent, educated together, that the result would be to produce more harmony and concord between them than at present exists?—Yes, most certainly; I think the educating the Roman Catholics and Protestants together is a very important thing to do; with regard to exciting a kindly feeling in the country, it would be most desirable I conceive to hit upon any system that would be acceptable to both, and it is upon that ground I have made the compromise in my parish, and have given up the privilege of explaining the Scriptures to the Protestants in the school, for the sake of having a system that would be acceptable to the Roman Catholics also.

If the school you have described now to be building by the Roman Catholics in your parish succeeds, and if a number of Roman Catholics are withdrawn from your school, and yours should in consequence become almost exclusively a Protestant school, would not the effect of the separate education after a time tend very much to widen the breach that already exists between the two classes?—I certainly think so; and as far as my little experience goes, it would be a hurtful thing to have exclusive Protestant and exclusive Roman Catholic education.

Do you consider that the experiment you have entered into has been a successful experiment?—It has not at present, but there has not been time enough yet to prove it; the winter time is a bad time to judge of the filling of a school, we cannot judge until spring comes, until the weather improves, whether it will have the effect of increasing the quantity of education in the neighbourhood.

So that hitherto you cannot draw any certain conclusion in your own mind?—No; I think in Lady Rathdowne's day school there were 73 children; it is three weeks since the compromise was made, and there have been but three children sent back to the school in consequence of it; and I should state, that Lady Rathdowne told Mr. Doyle, before me, “If I do not find that the Roman Catholic children are sent to the school in consequence of the compromise, I will break it off, and go on upon the old system,” and then Mr. Doyle said, “If I recommend people to send their children to the school, you cannot consider me answerable for their minding it.” “No, but,” said she, “if I make a sacrifice in the school, with regard to explaining the Scriptures, it is for the more general use of the Catholics in the neighbourhood; and if that does not take place, I shall revert to the old system.”

You have said that the Roman Catholic priests were not anxious for education?—I meant, that I conceive the Roman Catholic priesthood know that intellectual education is not necessary to make the people good Roman Catholics, whose merit consists in submitting to authority;

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we think education is necessary to make the people good Protestants—I conceive that they do not feel that desire for education amongst their people; because intellectual apprehension of the subject is not as necessary to Roman Catholics as we consider it to be to us; that the essence of the one is to submit to authority, whereas it is the character of the other not to believe every spirit, but “to try the spirits, whether they be of God;” therefore the Protestant system looks more for education than the Roman Catholic does.

Then it is a conclusion drawn from your understanding of the Roman Catholic religion, rather than the practice of the Roman Catholic clergy?—It is drawn from my views of the Roman Catholic religion; and I conceive I am borne out also by my experience of the practice of the Roman Catholic clergy around me.

Do you know whether the Roman Catholic clergy in any manner discouraged the attendance of Roman Catholic children at schools where the Testament was not read, and where it was not insisted upon?—I am not acquainted with such schools; but I am acquainted with their withdrawing the children from schools in which the Testament was read, and not providing any other schools for them to go to, leaving them as they are in my neighbourhood, the great majority of them, in a totally uneducated state.

Will you have the goodness to state whether in your neighbourhood there are many Roman Catholics of opulence?—Not generally speaking.

Are you aware that the Roman Catholic clergy of Dublin, without any aid from the state, have established a variety of seminaries for the education of the lower orders?—Yes, I am fully aware of that.

Are you aware that in towns where there are opulent Roman Catholics the clergy have exerted themselves to establish schools?—Indeed, I believe they have; I conceive that is where the population themselves would cry out for education, and therefore of course they must have it in some shape, but where the people can be kept in ignorance, the priests are in too many instances not anxious to introduce education.

Has there lately been a school established at Enniskerry for the education of infants?—Yes.

Will you be so good as to describe the nature of that establishment?—I think there are forty-four or forty-six children at the school at Enniskerry; Enniskerry itself has not a sufficient number of small children to justify an infant school, so that there is a caravan that goes up into the mountains, and brings down twenty or thirty and carries them back again; there is a young woman who was trained under a Mr. Wilderskin, in England, who has the care of them, she seems to have a very tender feeling for the children, they are very much pleased with the process they go through, and their learning; it is a very pretty sight to see them; Lady Powerscourt gives them one meal in the middle of the day, on account of their having to come so far, and they seem as happy as they can be.

At what age are they received?—From two years old to six; they are superannuated at six.

In what is it possible to instruct them?—They learn their alphabet, and they learn to obey, and they sing a hymn, it is wonderful how well they sing; in short, they are trained to obedience until they are six years old, and then they are drafted into the other schools.

Are the parents fond of sending them there?—Yes, they are; but the Roman Catholics will not send them—the priest has objected to the infant school most strongly; I do not believe there is one Roman Catholic child in it.

Does he object to it more strongly than the other school?—Yes; I think there was more said against it.

Do you know on what ground it is objected to?—I can only speak from hearsay; that the Reverend Mr. Daly said, it was the greatest attempt that was ever made to make heretics of them from their very youth; but I know the people say that they are not allowed to send them; they would be very glad to send them if they were; the consequence is, that I do not believe there is a single Roman Catholic child in the school.

What hours do they attend?—From nine to three.

Does the caravan take them home again?—Yes; it brings them down and takes them up again, it goes about two miles up the mountains; I met it the other day, with twenty-two infants in it, and they seemed quite happy.

Have you formed any opinion of the comparative effects of education in charity schools in which the children are boarded, and necessarily separated from their parents, with that which is given to children in public schools which they attend daily from their homes?—I have for many years considered that the system of charity boarding schools was extremely erroneous, and that there was a great deal of evil connected with it; in the first place, there is a much greater expenditure of money—the sum that one of these small boarding schools costs, would give all the means of education to the whole neighbourhood around. My own opinion is, that though the heads of the children there educated are better stored with learning, that there is not that good effect produced upon those children as where you train them up in the scene in which they are afterwards to live; if you can excite any good habits in their houses, it is something accomplished; but you are never sure of any good effect produced by the instruction upon the child trained in a boarding school, and then thrown open to the wide world afterwards. I have generally found them turn out ill, and my own opinion is, that the system of education must be one that will carry it on in their own houses, connected with their families, and with the scenes they are afterwards to be conversant with in the world; I have been asked frequently to preach charity sermons for parochial schools here, as St. George's and St. Mary's, and different schools, but

I have

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I have declined it, from conviction that it was a bad principle. I have said, "You must excuse me."

Have you observed that any of those schools are so much better regulated than others, that you would consider them exceptions?—Yes; some of them are better, but I am sure the principle is a bad one; great care may sometimes overcome the bad tendency of the principle, but I feel assured that the principle is bad.

Have you had any opportunity of observing the effect of the Charter school education?—I have not had the same opportunity that I have had with the Foundling Hospital children. Among the Charter school children, they have friends to go to; but it is a dreadful state of absolute destitution that belongs to the Foundling Hospital children—it is that that makes them so much to be pitied; I have known some of the Charter school children got in for three, four or five years, by their parents, and then they were taken out, and there were their friends to receive them.

Have you known any instances of persons who have got their children into the Charter schools who would have been able to educate them if they had exerted themselves?—Yes; I have known a great many servants, and people of that kind, who have got their children into the Charter schools.

Examination of
The Rev.
Robert Daly,
15 Dec. 1824.

Appendix, N° 259.

Examination of the Rev. Benjamin William Mathias, on Oath;
Tuesday, 30th November 1824.

DO you know what catechism the children in the Bethesda school are taught?—The church catechism only, and the explanation of it, that was written by the late assistant chaplain, Mr. Murray.

Do you approve of Mr. Murray's explanation?—Yes, I do; I think it is calculated to extend their information.

Is it a controversial catechism?—I do not see it in a controversial point of view.

Are you well acquainted with the catechisms that go by the names of Stopford's and Mann's catechism, or Crossman's catechism?—I do not know Crossman's; I have been acquainted with Mann's, but there has been none used in the school but the church catechism and the explanation of it.

Do you think it forms a desirable part of the education of girls, that they should be taught a great number of different catechisms?—No, I do not think it is; personally, I should far rather make them conversant with the Scriptures.

Do you think that the religious instruction the children derive from learning numerous catechisms, is likely to make much impression upon their minds?—A good deal will depend upon the manner in which they are taught; if they are merely taught to exercise the memory, it can do them very little good; the multiplication of catechisms would only tend to perplex.

Is it found in practice, that learning no other catechism than the church catechism, and Mr. Murray's Explanation, they are able to distinguish themselves at the catechetical examinations of the Association?—There is only a small number sent in; not more than four; and they generally carry away one or two premiums.

Do they not feel at that examination the want of instruction in a greater variety of catechisms?—No; I think the examination runs very much upon the Scriptures, otherwise they certainly would not be able to compete with those who are acquainted with several catechisms.

Do you happen to know how often the children read the Scriptures in their school hours?—Very frequently, I believe.

As much as every day?—It is a book that they read in every day; that is, those that can read.

Do they read the Old Testament and the New?—I never knew of any limitation in that respect.

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We should be glad to know the result of your experience, as to the susceptibility of religious impressions upon the minds of children of the age you have been speaking of?—I have known many instances of children, at a very early period, manifesting impressions favourable to religion; and I rather think it is because those impressions were not made on them at a very early period, or attempted to be made, that it does not appear.

Of the 34 children actually in the school, what proportion of them should you say have received any serious impressions?—I cannot speak of the children at present in the school; their education has not devolved upon me so immediately, but I know several; we had several children attending our sacrament very seriously; not at present, because they are very young, but I have known many of them go into life with very serious impressions, and out of that number you would have six or seven very serious attendants upon the sacrament.

While they continue in the school?—Yes.

At what age do they leave the school?—Sometimes 14; sometimes later.

What are the earliest ages you admit them to the communion?—Not earlier than 12 or 13; we would admit them at any time, when we were satisfied they had a rational and proper feeling of the institution; there is instability about children you cannot act on.

Examination of
The Rev.
B. W. Mathias,
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B. W. Mathias,
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Have you any means of knowing whether the children paid any considerable attention to the sermon?—I have known instances of their paying wonderful attention to it.

Do you believe, generally speaking, that the children sitting there are listening to the sermon?—Some of the little things you may see are not, but there is a great decorum about them; they are very near us, and we see them; several of them have been able to say a good deal of the sermons after they have heard them.

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Have you much experience in the schools which are established throughout Ireland for the admission of day scholars, the system varying in many of them, according to the disposition of their respective governors, as to the course in which the Scriptures shall be taught, and the mode of education therein pursued?—I have very little personal knowledge of them at all, my habits have not been that way. My system of education would perhaps be considered rather latitudinarian; I would decidedly prefer, that the education should be scriptural, what I mean by scriptural is this; I would have the New Testament particularly read in the school, and I would have the children made conversant with it decidedly, and likewise the Old Testament, in reference to and in illustration of it. I would make them acquainted with the book of Psalms, which I conceive most admirable and calculated to excite a spirit of piety; the Scripture history, and the Scripture prophecy, with a view of illustrating the religion of our Lord Jesus Christ in those particular points of view; but if the children attending the school were of other denominations, I would keep to the broad grand leading features. I would not have it a controversial school, but I would be anxious to have the Scriptures introduced into it; but if the introduction of the Scriptures into the school, would go the length that the children would remain uneducated, I would rather have them taught to read in any way, than not have them taught to read at all; and I will be honest in telling you why, because I would have an opportunity of getting that book of instruction into their hands if they could read, which I could not do otherwise; my principle is, that education, without religious instruction, wants its basis and its stability. I would have no polemical school, I would make them acquainted with the life and parables of our Lord, the cautions and encouragements of Scripture, and every thing according to the most liberal view I could take of Christianity. I would make them have a reverence for God, a confidence in the Saviour, and a desire to live practically as Christians altogether, that is the object I would aim at; I would put the Scriptures into their hands, believing them, under the blessing of God, most calculated to accomplish that; but if the putting the Scriptures into their hands would prevent their being taught to read, I would far rather they should learn to read than not at all. I have known various instances of schools conducted upon that principle, where a great number of children of various denominations have attended and derived benefit.

Have you at all thought of the probable effect of the system pursued in the schools established by the Society for the Education of the Poor, and in the London Hibernian Society, in both of which there is a rule that the Scriptures shall be read, but that they shall not be commented upon, nor shall any explanation of any sort or kind be given of them, do you think it possible for the children to acquire nearly as much benefit from the Scriptures studied under such circumstances, as they would if there was an opportunity of commenting upon them?—Perhaps I am not correct in my view of what is meant by comment; if it merely refers to controversy, building up a child in one communion in opposition to another; I think it is, what in the present state of the country, should be avoided.

Without reference to controversy, do you not think the children require to have the full meaning and purport of the passages of Scripture explained to them, do you think they are fully competent to collect it for themselves?—Often times by putting the same things in other words, you will make them understand it where the particular mode of wording they do not understand.

Do you think that the head class of an ordinary school, supposing them to be able to read with sufficient ease and fluency, derive much practical advantage from reading the New Testament, without any sort of explanation being afforded?—I think they might derive a great deal of advantage, but not so much as if the subject was more dwelt upon. I know one advantage they have derived, that they have got an acquaintance with things in the word of God, pointing out right and wrong; having repeated and committed them to their memory, that if they had not read it, they would have known nothing of.

Do you not think the previous habit they might so acquire of reading the New Testament, might have the effect of inducing them afterwards to revert to it, when they would not otherwise?—I do believe it.

Do you not think there is a very large proportion of the population of this country who would not, in after life, even know the appearance of the Scriptures, so as to recognize the New Testament if it was lying open before them, or be able to distinguish it from any other religious book, unless they had afforded to them a previous opportunity of becoming acquainted with it in the school?—I fully believe that.

It has been the practice in some of the schools to have extracts and abridgements of the Scriptures, do you feel a strong objection to the Scriptures being put into the hands of children in that form?—I cannot say I admire the practice of extracting altogether, but at the same time, I think a teacher will, of course, select where there are children under his education, those passages of the New Testament or the Old, that would be most obvious or familiar, and so far there will be selection in the teacher.

Which do you think most desirable, that the selection should be left to the judgment in each particular case of the particular teacher, or that a general selection should be made by persons possessing that degree of wisdom and experience, that would best qualify them for

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for the purpose?—The latter thing appears to me a very great difficulty, and in the state of this country, to do any thing of that kind effectually, you must get the clergymen of the different denominations combined in the selection; I rather think that would be very difficult, and if you have any selection at all, it must be a selection upon the judgment of the teacher.

Do you not conceive that a meeting of persons, perhaps of different opinions, may produce a degree of harmony in general, which each person acting separately upon his own separate opinion would never produce?—I think that oftentimes depends upon circumstances; I certainly think you may frequently get a collection of people for a particular object, that bring their prejudices ten-fold stronger with them, and will be found to yield with greater difficulty; and in the particular state of excitement at present that is more likely.

Is not it more likely to prevail where a person is left to act upon his own opinion unchecked, unenlightened and uncontrolled by the expression of the opinions of others, than it would be where he was controlled by the expression of the opinions of others?—I cannot answer what the eventual result would be, there would be a greater diversity.

You do not think it would lead to a degree of compromise?—I am not sure; if we suppose that it is the selection of the Scriptures we are speaking of; if we suppose compromise to refer to tenets and doctrines, I question, in the present state of things in this country, if it would lead to that compromise that would bring about such a selection that all persons would acquiesce in.

Supposing the selection is left to each particular master, then, though in some cases the discretion left to the master may be the means of removing objections, may it not, and is it not likely in other cases rather to fortify objections to reading the Scriptures when considered in this view, that if the master be a Roman Catholic, acting under the directions of a Roman Catholic priest, he may select parts of the Scriptures that will favour his peculiar doctrines without any peculiar explanation of them, and thus exclude Protestants from the school, and *vice versa*, that a Protestant anxious to maintain particular principles, may select those passages of the Scriptures, not separating the passages from the book, but pointing them out as the passages to be read, as would favour his particular notions; and whether in this view the discretion of the Roman Catholic master will not lead to the exclusion of Protestants, and the discretion left to the Protestant master, go to the exclusion of Roman Catholics from the school?—I cannot say precisely; that would depend upon this circumstance, if the Roman Catholic was particularly tenacious of his principles he would do it, and if the Protestant was particularly tenacious of his principles, he would no doubt be inclined to do it too; but as both of them have a similar object of giving a sort of outline of the Christian truth to their people, I think they would not select passages to build up either the one or the other; but advance the general principles of the religion of Jesus Christ.

Assuming that to be the governing feeling, would it not be as likely to tell through a meeting of those persons as upon them acting separately?—I have my fears upon the subject.

Have you ever known of any attempt as yet made to produce an agreement between the clergy of the opposite communions on the principle of selection?—No, I have not; in individual parishes, perhaps, the Roman Catholic and Protestant clergymen may have had an understanding among themselves, but nothing of a public nature.

Understanding that the Roman Catholic clergy will have an objection to the use of the Scriptures generally in the schools, what plan would you expect to be able to devise for uniting the children of both persuasions in the same mode of instruction?—I think, at least according to my present views, that you might select certain books of the New Testament, and some books of the Old Testament, that perhaps might be agreed to by both parties, understanding still that that plan was not to exclude all the Scriptures; but that he will select books of the Sacred Scriptures that were chosen out for that purpose. I do not like the idea of selecting only one or two or three verses or things of that kind. I have reason to know from a source I can very fully give credit to, that there is one Roman Catholic clergyman, and there may be many more, that would not object to the reading of the four Gospels and the Acts, though that gentleman had very seriously opposed the business of reading the Scriptures.

Are we to understand that you propose that a book of that description, comprising only the four Gospels and the Acts, should be admitted into schools in which the Scriptures in all other forms should be excluded?—I should not like it: but if you wish the young people to read a portion of the Scriptures, I should think that portion would be less objected to than the epistolary part.

Do you conceive that in a case where, from the number of the scholars, two masters were required, or a master and a teacher, and in which there was a Protestant and Roman Catholic master, that the Scriptures might be read, the Protestant version by the Protestant, and the Roman Catholic version by the Roman Catholic master, leaving to each not to cut out but to point out what parts might be read?—It is a plan that might be resorted to, to meet existing circumstances in the country. The difference as to the two versions, though in two or three points I think weighty, in general is very far from being a matter of any importance.

Do you conceive an arrangement of that nature would answer the object of those who wished the children should receive full and perfect scriptural instruction through the means of reading the Scriptures themselves, rather than any part of the Scriptures separated from the rest?—There are some parts of the country where all the children would be of one denomination. I am strongly inclined to think that a little more time would mellow down

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the feelings in the country a good deal, with respect to the business of the Scriptures; but I must confess I find it very difficult to find a substitute for the sacred Scriptures.

Would the plan suggested meet your views?—I would not object to that arrangement, because I am confident a person becoming acquainted with the Douay version, may derive a saving knowledge from it. A man reading that version may obtain a full knowledge of the Gospel.

If by some means the jealousy that prevails among Roman Catholics as to the Scriptures being put into their hands by Protestants should subside, do you not think that would be a desirable system to establish?—I certainly would not object to it decidedly. I would far rather see the Roman Catholics should be conversant with their own version of the Scriptures than unacquainted with them.

Appendix, N^o 260.

Extract from the Examination of the Reverend *Henry Murray*, Chaplain to the Foundling Hospital, on Oath; Monday, 22d November 1824.

Examination of
The Rev.
Henry Murray,
22 Nov. 1824.

WHAT books are the children taught in the school?—They are taught the Bible, such as can read it, and the Testament, and they are taught Mrs. Trimmer's Abridgement of the Old Testament, and those books that are made use of in the central schools, and Osterwald's Abridgement of the Bible.

What catechisms are they taught?—They first read the common catechism, then the catechism broken into short questions.

By whom was that catechism written?—By the late Primate Newcome.

Is Stopford's catechism used?—Yes, occasionally; the catechisms used are the common church catechism, the catechism broken into short questions, and Crossman's catechism; the object of that is to explain the words found in the Prayer-book; the next catechism is Mann's and Lewis's, but what I lay the greatest stress on is, I examine all the grown up boys three times a week in the Bible, and connect it with the catechism of the church of England, the Litany, and the Liturgy of the church of England, and I find that the most effectual of all modes. Getting catechisms by heart, is of very little use; I am the catechist of the Charter school, at Kevin-street, and I think you would there see a specimen of the kind of education that would tell in this country.

You have enumerated a series of catechisms, are we to understand that the same child goes through each of them successively?—A child that was to stay four years, would go through all those catechisms; but as they remain a short time in the house, if we teach them the common catechism that is all we can do.

Suppose the case of a child who goes regularly through that series of catechisms you have described, will you mention the order?—First the common catechism, the same catechism broken into short questions, Crossman's catechism, the next would be Mann's catechism, Stopford's and Lewis's.

There are six catechisms in succession?—Yes, there are; there is another catechism which is sometimes used at present, the Bishop of Down's catechism; I have it for such children as go to the Association's examination; but I found teaching the Bible, and connecting it with the Liturgy of the church of England, more efficacious than all the catechisms of Europe; but at the same time I by no means neglect the catechisms.

Re so good as to state which of those catechisms you conceive the best for the instruction of children?—I think Lewis's is an excellent catechism; every church has a catechism of its own, and if you take the text detached from its context, you may prove every thing; but I think Lewis's gives the text fairer than any other I know.

Do you think Stopford's the second best?—I do; I think Mann's the worst.

What do you think of Thistlewaite's catechism?—A very good one.

Are you aware that Lewis's catechism has been rejected by the Association for discountenancing Vice, as an improper book to be circulated?—No, I do not; though I have been a member of it from the beginning; there is one question in Lewis's that looks a little Calvinistic, I do not know whether that was the ground; it was one that I would not have put in if I had had the looking over it.

There is nothing Calvinistic in Mann's catechism?—No, certainly not; but in Mann's the answers are too long.

When the children are examined for catechetical premiums, under the direction of the Association for the suppression of Vice, are they examined in the several catechisms you have mentioned?—It is left discretionary with the examiner; but I observe that in general the examiner confines himself to the Bible at the examination; Secker's Lectures on the Church catechism, which is one of the best books possible that our boys read; it is plain, and contains a great deal more information than books that have harder words in them.

Have you "Porteus's Confutation of the Errors of Popery," bound up with it?—That is the edition we have; it has the six sermons against Popery.

Do you not think that Stopford's catechism enters a little more into the controversy between the Protestants and Roman Catholics than would be considered desirable?—There are two editions of the catechism, we use the one that retains that part; but I am not for temporizing at all, I should speak out.

Does Thistlewaite's catechism enter into that controversy at all?—No, not at all; it is rather

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rather adapted for the meridian of England, and that is not calculated for this country; any man that knows this country would make an important distinction between the two.

Did you ever see a book called the Leed's catechism?—No.

Or the Bristol catechism?—No, I never heard of them.

Did you ever see Archbishop Usher's catechism?—No.

Did you ever hear of it?—No.

What do you mean by a Scripture catechism?—A catechism that would be called a catechism upon the gospel of St. Matthew for an instance, would be one that would relate to all the particular parts of St. Matthew. I have several catechisms that have been written by myself, for the use of the children at the Foundling hospital, and several copies have been taken by different masters and ushers of the different schools and societies; I dare say, forty copies have been taken of them at different times; my Testament is interleaved, and I put down from time to time, any thing that occurs to me. I have made several scriptural catechisms, one on St. Matthew, another on the Acts, and another on St. John, but they are very much torn by lending them to different people; I do not want them now, from long experience; it is the result of twenty-three years experience. I was catechist for a great while to the school at Baggot-street, and I was transferred from that to Kevin-street; I am sorry I cannot give up more time to it; I am there once a week, and sometimes oftener.

Does your own manuscript catechism go much into the questions in controversy between the churches of England and Rome?—Yes, whenever it occurs; I do not go out of my way to it; when a text occurs in the New Testament, I shew the children that the explanation put upon it by the Roman Catholics is not the true one.

Does your catechism attribute idolatry to the church of Rome?—No; I do not say that any where expressly. As the result of my opinions upon this subject, I would state that at Kevin-street, last Saturday, I was examining the children in St. John, and I shewed them, from the circumstance of the woman of Samaria, how we should deal with those who differed from us; that with regard to their errors, when an opportunity occurs, you ought to endeavour to show them they are wrong; but you ought to treat their persons at the same time with kindness, as our Lord did when he told the woman of Samaria, her religion was nonsense; if Jesus has left us an example that we should follow, why not follow him in that respect.

Appendix, N° 261.

Examination of the Rev. *Henry Cooke*, on Oath; Wednesday, 5th January 1825.

YOU are moderator of the synod of Ulster?—I am.

Is it an annual office you hold?—Yes, and never held but once for life, according to our custom.

Have you any acquaintance officially with the education of the children of the Presbyterians in Ulster?—I cannot say directly official, but I have a tolerably general knowledge of the system and state of education in the Presbyterian body.

But not from your situation of moderator of the synod?—No; I have, however, from other sources information in some degree official. The general synod of Ulster is divided into 14 Presbyteries. A Presbytery consists of the ministers of a convenient district, with a ruling elder from each congregation, statedly assembling four times a year, and occasionally much oftener. According to our discipline, one part of the duty of each Presbytery is to hold a visitation of all the churches under their care, and among other things, to enquire into the number and state of daily and Sunday schools. To this part of their duty some presbyteries are very attentive. The other source of information, is to be found in our practice of visiting all our people from house to house, examining the children and others. At other times we assemble the people by townlands, and examine both young and old. From one or other of these sources, every Presbyterian minister must derive a very accurate knowledge of the state of education among his people.

Is every minister also a member of the Presbytery?—Yes, they are all equal in their rank.

Is it a necessary part of the duty of each minister in that situation, to visit all the families in the congregation?—Yes, which is not necessarily parochial.

If not parochial, how are the limits defined?—In no way but by the persons wherever situated, who pay their contributions to the minister.

Does every family in the congregation contribute to the support of the minister?—In some cases all or nearly all the members pay; in other cases, perhaps not half.

How is that arranged?—The manner in which they obtain support for the minister, is by letting the pews in the meeting-house, and every individual who has a pew, or part of a pew, pays so much for it, according to an established rent; if there be any number of people in the congregations who have no pews, they generally pay nothing; this, however, does not prevent the minister from visiting and performing for them all the other ministerial duties. I was once a minister of a parish, where only, I think, about 200 families paid me, and about 300 families, for whom I performed all the ministerial duties, paid me nothing.* I know many of our congregations in similar circumstances.

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The Rev.
Henry Cooke,
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* See Notes at the end of this Examination.

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Were you educated in Ireland?—My early education was in Ireland, my college course principally in Scotland. I was one year in Dublin.

As a boy did you receive your education in Ireland?—Yes, altogether; I went to Scotland at 14, and was there 4 sessions of college. I afterwards went back and was there another session.

In Scotland were you in the University?—Yes, for five years.

Had you acquired any classical learning before you went there?—Yes, and I studied classics during three years in Scotland also. According to our law, we must attend classics one year in the university or college, and if you fee certain classes in the universities of Scotland once, you have not to do so again, but may attend them twice or oftener. The Greek I attended one session according to our law; I attended again on the Latin just as I found it convenient, in all three years in classics. It may not be out of the way to mention, that before we can enter the university, we must have read a certain course, and have been examined by the Presbytery before we are permitted to enter the university with a view of becoming a minister, viz. Sallust, Cicero de Officiis, Virgil, Horace, Greek Testament, Homer's Iliad, and Xenophon's Cyropædia.

What schools had you been at in Ireland, where you had acquired any classical knowledge?—It would be impossible to give a name to them, except by the townlands where they were kept. I learnt classics in Ireland with three individuals; the first was a Roman Catholic young priest, the second a Presbyterian probationer, the third had been educated for a Roman Catholic priest, but chose to marry a wife and become a schoolmaster.

Were the schools in which you were educated in your boyhood in Ireland, numerous?—Yes, a very considerable number, I have endeavoured sometimes to recollect them all; there are two I cannot distinctly recollect—I am conscious that two masters existed, but I cannot recollect their names, all the others I distinctly remember.

From what number in the whole do you conceive you had received instruction?—At least six, I distinctly recollect six; I can make myself certain by going back to the first and proceeding from one to another. Three of them were classical teachers.

In what counties were the schools?—In the county of Derry.

Were you not at school any where but in Derry?—Not in any other county.

Is Derry the county with which you are now best acquainted?—No, with the counties of Antrim and Down.

Are you still well acquainted with Derry?—Yes, having lived in it constantly till 14, and during the vacation of college in the summer, when the Scotch universities are not attended. I was in the county of Derry till 19, and living in a part of Antrim adjoining it till I was 23, and I have been in the county generally twice or three times a year since.

Is the state of education essentially different now in those counties from what it was when you were at school?—Not essentially different through the whole counties; it is locally different in consequence of a variety of improving circumstances. I shall instance it in Derry, where certain of the companies in London having taken their estates into their own management, have improved the state of education; I know they have as to school-houses, and I believe as to the masters; I recollect coming through Derry about two years ago; I observed the improvement of the school-houses, and called at one in the neighbourhood of which I knew, in order that I might speak to the master and enquire into the state of the school. I found him much more intelligent than I had been accustomed to expect in such persons, and I have good reason to believe that there are several of a similar description. I allude particularly to the Drapers Company, and schools in the neighbourhood of Moneymore. I believe some of the other companies are also patronizing education.—(Note B.)

What observations have you made as to the appearance of the children in the schools; is it much improved?—Yes, very considerably; indeed, if the children were not better in their dress than formerly, still the general appearance of the school would be better. Children used to sit all round the walls as they could; now they have got comfortable benches and desks, and even if deficiencies in dress did exist, they would not be so apparent. Undoubtedly the appearance both of children and houses is much improved.

Does it appear to you that the children in those schools are better taught than in those you were formerly acquainted with?—Yes.

And that the schoolmasters are of a superior class?—Yes, the one I conversed with in the neighbourhood of Moneymore, appeared much more intelligent than any English schoolmaster I had met before in schools of that description.

Is the general character and class improved?—I cannot say generally; locally it is.

Do you entertain any doubt that the extension throughout the country of better schools, will necessarily and rapidly produce an improvement in the schoolmasters?—I have no kind of doubt of it. I conceive, however, it will chiefly depend upon the increase of the salary that would induce well qualified persons to undertake the office.

When you first remember, were the difficulties which arose from teaching persons of different religious persuasions much felt?—During my education at school and college, I never heard of them.

Were children of all religious persuasions educated promiscuously in the schools?—Yes, and so far as I recollect my own observations at the time, or those of others, I never heard the least objection, or any idea of impropriety in it, or evil that might arise from it.

Did the children receive religious instruction in the school, according to the doctrine of their respective churches?—To a certain extent, so far as this, that sometimes the masters caused the Scriptures to be committed to memory, especially the poetical parts, as turned into

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into metre in our psalm books, and invariably the catechisms of the churches to which the children belonged, were taught in all the English schools where I was educated.

Who taught the catechism?—The schoolmaster.

Did he make any scruple in teaching the catechism of a church of which he was not a member?—None at all; three catechisms were taught in the same school; I recollect in two schools distinctly the church catechism being taught; the master of one school was a Roman Catholic; of the other a Presbyterian; I recollect it distinctly, from this circumstance, that there were few of the establishment in the neighbourhood; the Protestants were mostly Presbyterians; the church catechism was to me, therefore, the more remarkable; in the schools the greater number were either Roman Catholics or Presbyterians; the catechism used by the Presbyterians was called the Westminster Assembly's shorter catechism; the Roman Catholic catechism was called the Christian Doctrine; the number of children belonging to the establishment were comparatively few, but I distinctly recollect, when any of them attended the school, their catechism was taught; so was that of the Roman Catholics; and so sure am I of the fact, that I committed and still recollect a portion of both; I committed them to memory when sitting beside the children, or hearing them their lessons, to prepare them for the master.

Did that various knowledge of the catechisms confound your religious belief?—I donot think it did, in any degree.

Has there not arisen of late years, in the county of Derry, a great jealousy on the part of the Roman Catholics, on account of the religious instruction given in the schools?—I could scarcely speak of the county of Derry with so much accuracy upon that point as others, but so far as I know, till very lately, none has arisen in the county of Derry.

Has it arisen in the counties of Antrim and Down?—Comparatively little in Down; there were some instances of it two years ago; there was some noise about Sunday schools, and a few children left school, but they generally all returned in a short time; of some schools I had a distinct knowledge.

Of Sunday schools?—Yes; it is of them alone I speak; I never heard of any objection to daily schools, although the Scriptures were read in them.

Be so good as to describe what occurred in the Sunday schools?—I think it was about two years ago, there was some general letter published, relating to either Bible societies or Sunday schools; I cannot decidedly say which it was; a letter published by authority from Rome; and in consequence of that, there was, for perhaps a few weeks, from some Sunday schools I know of, a secession of some of the Roman Catholic children; but immediately after the noise had subsided, they returned, and I heard of no objections afterwards; with the sole exception of one Sunday school in my neighbourhood, where the master informed me some had left it.

What is the system of instruction pursued in those schools, and to what do you attribute the jealousy excited?—To the publication of this letter; I cannot say whether it related to the Bible Society; I think it did; I think there was in the letter something about the Bible Society having translated the Bible into the English or other tongues; I am certain it was a letter in which that was mentioned.

Did the system of religious instruction pursued in the Sunday schools, go to bring them within the general subject alluded to in this letter?—I conceive not; the children were not obliged to bring any books but such as pleased themselves only, least objections should be made; catechisms of all kinds were refused; the junior children used the first and second books published by the Kildare-place Society, and the more advanced scholars read the Scriptures, and perhaps committed some portion of them to memory every week; however, I am so far certain of there being no jealousy upon that point, I recollect, on one occasion, giving premiums, and some of the Roman Catholics took a part of them, for repeating our Saviour's Sermon upon the Mount, and shewing an accurate knowledge of the precepts delivered in that sermon.

Have you ever known a child of Roman Catholic parents, educated in that religion, become converted merely by the instruction in the Scriptures he received in the schools you are acquainted with?—I never knew an instance of it.

Have you observed it has had a tendency to unsettle them in their faith, or produce a kind of resistance to the Roman Catholic priests?—No; never any thing of the kind.

Have you ever observed it has indisposed them to attend mass in after-life?—No; I never perceived any consequence of that kind.

On the other hand, have you observed it has produced a beneficial effect upon their character?—Yes; I have seen instances in which it has so done; I will mention one instance; the Presbyterians in the north are generally speaking excessively puritanical in their observance of the Sunday; the Roman Catholics not so; when I was a boy I dare not go bird's nesting, or after any other boyish amusement, on a Sunday, or I should received a severe chastisement; I have been surprised at seeing the Roman Catholic children amuse themselves on Sunday, as in bird's nesting, bathing or fishing; but if the schoolmaster heard of their having been so employed on Sunday, he would have given them a lecture upon the propriety of behaving themselves, and remembering the Sabbath-day, and I have known it produce a beneficial effect upon their conduct in after-life. I have seen the most beneficial effects from common school fellowship between Roman Catholics and Protestants.

Do you entertain any doubt of its being extremely desirable to educate the children of different religious persuasions in schools in which they should be taught in common, and that it would tend to widen the separation that exists in this country if they were educated in separate schools, or classed according to their religion?—I think it would do a great deal of

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evil to educate them separately; education is common and neutral ground, and there they may and should meet to rub away prejudices and asperities.

Do you think children should receive a religious education as well as education in matters of mere general instruction?—My own opinion, as to the religious education of children, I look upon in two ways; first, what they receive from their parents or schoolmasters; and secondly, what they may receive, or should, from their clergyman; all I conceive that the schoolmaster should do, is to teach them to read, &c. and amongst their other studies they ought to read and perhaps commit and repeat the Scriptures at school, because they contain the will of God, to which children should early attend, and he ought to teach them their catechism, as brief outlines of Scripture, as viewed by their respective churches, because there are many parents too busy or too indolent to do it; if the children do not learn, either by committing the Scriptures or catechism, it is almost impossible for the clergy to teach them afterwards; but I conceive it nearly a matter of indifference whether they commit the Scriptures or the catechism; I would as soon engage to convey religious instruction to a person who had committed the Scriptures largely as the catechism; my idea is, the master should go no further than to hear them read the Scriptures, and respect them, and hear them their catechism, and then the business of the clergy should distinctly commence. My own practice is this; the parish I have divided into seven districts; I catechise, once a month, all the young people in the parish who have never been at the communion, and whom I can induce to attend; I allow one week, and a day in the month, for doing this part of my duty; I begin on Monday, at the most distant part, and on Saturday, which is one of the most busy days to an extempore preacher; I catechise the children in my own neighbourhood, but I could find no place so convenient as the school houses; I therefore took the school houses, not going till after school hours; as soon as I go to the school, or perhaps sooner, the school is dismissed, and every child that does not belong to me goes away, and generally the schoolmaster staying with me; I begin, and catechise the school, and other children of the neighbourhood who attend; I ask them first their catechism, according to their capacity, and then endeavour to get a verbal explanation of the phrases from the young, and the doctrines from the adults; I prescribe them at one examination a certain portion of Scriptures, to be attentively read for the next visit, and then examine them upon it, according to their respective capacities; one of their exercises is committing the psalms and hymns, and I take up not more than two hours of any one day, perhaps only an hour and an half, or even less, asking each child only a few questions, and endeavouring to keep up a constant inspection upon the children and their parents, instead of long tedious examination, seldom repeated.

Is one week in the course of the month sufficient for that purpose?—Yes, amply sufficient; and did the discipline of the school permit, one day in the month would nearly suffice. My great object is not to examine any child too long at once, for fear of affrighting it; but making it as brief a matter as possible, and substituting a kind of clerical police instead of a long examination at distant intervals.

Are the children whom you so examine, first instructed through the catechism?—Yes; they read the catechism sometimes with the master, but only after school hours.

And are examined in it by the master?—Yes; he hears them, but he does nothing else. I endeavour to get them to understand the meaning of the words and doctrines, he teaches them the mere letter; I conceive it my business to lead them to the meaning. Our primary catechism has a good many very difficult words in it, perhaps too much so for children; a minister must make some exertion before the children understand it; but with proper diligence on the part of ministers, I consider it one of the best abridgements of religious knowledge.

Do you consider the schoolmaster a sort of coadjutor in the instruction the children receive?—Not more than an automaton in doing the work; I conceive he has nothing to do with any thing but the letter, but I conceive it is almost absolutely necessary that a schoolmaster should do so, for a good number of parents would be so inattentive, it would not be done; in all cases when I have found such parents, I could do little either with them or their children.—(Note C.)

Is the presbyterian catechism, in point of fact, ever taught by the Roman Catholic schoolmasters in that automaton manner?—Yes, it is.

Do you disapprove of it?—No; there is but one Roman Catholic schoolmaster in my parish, he teaches it once a week, he told me so, and I believe him; I was myself taught the catechism by a Roman Catholic.

Do the schoolmasters of the established church teach the Presbyterian catechism in the way described?—A considerable number of them do; and when any of them do not, it is not on account of any objection, it is mere negligence. I know that some of the Presbyterian schoolmasters do not teach it, they are too lazy or too careless to do it, and I have heard the parents often complain. I complain of both.

Would you consider it a sufficient preparation for the instruction the children receive from you, if they should get parts of the Testament by heart?—Yes; I should be quite satisfied with committing the Scriptures, but I should consider the giving up of the catechism a sacrifice; but I would willingly make it, if it contributed to the general cause of school education; it would only give me a little more difficulty at first. I would find it very difficult to give a person of moderate capacity any consecutive view of religion, for want of having an outline in the memory, such as the catechism gives; but I would consider it with a person of tolerable intellect sufficient. In some instances, I have had hearers who had particular objections to some parts of our catechism, and I have examined their children on the Scriptures, and I have always taught them without a catechism the same doctrines I taught to others who had committed a catechism.

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You would be quite satisfied with a system of instruction in which the children were made to repeat to the master (whether he were a Roman Catholic or Protestant), their catechism, and to get parts of the Scriptures by heart, as preparatory for you?—Yes; or I would resign the catechism at school, and trust to my influence with the parents at home, provided such a sacrifice were desirable for promoting a common education for all classes.

Is any part of the *Regium Donum* applied to the schools?—No part of it.

Nor any allowance from the government for the purpose of the schools?—No; there is not any given into our hands.

The Presbyterian clergy are divided into classes for the purpose of receiving the *Regium Donum*?—They are divided into three classes.

Are those classes regulated by the government, or by the Presbyterian church?—By the government they were regulated, and are not changed. When the allowance to a congregation is once settled, it is not afterwards changed.

What is the rule that governs in the sum to be received by the several classes?—It was originally settled by government upon the principle of the number of hearers in each congregation; and the amount of payment they made to the minister—in proportion as he had a large number of hearers, it was supposed he had the more duty to do, and he was accordingly rated higher. In the large parishes they had the largest sums; where the highest rate of stipend was paid, it was supposed the rate of living would be highest, and this brought parishes in considerable towns generally under the first class of bounty.

What are the classes?—The first class have 100*l.* a year, the second 75*l.* and the third 50*l.*; they are nearly equal in numbers; originally they were equal; congregations have since increased, and as the new erections have generally been small congregations, the government have from time to time given such additions as have made the lower class more numerous than the others.

You mean to say, there are about the same number receiving 100*l.* 75*l.* and 50*l.*?—Yes, nearly.

Which does the greater part of the income of the Presbyterian clergy result from, the *Regium Donum*, or other sources?—The *Regium Donum*; when I speak of that, I speak of the higher class of bounty. I will give what I conceive to be the general average of the payments. In the lower class the people pay from 50*l.* to 60*l.* a year (a very few pay something less), that of course will leave the minister about 100*l.* or 110*l.* a year. In the second class they generally pay about the same, 50*l.* or 60*l.*; and in the third class, there is very little difference in the payment made by the people, except in cases of a few congregations in the larger towns, and a few in the richer parts of the country. I know two congregations in the first class, that only pay their minister 50*l.* a year; the minister then has 100*l.* from government, and only 50*l.* from the people. I know of one or two in the first class that pay 80*l.* a year; and there is one that pays 100*l.* In some of the town parishes they pay from 150*l.* to 200*l.* a year, the rest, in the highest class, pay on an average about 60*l.* a year.

On the whole we are to collect, that in the highest class, with the exception of a few of the larger towns, the total amount of income of the Presbyterian clergymen, is from 150*l.* to 180*l.* a year?—Yes; in Derry and Coleraine, Dublin, Armagh and Newry, I should think they receive about 150*l.* from the people. In Belfast, 200*l.* from the old congregations; the rest all stand, I believe, as I have stated, that is, paying 50*l.* to 60*l.* a year.

The arrangement of the government, as I understand you, while it produces an approach to equality in point of receipt from the congregations, must produce considerable inequality in point of contribution, from the individuals composing them?—Yes; beyond all question, the people in small congregations pay more, individually, than the people of large congregations, with the exception of the few large parishes to which I have alluded.

Does the money paid by each congregation arise from the value of the pews, or is it all paid by any form of rate?—It arises by regular rent upon the pews; the pews are regularly rented, at different prices, according to their local situation in the house.

Who fixes the price?—The committee, who are managers of the affairs of the house, with of course a final appeal to the people; and in a new congregation it is sometimes a matter of difficulty to arrange it. In the older congregations it is a settled custom, and an attempt to raise it would be a dangerous experiment.

How do you make the appeal to the people?—By taking their aggregate opinion; and in cases of difficulty, calling in the aid of influential ministers.

Does government interfere in any way in the appointment of the clergy?—No, by no means; they require certain matters after we are ordained, but they never in the least interfere with the appointment.

What is done in the way of communication with the government, in order to entitle the clergyman to receive the *Regium Donum*?—Government requires no communication till he is ordained; he then goes before two magistrates of the county and takes the oath of allegiance, and the magistrates subscribe a declaration to this effect; he then sends to the moderator and clerk of the synod, a form of a memorial to be transmitted to the Lord Lieutenant; they add to the memorial their certificate of the ordination, and it is then transmitted to Dublin, to one of the secretaries, and afterwards a warrant is issued from the Lord Lieutenant to the agent to pay the amount.

Am I to understand by "Ordination" appointment to a particular congregation, or being called to a particular congregation?—The Presbyterian doctrine is, that every minister is a Bishop. Presbyter and Bishop they view as convertible terms in the New Testament; they consider every minister the highest officer in the church, being a presbyter, because of his

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character, and being a bishop on account of his care over the church. Ordination is carried on in the following manner: the previous circumstances are these;—the congregation apply to the presbytery for a person to come upon what is called trials; he is heard, there is then appointed a minister to take the determination of the people; the poll of the people is carried on by the registry of the seat holders of the house, and if two thirds of the congregation are in favour of having the candidate placed amongst them, they then send forward what is termed a call for him to consider, and in the mean time, if he be a young man, he is put by the presbytery on a course of second trials; he goes through other examinations perhaps, and preaches a certain set of sermons before them; if the presbytery approve, they send a minister to the congregation, at least ten days before the time appointed for the ordination, with what we call the edict of the presbytery, to give notice to the people to have all accounts settled, and that if any member of the congregation have any objection to the life or doctrines of the intended minister, he is to give notice of it; they then appoint ministers to do certain duties, some to explain the nature of the ordination, and others to give the charge to the minister and people; when the day of ordination comes, there is a sermon preached; the ordination is explained, and the candidate kneeling, the act of ordination consists in the presbytery laying their hands upon him and praying; and it is after this he sends forward the memorial I have mentioned to the moderator, who certifies it to the secretary at Dublin, and then the bounty is paid. It is not our practice to ordain any man *ad ministerium vagum*.

Then the clergyman who applies for the *Regium Donum* upon being ordained, applies for it as being ordained and appointed to a particular congregation?—In no other way than that; he must state he has been ordained at a certain time; the moderator certifies this fact, and the certificate of having taken the oath of allegiance is appended.

Have you not new congregations established, from time to time?—Yes, some few.

In what way are the ministers of them brought within the sphere of the *Regium Donum*?—When any number of people think they require a minister, they apply to the presbytery, who send a committee of ministers to inquire and ascertain the facts; if they think there is no necessity for it, if they are near enough to a place of worship, such as can hold them, they will not grant it; if they find the houses are too distant, or that there is not a sufficient house to contain the people after one year, they will erect them into a congregation; but not before the presbytery has been convinced of its necessity will they permit the people to begin to build the house. When a minister is ordained in a new congregation, there is a regular application to the Lord Lieutenant, stating that there is a new congregation at a distance from any place of worship, and a number of people attending, paying a certain stipend, and praying it may be recommended in the estimates to Parliament for a portion of the *Regium Donum*. In the south of Ireland, and in the west, the same rules are gone through exactly, stating the number of Presbyterian families (as a number of Scotch people, settlers from Ulster, and descendants of the old Presbyterians, are scattered through the south), and making a regular application by memorial to the Lord Lieutenant.

Upon the occasion of such applications as you have last described, have you experienced any difficulty on the part of the Government in including such congregations?—I could not say difficulty; we have experienced considerable slowness; we have had one grant in the south, in the town of Carlow, and one or two in the north; but we have a number of congregations in the south, some in the west, and others in the north, where we have had no grant—there is a great deal of slowness—whether they will be recommended, I do not know.

The amount of these grants is governed by the same principles that govern the others?—Yes; there has been but one grant in the south, that was placed in the second class, and all the grants in the north latterly, have been, so far as I know, in the third class.

That being the proper class according to the original regulations?—I cannot say that; one of them would have been in the second class, according to the original rule. I should state in explanation, that I believe in the original arrangement, when it was settled between the government and some of the influential members of our body, there should be a certain sum of money granted, and so many congregations in one class, and so many in the others; there were some that very nearly became equal, and as it was necessary to put them into one class or the other, there was an influence exerted by some of the ministers in favour of themselves or their friends, which put some lower that should have been higher, and *vice versa*.

Has that been put right?—No; there has been no change.

Could you procure a list of all the Presbyterian congregations in Ireland that have not obtained the *Regium Donum*?—Very easily.

Specifying in which of the instances applications have been made to government, and the dates of their applications?—Yes.

Could you obtain it for all the respective synods, as well as the synod of Ulster?—Yes; very easily.—(*The witness was directed to furnish such information to the Commissioners.*)—There are only two bodies of Presbyterians in Ireland receiving aid from government that have had any increase of congregations; the synod of Munster has been decreasing from either 45 or 49 to its present number, I think eight or nine.

To what do you attribute that remarkable decline in the synod of Munster?—Partly to the extension of the elective franchise; at one time, when only Protestants had the elective franchise, I think it probable a number of settlements were formed for the purposes of election, and ministers appointed for them. I also attribute it in part to this; that originally a great number of Protestant families in the south of Ireland were Presbyterians or Independents,

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pendents, and afterwards became attached to the church. Some of the congregations were family chaplaincies, attended by some of the tenantry, for instance the family of Dormer, at Tipperary; when the families left this country and went to reside in England, or came into the established church (and in most cases they did join the church), then the congregation died away; but I must chiefly attribute the decline, with the sole exception of a few such instances as I have given, to the growth of Arianism and Socinianism in that synod, and the unacceptableness of those doctrines to the people; and I ground my opinion upon this, that where we have attempted upon other principles to establish congregations, we have revived them.

Do you attribute the decline of the Presbyterian congregations in Munster to the circumstance of their not having the *Regium Donum*, in the instances referred to in the preceding question?—No, certainly not; but that suggests another cause of explanation as to the decline. The original grant of the *Regium Donum*, was a certain sum of money to a certain number of ministers, in trust for the rest, and these trustees, in council with their respective synods, had in their hands the applotment and distribution of the royal bounty. In our synod, before the late arrangement was made by government, the *Regium Donum*, in consequence of the increase of congregations, came so low as 16*l*. When a new congregation was added to the synod, the allowance to its minister had to be taken out of the general sum, and the ministers had less in that year than the preceding; the same would have been the case in Munster, had congregations increased, but I have heard it said, I do not know how good the authority may be, that some of the ministers there had no great objection to the old congregations dying away, that they might have an increase of annuity, by dividing the lapsed bounty among themselves.

At what period was the *Regium Donum* put upon its present footing?—In 1803; but it had been under discussion some time. I was then too young to know much about it.

Through what channel is the *Regium Donum* now paid?—Through an agent appointed by the government, but belonging to our body; Mr. Hay, of Londonderry.

Is there any discretion in the distribution of it?—No.

The government are merely certified of the character of the person through his ordination, and taking the oath of allegiance?—Yes.

Do you consider the Presbyterian body upon the increase or decrease in Ireland?—Under certain local circumstances there has been a decrease; upon the whole, I know there is a very considerable increase.

Do you think it is increasing in a greater or less ratio than the population in the districts where they are?—I know it is not, owing to the uninterrupted stream of emigration.

Do you conceive the emigrants are principally Presbyterians?—Almost altogether in the north; in my neighbourhood, I may say altogether.

To what circumstance do you attribute that?—In a certain degree, to a more general wish for personal independence than is found in some other classes; in the cases of many of the young members of a family, they find themselves pinched upon a narrow farm, and they will rather emigrate than divide it down. I also attribute it to their greater advancement in education. They read more than some other classes, and by books favourable to emigration, they are induced to go to America.

Do you not think the members of the Established church are as much disposed to emigration?—Yes; but in the Protestant portions of the country, I am best acquainted with, the members of the Established church are very few, and therefore I cannot compare them so easily as the two larger bodies, Roman Catholics and Presbyterians.

Could you form any idea of the amount of the Presbyterian body in Ireland?—No, not without a tedious calculation, and more documents than I am at present possessed of. (See note D.)

Will you be so good as to mention the counties and principal seats of the Presbyterian population in Ireland?—Down, Antrim, Derry, Tyrone, Armagh, Monaghan and Donegal. We have a number of congregations also in Cavan.

It is ascertained that the population of the county of Down is 325,410 persons, have you sufficient local knowledge of the county of Down to be able to form any general opinion, in your own mind, as to the relative proportion of the Protestant and Roman Catholic population in that county?—There is just one portion of the county of Down with which I have comparatively little acquaintance; that is the district bordering upon the mountains of Mourne; on one side I have been down as far as Rostrevor, and on the other side as far as Bryansford.

Is not all that district comparatively a much less populous district than the other part of the county?—Yes, it is in a great degree a mountainous district. There is one department of it I believe tolerably populous along the shore, from Newcastle to Kilcoel; the other parts are, I believe, very wild and uninhabited.

With the exception of that district, can you form any general opinion of the relative population of the Protestants and Roman Catholics in the county of Down?—Except a mere gross guess would be considered sufficient, I could not, without entering into a calculation of where the Presbyterian and the people of the Established church were situated; but if I would form an opinion at once, without saying I attach much consequence to the estimate so made, I should think the population would be as about seven Protestants to two Roman Catholics. There is the one district I do not pretend to have the least knowledge of, except that we have one congregation in it, in which I never was, it lying very far off me; and that there is a very small congregation of Independents, of which I know nothing; but the general principle I go upon in the calculation is this; I compare the parish of

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Killyleagh with others; I know there are some districts in the county of Down, where there are more Presbyterians and Protestants of the church than in Killyleagh parish. I know there are some few spots, such as about Ballynahinch, and parts of Lecale and Ards, where there are more Roman Catholics in proportion than in Killyleagh; but taking them altogether, they might come very near the average of Killyleagh, which is about the proportion I have mentioned—seven to two.

What should you suppose was the proportion in the county of Antrim?—In one parish, of which I was minister, there was no Roman Catholic, except perhaps one or two that paid church cess, the people were almost exclusively Presbyterian; there were only three families belonging to the Established church.

Are you able to form the same sort of general opinion you have already expressed, as to the county of Down, upon the county of Antrim?—No, I could not; and the reason is this, that there are certain portions of that county that are almost exclusively Roman Catholic; and others almost exclusively Protestant.

Which portions of it are almost exclusively Roman Catholic?—One part I know of, Lord O'Neil's property, called Feevagh, and some neighbouring districts in the barony of Toome.

Are the districts considerable in the county of Antrim, in proportion to its entire extent, that are exclusively Roman Catholic?—No, I think not; there is the district of Feevagh, and the district of Newton Glens or Cushendall; I consider that those are nearly Roman Catholic; one I am certain is, and so I believe is the other.

Is it your impression, generally speaking, that the proportion of the population that is Protestant, is greater or less in the county of Antrim, than it is in the county of Down?—I think the Protestant population of Down is greater in the country; in Antrim it is greater in the towns.

You consider Down, on the whole, to be a more Protestant county than Antrim?—Yes, but very little; I should imagine the difference very trifling.

What is your impression with respect to the relative proportions in the county of Londonderry?—I consider there are more Roman Catholics there; the proportion is greater than in either Antrim or Down.

Should you suppose the Roman Catholics as numerous as the Protestants in Londonderry?—No, I think not.

What do you conceive are the relative proportions of the two classes in the county of Armagh?—I know comparatively little of Armagh; I cannot form a general estimate.

Can you form any estimate of Tyrone?—No, I could not.

Could you as to Monaghan?—No, I could not; I could form a gross guess of Tyrone and Armagh rather than the other.

Could you of Donegal?—I know Donegal considerably, but not sufficiently to form an estimate of it.

What is your opinion of Donegal?—That there are more Roman Catholics than Protestants; very considerably more.

Is it your impression, that the number of Protestants is greater or less than the Roman Catholics in the county of Armagh?—I am inclined to think the number of Protestants is greater in Armagh.

What is your general impression as to Tyrone; which do you consider the most numerous?—I think the Protestants are most numerous in Tyrone; but as to Armagh and Tyrone, I give a very general and vague opinion. I am inclined to believe in both of them the Protestants are most numerous.

What is your impression as to the county of Monaghan?—Of that county I know less than even of the others, and cannot so well form any opinion; but I have an impression that the Roman Catholics may be equal to the Protestants there, or rather more numerous.

Have you any knowledge of the county of Cavan?—Comparatively little.

Which do you then, on the whole, consider are the more numerous, the Protestants or Roman Catholics, in the whole province of Ulster?—I conceive the Protestants more numerous by far.

Have you any impression as to the relative proportions of the Presbyterians and members of the Established church in Ulster?—It would be a very vague guess; it would arise merely from considering of the attendance that I have seen at church, and as a Presbyterian minister at the meeting-houses; I could only form a guess upon those two grounds.

Which do you conceive the more numerous, the Presbyterians or the members of the Established church, in the entire province of Ulster?—The members of the Presbyterian church I consider far more numerous.

Is there not at least one class of the Presbyterian members in Ireland who do not receive any portion of the *Regium Donum*?—There are two classes; one class are commonly called Mountain-men by the common people. They give themselves the name of the Reformed Presbytery; they are the descendants of the Ancient Covenanters. By persons acquainted with church history they are sometimes called Covenanters, and sometimes Cameronians; they retain the sentiments peculiar to people of that class. As to political opinion, they do not go so far as to say, that the house of Stuart are the proper persons to reign; at one time they did go to that extent; but they entertain an opinion that the present government is what they are pleased to term in church phraseology Erastian; and that the established church of Scotland, and the established church of England and Ireland come under that denomination; and they receive no bounty or allowance from government.

How came they not to be included; do you mean they do not choose to accept it?—They would not take it I believe.

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In fact they do not seek it?—No, they do not; on their own principles they could not take it. Perhaps if the government chose to give them money without condition, as you might give money going along the street, they might take it; they take the solemn league and covenant, and consider it binding on all estates of these kingdoms.

What do you conceive may be the number of covenanters in Ireland?—I think not more than a thousand families throughout Ireland. I may form an erroneous opinion; but I think there are not more than a thousand families.*

Is there not another class of Presbyterian ministers who are not included in the *Regium Donum*?—Yes, there are a few; but they only form two or three congregations, that have arisen from peculiar circumstances. There is a Mr. Bryce who has two or three ministers connected with him; he quarrelled with his brethren for receiving the bounty conditionally—he would receive it, if it were given unconditionally; but he holds, that the giving bounty in classification implies Erastianism, as it is called; allowing the state to interfere with the church; and he and a few others connected with him, do not receive any bounty; there is another class, but I believe there are only one or two congregations, connected with some Scottish Presbytery, who do not receive any bounty.

Be so good as to describe the body known by the name of “Seceders,” in Ireland?—They are a body that arose in Scotland; I cannot exactly recollect the date; they arose owing to a sermon preached by one of the Erskines (either Ralph or Ebenezer Erskine), before one of the synods, against patronage. The synod took this amiss and censured him; and a number of his brethren sustained him and stood by him. He with others protested and appealed to the general assembly, but was censured and suspended by them. Being finally summoned before them to answer for his contumacy, he and a number of other ministers in Scotland, united against the principle of patronage, and constituted themselves into a Presbytery, and appeared at the bar of the general assembly of the church of Scotland, and declined any further connection with it, until the church of Scotland should think fit to reform themselves from patronage. (The Crown and a number of persons of Scotland having the power of presenting to churches); from these Erskines originated the seceders in Scotland; a Mr. King, who lived in Dromara, in the county of Down, invited some of those seceders over to preach in Ireland; they came over as a kind of missionaries, and preached in Ireland, and then settled congregations in different parts of the kingdom.

How many congregations are in communion with the seceders?—I could not well form an estimate; I think them about half as numerous as the general synod of Ulster.

Are they all included in the *Regium Donum*?—Yes, except those lately erected; there is one congregation in Belfast, and there may be a few others not included in it, but expecting arrangements may be made with government for including them.

In what manner is the expense defrayed of building the meeting-houses and keeping them in repair?—In the first place, by the voluntary contributions of the people; and if they happen to have liberal minded landlords, by getting such assistance as they may be disposed to give. The great number of landlords in the north, belong to the established church; they, however, generally contribute to the meeting-houses, and there is a third mode which is absolute begging through the towns. I suppose there are half a dozen of our ministers at this moment begging through the towns, among people of all persuasions.

Do you mean in the town where the chapel is to be erected?—No; I assisted the Presbyterian minister of Mullingar, in the town of Belfast; a number of others went with him, and raised fifty or sixty pounds. I and another minister raised 50*l.* in Belfast, for a meeting-house in Carlow.

What do you conceive to be the general cost of building meeting-houses?—I am sorry to say, that they are in general in a very bad state, owing in some cases to the poverty of the people, in others to their contentment with bad houses, or the worst of patronage from resident landlords; but where there have been good houses built either by the subscriptions of the people themselves, or assisted by the liberality of their landlords, I can give some correct estimates; I know one house built for 1,500*l.* which we consider a very good house; I know another built for 2,200*l.* which we consider the best country house in Ireland; I know another very excellent one built for 800*l.* and smaller ones for proportionately smaller sums. By the good houses I mentioned, I mean good for our people; they are plain but substantial.

What should you estimate is the average expense upon the whole, of constructing a meeting-house?—For what we would call a good house about 1,000*l.* but of these I should call good houses, I must say there were very few.

Do you conceive yourself enabled to speak generally as to what are the sentiments of the Presbyterian population with respect to the different societies that have undertaken to assist the education of the lower classes in Ireland?—I think I have a general knowledge of the matter.

What do you conceive are their feelings with respect to the Society for promoting the education of the Poor of Ireland, commonly called the Kildare-place Society?—That they feel a lively interest in all its operations; that they feel exceedingly grateful both to the members of the Society for their attention to their applications, and to government for granting them aid; and I think that the people are every day seeing the beneficial effect of their labours.

You are aware of the fundamental rules of that Society?—I am.

Are

* The witness desires to add—“I have since ascertained, from good authority, that there are about two thousand families.”

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Are they considered objectionable by any members of the Presbyterian community?—No, not at all; the principal thing I know of is, that in the school hours, the catechisms are excluded, and the reading of the Bible insisted upon; and that amounts to the whole of their principle, I believe.

Does the circumstance of excluding the catechism in school hours, not excite any feelings of dislike or opposition on the part of the Presbyterians?—Not the least; they consider it as a concession to the general purposes of education; and while I know they generally wish for it to be taught either out of school hours or by parents at home, I know they do not object to the rule of the Kildare-place Society; they consider it a fair thing to make any reasonable concession on their part to advance the general interest of the whole community.

In the parts of Ireland you are more immediately acquainted with, have you observed of late any increased opposition on the part of the Roman Catholics to the principles of that Society?—I have more heard of it than observed it; in my own neighbourhood, I have understood latterly, there has been in various places a great deal of opposition.

Have you witnessed any particular instances of it?—I cannot say I have witnessed any such.

Are we to understand that the Roman Catholic clergy in your neighbourhood, have not in point fact exerted themselves against the schools in connection with that Society during the present summer?—I have not heard much upon the subject; this I have heard, I was told through a gentleman of high respectability in our neighbourhood, that he conceived latterly there was an increased attendance of Roman Catholics at the school; he has a school I believe under the Kildare-place Society, in his own demesne, and I have understood, through him, that the Roman Catholic bishop or vicar, or some other having influence among them, had intimated to the clergy and people, that he was convinced there was no proselytism in the schools, and therefore for them freely to send their children; and if he should discover at any future time there was any proselytism, he then would think it time enough to interfere; and I understood from the said gentleman, there has been an increase in the attendance of the Roman Catholic children. I have known of no instance of objection, except one, where I was informed some Roman Catholic children left a Sunday school.

Are there many Sunday schools in your part of Ireland?—A great number.

About how many do you know in any one parish?—We have six in my own parish.

Do you know of any where there are more?—Not any, but in other parishes there may be more. If I took in every Sunday school where some children belonging to myself were, I could add to the number of schools considerably, but I confine myself to the parish in which my meeting house is situated.

Speaking at present, of all that portion of the country immediately within the sphere of your own observation, but not confining it strictly to any one parish, can you inform us whether the Roman Catholic children generally attend those Sunday schools?—I believe they do in as large a proportion as they attend the daily schools.

Have you known of any instances of Roman Catholic children changing their religion, and becoming Protestants, in consequence of attending those Sunday schools?—No; I know of two Roman Catholic Sunday schools that are exclusively so; there is one in the neighbourhood of my own parish, which is held in the mass-house; and there is another in the town of Belfast, and that is exclusively Roman Catholic, and held in the chapel also; but I have never known an instance of a Roman Catholic child becoming a Protestant from having attended a Protestant Sunday school.

Are the feelings of the Roman Catholic parents friendly to their attendance in the schools, speaking generally, as far as you have had an opportunity of observing?—Yes; I never heard of objections on the part of parents, nor have I heard much of the clergy interfering, except in the case of the two schools I have mentioned; in other places I am acquainted with, I believe the feelings of parents are friendly to the schools.

Do you conceive, that the children who attend those Sunday schools in general, attend day schools also?—A great number of them do, but there are some that do not; I have attended at Sunday schools when I have examined them, and made the inquiry whether there were any who attended no other school, and at every Sunday school I found one or two that were never at any other.

Do you conceive that there is any considerable proportion of Protestant children attending Sunday schools who do not attend day schools?—I think there are, particularly young servants, who are not attending any others; I always make it a point in families where I find young servants, to speak to them upon that subject.

What do you conceive to be the impression of the Presbyterian population, with respect to the schools belonging to the Association for discountenancing Vice, speaking generally, not confining your observations to any one or two particular instances?—I think they would be as favourable to them as others, if there were no one thing done exclusively: and where any objection has arisen, it has been from some exclusive act.

What do you mean by the word “exclusive”?—I mean in raising a house, and giving it into the hands solely of the bishop and rector, or curate, and putting the schoolmaster, and the management of the school and books, entirely in his hands; I have known some evils arising out of this.

Does it appear to you unreasonable, that a school that is professedly to be a parochial school, and connected with the minister of the established church, should be dealt with in the manner described?—I conceive where people have subscribed to build a school-house,

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or where public money has been given, the school-house and its patronage ought to be public, and that any exclusive patronage would have the tendency to create a jealousy between the Presbyterian and the Established church that should not exist.

Do you think there are any feelings of alarm on the part of the Presbyterians, lest the religious faith of their children should be interfered with in those schools?—I have known some complaints, but not general.

What kind of complaints do you refer to?—I have known complaints of premiums being given to Presbyterians in preference to others, in order to make them attend those schools, or schools so managed, to get them to learn the church catechism, but the complaints are not at all general.

Do you conceive any objection would be entertained by the Presbyterian parents, to their children learning that catechism?—I think there would, if the children were required to learn it as a condition of attendance.

Are you acquainted with many schools connected with the Association for discountenancing Vice?—Not many, of which I can speak particularly.

About how many?—Not more than two or three; the Kildare-place Society is the one I know most about.

Are you acquainted with many of the London Hibernian schools?—No, comparatively none, except those in the south.

Are we to understand, there are few in your vicinity in the county of Down?—I believe there is one in the district of Mourne that I do not know much of, but with that exception, I do not think there is any other in the whole county.

Can you inform us what are the feelings of the people in your vicinity, with respect to the principle of education being gratuitous or given for payment?—I think they are altogether unfavourable to gratuitous education.

Can you state on what principle, and what their feeling is with respect to it?—I think one feeling is, that it would, in a certain degree, degrade them, that they would consider themselves lowered in society by it; I think another feeling is, that they very often think those schools are not so well managed, that there is not the same interest taken by the master in the school, when he is paid independently of the scholars, as when his payment depends upon the information communicated.

Is there not a considerable proportion of scholars that would be unable to pay?—I think a very small proportion that could pay nothing; there is, however, a very large portion that could not pay any thing high; I have known instances of schoolmasters getting fifteen pence a quarter, and being satisfied with it.

Do you think, if there were good schools established in your neighbourhood, of which the general principle was payment, and a master well qualified, and the education good, do you conceive, that those children being admitted to gratuitous education, when properly recommended, as an exception to the general rule of payment, would tend to repel those inclined to pay?—I think it would, and I could give instances to that effect; and so convinced have I and others in my neighbourhood been of the injurious tendency of an openly gratuitous education, that we have been forced upon the following expedient in order to obviate the difficulty. There is a committee of management; I am not one of the committee, but being the minister of the greater number of the people, I take some charge in it; the school we limit to a certain number of scholars and a certain rate of payment, and if the number attending does not come up to our maximum, the committee hold the privilege of recommending gratuitously a certain number to make it up; the children go to school without any body knowing whether they go free or otherwise, and there is no objection to that being done.

The question is rather, whether, if the individuals sent for gratuitous instruction were known, and the others, being a considerable majority, were to pay reasonable rates, do you conceive that a school so conducted would be objected to?—No, I do not think it would so much as a school where the general principle was gratuitous education.

You would recommend, that payment should be the general principle, and gratuitous admission the exception?—A great deal, I conceive, would depend upon the mode in which gratuitous children were introduced; if it were publicly known that any one was a poor child, it would stand as a barrier at the door to prevent a good many children from coming; the gratuitous education ought, I conceive, to be in the hands of the most efficient persons in the parish to appoint children in a way not much talked of.

Do you conceive, if there was a regulation that some certain limited number should be appointed by the ministers of different religions, either separately or on consultation with each other, it would be considered as any objection to the attendance on the school by the more wealthy?—No, not at all.

Even in cases where the number of gratuitous children exceeded the pay scholars?—I should feel some doubt upon that; there is one point, however, in cheapening education to all classes, which might be effected, and is effected in a great measure by the Kildare-place Society, I mean the cheapening of books. This principle might be extended without danger of offence.

Has it occurred to you to examine the books published by the Kildare-place Society?—I believe I have examined them all, or forty out of fifty.

Do you approve of those publications?—The general idea I have formed of them is highly in their favour—I do not recollect any exception.

Do you conceive them well calculated to supplant the use of the bad books that were used to be found in schools?—Yes, admirably.

Referring to your experience, when a boy in the schools you have attended, will you mention

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mention the general description of books at that time current in the schools?—I could mention the names of a great number we used; Manson's Primer and Spelling Book were the first, with Fenning's Universal Spelling Book.

The question is, rather as to reading books to be found in the schools, whether for amusement or study?—The reading books in the schools were exceedingly promiscuous, with the sole exception of the Scriptures, there was no classification in the school, except reading the Scriptures and spelling; they were necessarily in classes; the other books were exceedingly promiscuous, and in general very bad.

By whom were those books supplied?—Brought by individuals.

Where did they usually buy them?—From hawkers passing through the country generally, or from grocers that lived in the villages.

Enumerate the reading books that you can recollect, that were in use in the schools?—I recollect one book being common in the schools, called the Lilliputian Magazine; another, the Youth's Instructor, those were good books; then, as to the other books, to say they were in general use might be incorrect, because in one school you would find one class of books, and in another, a different one; I could enumerate many of the books that were used where I was at school.

Enumerate any of the books of the description you have mentioned, that you recollect yourself?—I recollect reading a book, called the Seven Champions of Christendom and Destruction of Troy; I recollect reading Hero and Leander, Gesta Romanorum, and Seven Wise Masters; I recollect having read the Chinese Tales; I recollect having read the romance called Parismos and Parismenos, and Don Belianis of Greece; another extravagant tale I recollect having read, the History of a Captain Freney, a robber; I perfectly and distinctly recollect that.

Did you ever read Ovid's Art of Love?—No.

Aristotle's Masterpiece?—No, I never knew it read in schools; I have seen it among the people; I saw many copies of it sent out from Belfast, a few years ago.

Valentine and Orson?—Yes; and I recollect reading the Irish Rogues and Rapparees, and a book, called the History of Redmond O'Handlon.

Was not he a notorious highwayman and a murderer?—Yes, both Freney and he.

What is the latest period at which you have known those books to have existed in the country schools in your vicinity?—I recollect the general class of books through the schools being nearly what I have stated, until within a very few years. I do not recollect any considerable change from such books as I have enumerated, till within these few years.

To what circumstance do you attribute the change to which you have referred?—There is an opinion I think it necessary to mention previously to coming to this point; I am inclined to believe, that previous to the year 1798, injurious impressions were made in the north of Ireland by the partizans of a society in Paris, of certain French philosophers, who had got the schools of France into their hands, and who had generally monopolized the management of the masters and the books, and who, I understand, upon pretty good authority, expended 200,000 *l.* a year upon that object (this is mentioned by Dr. Simpson, in his *Plea for Religion*, derived from some French documents); I think from the friends and admirers of that society, or men holding similar principles, there was a considerable impulse given to the public mind of the North of Ireland. I know perfectly well that the works of Tom Paine and such writers were extensively put into the hands of the people: Paine's *Rights of Man*, a political work, and *Age of Reason*, a deistical one, were industriously circulated; I know it was very common to drop them on the road, and leave them at the door of the poor man, or push them under the door. I know also, there was an impression went forth upon the people, that the catechisms were bad books for schools; that the Bible also was an improper school book, and that rhetorical collections were fitter books for schools; and I believe from many schools the Bibles and catechisms were about that time and some time succeeding, very nearly banished. The Bible and catechism were supplanted by rhetorical collections of a very good description in the better schools, and in the common schools through the country by the books I have now described. I am also inclined to believe, that not a few of the schoolmasters were men of bad principles, who preferred any book to the Bible.

Did you ever know Paine's *Age of Reason*, or Paine's *Rights of Man* in the schools?—Not in the schools, I can state; but I can state on my own general knowledge, that the Bibles and catechisms in some places are now only in the act of returning, and that in some places there is difficulty in getting them restored. The objections, however, to the Bible, as a school book, are rapidly disappearing.

Do you not think there is something in the very circumstance of the anxiety now shewn to proscribe the use of the Scriptures in the schools, that produces a counter acting exertion favourable to their introduction?—I must say, where we had completely succeeded in re-establishing the Bible as a book read in the schools, it would not have been easy to give any additional impulse; I cannot say there was any increase, because there was not room for it; and the improvement in books latterly, I cannot in my mind trace further back than the publications of the Kildare-place Society. In some of the better schools they previously had several collections, and a book, called the *Monitor*; that I consider a beneficial book; but in country schools few of these had made their appearance.

Do you conceive the Kildare-place publications are in the course of taking possession of the schools generally in your part of Ireland?—I think they are; they will soon have exclusive possession of the country schools.

Do you conceive that books of a better description are in the way of being sold through the

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the means of hawkers?—Yes, they are; I recollect hearing from old people, that in their early days, the catechism and the Bible were the usual school books; these were supplanted by the principles and books I have mentioned; the change for the better in modern times I am inclined to attribute to the experience the people have had of the evil of the principles attempted to be imposed upon them, and to which they had listened with too much credulity; I am also inclined in part, to attribute the improvement to the interest which many good people of the higher orders have taken in the education of the lower; and above all, under Providence, to the labours of individuals and societies, who have put good and cheap books of an improved character into general circulation.

Is it your opinion that the principle of inspection is a valuable one for keeping schools in good order?—I think in order to make an efficient system of education, it is absolutely necessary at present.

Have you ever had occasion to meet with any of the inspectors in the service of the Kildare-place Society?—I know two of them; Mr. Fitzgerald is the name of one, and Mr. Daly of the other.

Have you formed any opinion as to whether it is likely that the appointment of such officers is attended with good effects in the country, speaking from your own observation?—Yes, attended with most beneficial effects, in three ways; first, it is attended with most beneficial effects upon the masters; secondly, upon the scholars; and thirdly, upon the people themselves. It gives them a confidence about the schools; and I must say, it is attended with a similar effect upon the clergy. We are convinced ourselves we ought to have been doing the work that is now doing by the public; upon my own mind it has had the most powerful effect, and I have begun the system of half-yearly examination of the schools of the parish.

Do you not think that the employment of men of rank in society is likely to have the effect of directing the attention of the middle and upper ranks in society to the well ordering of schools?—Yes, it has upon the clergy and gentry; and I might rank along with the clergy and gentry, persons approaching to them in rank, who ought to take, from their station or connection, some control over the schools; I mean the most respectable farmers.

It will not have the effect of superseding local inspection and making them, the clergy, gentry and others, inattentive?—No, I think quite the reverse; I give the instance of myself.

We should be glad to know your opinion as to the Lancasterian plan of education, and the use of monitors, as contradistinguished from the exertions of the masters, applied to each individual pupil?—I have examined some Lancasterian schools; I mean I have been present and looking at them; I think that in large towns, such as Belfast, where there is one which I have examined, and it is an excellent one, it appeared to answer the purpose very well; the parents were generally poor working people, and paid no attention to the education of their children, and partly to keep them out of mischief, and to give them a little education, they send them there; and I have observed them in the country; the people look at them there with great prejudice; they think they are useless; they think that the master must teach the children himself, and that his inspecting the monitors is not teaching the children; and the prejudice is so strong as almost to render them inefficient.

How far do you live from the charter school at Strangford?—By water, not more than three miles, or four; by land ten miles.

Have you ever had any opportunity of forming a judgment as to the plan of education in that particular school?—I have not.

Are you acquainted with the system pursued generally in charter schools?—Very little.

Have you any well grounded opinion?—I have no opinion upon the subject.

Will you be so good as to explain to us wherein the difference of faith or opinions consists among those who are vulgarly denominated the new and old light, as applicable to the Presbyterian body?—In one word in the north of Ireland, the old light signifies, in its strictest as well as most common acceptation, Calvinism. It is also occasionally employed to signify Arminianism; and also that intermedium between the two, which Richard Baxter taught; it is employed to signify all those, but most generally Calvinism. New light, in the North of Ireland, exclusively signified Arianism, or a verging to Socinianism. We have not many Socinians. There may be some, not more than one, among the ministers of whom I am certain; there may be another whom I suspect; but among the people there are a few. The term New Light is applied to them all.

Do you conceive that Arminianism and Calvinism are easily reconcileable with each other?—I think, taking it in the sense in which it was taught by the Remonstrants in Holland, they are not at all reconcileable; but as it was taught by Wesley, they seem to meet so closely, that it is not easy to distinguish them. I mean, that a man who would write or preach the doctrines called Arminianism, has necessarily to concede all the essential points of Calvinism. (See note E.)

Are we to distinctly understand, that in speaking of the Presbyterian church, the word New Light is understood to imply Arianism, leaning at least to Socinian opinions?—In its most extensive sense, it signifies distinctly not only Arianism, but Arianism verging towards Socinianism, or positive Socinianism. Some few Calvinists apply it to Arminianism; but this is uncommon.

Do you think there is Arianism in any of the ministers officiating in the Presbyterian congregations in Ireland?—Yes, I am certain there is, so far as one can be certain.

Is it avowed by those ministers, or denied by them?—I do not know that it is avowed by

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more than two or three; the others are all anxious to deny it, or say nothing upon the subject. I am here speaking of the North; in the South it is distinctly avowed by the synod of Munster.

In what way have they avowed it?—One way is, by preaching. I know the distinguishing doctrines of it have been preached, and others by tacit consent; it is known by considering the doctrines they do not preach. I believe it would not be easy to find any other way of ascertaining the fact.

In the synod of Ulster, do you conceive there are any ministers belonging to it who hold the Arian doctrines?—I do think there are.

What is the total number of ministers belonging to the synod of Ulster?—I think, taking in ministers and assistants, it would be about 200.

Of that number of 200, what portion should you suppose hold the Arian doctrines?—I have not been able to estimate 40, about 35. I think that was the most, upon a special personal examination of the list of the synod; and very few of those would be willing to acknowledge it. It is known by defect rather than declaration.

What number of ministers belong to the presbytery of Antrim?—I believe eight congregations, and ten ministers; one has no congregation.

Are they understood to hold the Arian doctrine?—I think there is one of them of whom I would question very much whether he does hold it or not; I should suspect he was more of an Arminian; but he does not, so far as I know, preach the doctrine that would shew he was not an Arian.

As to the others?—One of the principal persons has published, they were all Arians; but the rest affirm he had no authority for saying so. I consider them all Arians, except perhaps the one mentioned.

How many ministers belong to the synod of Munster?—I believe eight congregations and eleven ministers, of whom two lately died.

How many of those hold the Arian or Socinian doctrines?—There was only one out of the number that did not hold Arian doctrines; and some of them I believe held the Socinian doctrines.

What number of ministers belong to those you name Seceders?—I think about 100, or a few more.

Do any of those hold the Arian doctrines?—I conceive not one.

Do any of the covenanters?—Not one.

Was there not some rule of discipline until lately, which had the practical effect of excluding the Arian ministers from their functions in the synod of Ulster; something in the nature of a test or subscription of articles, or confession of faith?—I think about a hundred years ago, or near it, the presbytery of Antrim were separated from the general synod of Ulster, on account of the Arian doctrines. They were, I believe, expelled from the body chiefly, or altogether, on that account. I believe the ostensible reason used by the members of the presbytery of Antrim was a refusal to subscribe any human test or doctrine; and the law of the synod, before and after that period, certainly stood in words, and should in practice—that no one should be licensed to preach, or ordained, except he subscribed the Westminster confession of faith—with this sole exception; there was an Act passed by the synod, called the Pacific Act, to relieve persons from mere expressions, not relieving them from the doctrines. If any minister objected to the expression in the confession, he had a right to put it into his own words; but at the same time not to deny the doctrines contained in it; and it was even so particular, that he would not be permitted to put it in scripture language, because there might be a doubt thrown over the meaning he attached to it. With that exception, the law was that before any one received licence or ordination, he must sign the Westminster Confession of Faith. The principal reason for the Pacific Act was this; there is one chapter in the Westminster Confession of Faith that goes to define the power of the civil magistrate; and it declares that the civil magistrate has power to call synods, or such other religious assemblies, and to see that nothing be enacted therein contrary to the Scriptures. This produced a good deal of debate; for whilst none would have denied the right of the civil magistrate to convene a religious meeting, many scrupled at the latter part of the article, which seemed to give the magistrate a right to enter upon the interpretation of the Scriptures; it was upon this subject that explanation was frequently required. Ecclesiastical writers on the subject explained the law thus:—The magistrate has power "*circa sacra sed non in sacris*." Difficulties on this subject created the necessity of the Pacific Act I have mentioned: there might be also other expressions, to which the same latitude might be extended, the minister putting it in his own language, but not impugning the doctrines. Such was the law of the synod in words; and at the time the presbytery of Antrim was separated from it, it was very exactly the practice. I can only give a conjectural reason for the change; but I think, in all probability, it arose from certain writings being circulated among the ministers, and also from an Arian professor having crept into the University of Glasgow. This was a professor Simpson, who was ejected by the general assembly of the church of Scotland, for teaching, that the doctrine of the divinity of our Saviour was to be understood, as far as I can recollect his expression, *cum grano salis*. I cannot trace the origin of those opinions in the synod further than I state.

In point of fact, would the condition of the subscription to the confession of Westminster, have the effect of excluding Arians altogether from the ministry?—Yes, it must.

No person could subscribe that confession, and be an Arian?—No, he could not; it is impossible he could be any thing but a Calvinist. It is, beyond all question, the most strict of all confessions that have been written.

Are

Are the seceding ministers of Ireland bound to subscribe to it?—I apprehend all of them.

Did you subscribe to it?—I did.

And yet we must collect from your former evidence, that all the ministers of the synod of Ulster do not subscribe to it?—At the time some of those opinions were introduced, which I have referred to, a laxity of discipline was introduced as to enforcing subscription, some presbyteries laying it aside, others eluding it by equivocal phraseology; the consequence was, that the greater number of presbyteries dropped it altogether; but at the same time some of the presbyteries, that have given up the subscription, are the most decided in favour of the doctrine of the Westminster Confession. So that you are not to infer, from a presbytery having given up the subscription, that therefore they give up the doctrine. But the presbyteries that have properly retained subscription are most decidedly Calvinistic.

Would such presbyteries, as you have described, be averse to adopting the rule again of making the subscription to the confession a condition upon undertaking the ministry?—(See Note F.)—There might be some objection, because they go upon this principle, that it is much better to examine the young men upon the Scriptures than require their subscription to any human formulary, because you might get a hypocrite to sign it.

At the same time one does not see how that reason would apply to the excluding the subscription to the confession of faith, because it might be still open to examine them upon the doctrines, and the supposed hypocrite might be detected?—I hold the opinion implied in the question, but I think that amongst our clergy, who go by the general denomination of the Old Lights, there are some holding Arminianism, but the point in the confession upon the subject of predestination is so strict, it is impossible to entertain any doubt; the consequence has been, that those members holding Calvinistic doctrines, and others holding Arminian doctrines, or doctrines akin to them, have made a kind of compromise with one another, and the Calvinists have not enforced subscription for the purpose of not excluding those who hold the doctrines of Arminianism; I mean, by that, Arminianism, as modified by Wesley and others, and which I myself consider as conceding the doctrines of Calvinism.

In what manner did the synod of Munster get rid of the subscription to the Westminster Confession of Faith?—I am almost certain they never had it, because the synod of Munster generally acted as a number of independent churches, having no common bond of union.

At what period was the synod of Munster formed?—Many of them were chaplains of families in the time of Cromwell, and were Independents.

Do you mean they were of that sect known by the name of Independents?—Yes; several of them appear to have been Independents; some were settled as ministers of Protestant colonies; some were the ministers of French refugees, and seem to have had little connection more than what arose from the management of the government.

Of course, you have read the thirty-nine articles of the church of England?—I have.

Are there any of those articles you would not feel at liberty to subscribe?—The articles permitting the church to ordain rites and ceremonies, I could not subscribe, except explained in a very particular manner; if it signified to ordain or enforce any ceremony not contained in the word of God, I could not subscribe it.

Could you subscribe to all the doctrinal articles?—Yes, I could.

Do you conceive, that all the ministers you have described as seceders, could with equal facility subscribe to all the doctrinal articles of the church of England?—Yes, no doubt; we hold the articles of the church of England to be Calvinistic, and in that we agree with one portion of the church, and disagree with another; those articles that refer to the doctrines of the gospel we should have no objection to in the world.

Do you conceive, that the number of Arians among the Presbyterians in Ireland has been increasing of late years?—I think it is very much on the decrease.

At what period do you suppose it was the greatest?—I think it was greatest perhaps about an hundred years ago; at the time the presbytery of Antrim was separated from the Synod of Ulster, I think then it made very considerable progress under the patronage of high names, as Abernethy, the author of a very excellent work upon the Attributes, who gave it a very great deal of eclat. I think it afterwards declined for a time, but I think there was subsequently a revival; forty or fifty years ago it might be at its height, and remained stationary for a time, or was even upon the increase, but latterly it has decidedly declined, and I will give you a striking example of it: I was ordained in 1808, I believe I succeeded an Arian; another friend was ordained in 1808, and he succeeded an Arian, or one very near to it; another friend succeeded in like manner a very decided Arian, and another friend another Arian, until in one whole district, which was twenty years ago entirely Arian, I do not know of one single minister you could suspect of Arianism, except one.

Can you state, how the congregations, your own and that of your friends, were affected by the change?—The people were delighted by it; they considered themselves suffering very much, certainly, under the ministry of the Arians.

You think the congregations generally, as contradistinguished from their ministers, are indisposed to Arianism?—Yes, the great body of the people most distinctly are opposed to Arianism; but if the people of rank in a congregation be Arians, as sometimes happens, they may bring in a minister of Arian principles by their influence; for, although the people have equal votes, we allow a proportion of representation and influence to property in the house. Originally also, there was a certain representative power allowed to quality and rank of the person, that could only be an estimated thing that would go by the opinion of the ministers and elders; but now, without allowing rank or quality to enter into the estimate, the richer

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part of a congregation have a great facility in keeping out any minister, or bringing in one of their own choice.

Is there any precise rule?—Two-thirds of both men and money are necessary to get a minister in, and one-third would keep him out.

Can you assign any reason why persons of the rich and upper and better class are more disposed toward Arianism than others?—I could not give a decided reason; but I think one reason has always been, that the ministers called the Old Lights, were always most disposed for enforcing strict church discipline. They all kept up a discipline, in modern times considered ridiculous, punishing members for delinquency, and unfortunately the rich classes of people were not fond of it. I think the Old Lights also preached the highest, and therefore to some, the least acceptable standard of morality.

Can you discover, in the modes of education that have been pursued by the Presbyterian clergy of Ireland, any predisposing cause that would account for certain leading characters among them declining to Arian principles?—Not more than the influence of the presbyteries. A young man when he commences as a student, comes under the care of the presbytery, the necessity of writing essays and preaching sermons before them, brings him constantly in communication with them, and if they are Arian, it is likely he may imbibe some of their notions.—(See Note G.)—I will venture to assign as another reason, the protégés of government have generally been Arians.

Has there been any cause of the kind existing in the Scotch universities?—Latterly there has not been any thing very distinct, except that some of the Scotch professors have been, at least I may say, suspected of Socinianism, or very liberal opinions, as they are pleased to call them, and that might have predisposed some. It is a notorious fact, that some of the professors of Edinburgh and Glasgow have been suspected.

Do you apply that to the professors of theology?—I do not apply it to them; and yet, although I studied under two professors in Scotland, there was a great deficiency in their system of education in theology; it was a great deal too general. I never heard any doctrines brought forward, although I believe the persons themselves hold those doctrines that might have been brought forward with advantage to orthodoxy. This glaring deficiency in the education of Irish students of theology, arose in a great degree from the length of the Scotch professor's course, and the shortness of the Irish student's curriculum of theological education. It was a great evil.

To what circumstance do you attribute the recent decrease of Arianism among the Presbyterian clergy?—To greater exertion and decidedness on the part of the ministers holding orthodox doctrines, and to the Bible and missionary societies, which have altogether got into the hands of the orthodox or old light ministers; in consequence of that, they have been brought into public notice, which they were not before; their principles have been known, and have been stated at public meetings; a number of very influential orthodox ministers have arisen, that have boldly asserted their sentiments, and taken away the cause of objection that formerly existed against orthodox ministers, and the stigma affixed to them of vulgarity, which may have been in a great degree the case; this point is well illustrated in a very excellent essay of Mr. Foster, upon the reason why evangelical preaching has been less exceptionable to the upper classes; latterly, a number of ministers better educated and better calculated for preaching to the higher ranks, have taken off the stigma that before existed upon those doctrines, and exhibited them in a more attractive form and more prominent point of view, but the great cause has been the advancement of the Bible as a more prominent object of religion, and attention to the Bible and missionary societies, which have brought the orthodox minister into more notice, and given them more decision and more influence.—(See Note H.)

Have you observed less disposition on the part of the Arian ministers to refer to the Scriptures as the standard of truth, than amongst those whom you describe as orthodox?—No, I do not think I have observed less disposition; but there is less inducement. I conceive that the sermons of the Arians contain none almost of the peculiar doctrines of the Gospel; there would be no reference to either the person or almost to the works of the Saviour; their discussions consist more of essays on ethics. There would therefore be less inducement for reference to the Scriptures as they would have less to prove of what is peculiar to the Scriptures. The others treat frequently upon the peculiar Scripture doctrines of the Gospel, and therefore have more reference to scriptural authority.

Do the observations made as to the decrease of Arianism apply to Ireland generally, or to the province of Ulster?—I conceive it is general; I cannot call it a decrease in the South; I can only say there is a visible increase of other doctrines. We have established churches in different places; we have it in our power in almost any of the principal towns of the South to establish others. The Arians have either not the inclination or the power, I cannot decidedly say which; but I am inclined to think they would not have the power.

Note (A.)

The persons in Presbyterian congregations who do not contribute to the minister, are in some cases the poorer class, but not invariably so. The poor are generally as forward to pay according to their means, as the rich. The principal cause of the great surplus of people who do not pay, is to be traced to the increase of population, and the consequent inadequacy of the present houses to accommodate the people. To show that it is not the poor who are unprovided, I shall just mention that I have attached to my congregation three persons whose joint income is at least equal to twelve hundred a year, and yet they have

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have no pews (for they cannot get them), nor do they contribute any thing to me; and I conceive I do all ministerial duties for about 200 families who have no pews and pay no contribution. This overflow of population, compared with our means of religious accommodation, has always been to me matter of deep regret. It has forced me upon an increase of ministerial duties, far above the powers of my constitution. In summer I examine at 11 A.M. on each Lord's day, preach at 12, and lecture again at 2 P.M. Again at 5 or 6 P.M. I preach in the outskirts of the parish, and am fairly compelled to officiate in the open air. But if I did not thus multiply the services, there are hundreds who, for want of pews, would not hear a sermon in a year, nor attend any public worship. In winter, I examine at 11 A.M. each Lord's day, preach at 12, and again by candlelight at 6 P.M. This evening service I consider as one for the poor, giving up my own pew, and requiring all the people to do the same, that all who come may freely be accommodated. The attendance is large and regular. I have latterly attempted to raise a subscription to enlarge and improve the meeting-house; and though I am aware of liberal assistance from the landlords, I have found it very hard or impossible to get the body of the people to move in the business.

I know one congregation where the minister told me he does duties for 500 to 700 families, who pay him nothing. This is a subject of deep interest to every Christian.

I have repeatedly offered 10*l.* a year out of my own scanty income, if the people would raise fifty more, in order to pay an assistant, offering to engage to diminish in no item my own routine of duties. I could not succeed in the attempt.

Note (B.)

In the county of Antrim, the improvement in school-houses of late years, is very remarkable. There are two very capacious houses, principally for the education of the poor in Belfast; one at Whitehouse, one on the foundation of Erasmus Smith, near Templepatrick; others connected, I believe, with some of the education societies at Carnmoney. A similar state of improvement is visible in other parts of the country. In Down, there is a remarkable improvement through the whole country. In going along the public roads, new and improved school-houses meet the eye in every quarter, and so far as my knowledge extends, the state of education is keeping pace with the improvement of the houses.

Note (C.)

Since my return from being examined by the Commissioners of Education, I am more confirmed in my opinion of the importance of the catechism to a school. The week after my return from Dublin was my examination week in the parish. In one quarter, I found the attendance and answering of the children very superior to the others. The cause was the schoolmaster, who being more serious than any of the others, and in some degree a protégé of my own, had paid more attention to the children learning the catechism than the other masters. I should still, however, be willing to surrender the catechism in school, provided the sacrifice were of any public service to education.

Note (D.)

ESTIMATE of the POPULATION of the GENERAL SYNOD of ULSTER.

Total number of families	- - - -	73,975
Average six souls to a family	- - - -	6

Total in the Synod of Ulster	- - - -	443,850 souls.
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Deduct for congregations in Leinster, Mun-	- - - -	5,022 souls.
ster, Connaught	- - - -	

438,828 Synod in Ulster.

Families 837, connected with Synod.

Average 6, by three large averages of my own parish, not including movable servants.

5,022

ESTIMATE of IRISH PRESBYTERIANS.

Presbyterians of the General Synod, resident	- - - -	438,828
in Ulster	- - - -	

Covenanters, 2,000 families, are	- - - -	12,000 souls.
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Suppose Seceders	- - - -	450,828
	- - - -	109,000

Total Presbyterians of Ulster	- - - -	559,828
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This estimate, I am inclined to think pretty accurate; and I am sure rather under than above the truth.

Presbyterians of Ulster	-	-	-	-	559,828
D ^o of other provinces in general synod	-	-	-	-	5,022
Synod of Munster	-	-	-	-	5,000
Irish Presbyterians	-	-	-	-	569,840

I have discovered an error of 50 families in one congregation, which are to be deducted in the addition.

I consider the preceding calculation as below the real amount.

Note (E.)

After advancing this opinion, I must beg both the pardon and patience of the Commissioners who questioned me, while I explain the grounds of my statement.

I admit, that when Calvinism and Arminianism are defined in distinct propositions, and when the partizans of each assume a controversial attitude, there is an utter incompatibility between their views of doctrine.

When I say that Arminianism (as taught by Wesley, &c.) concedes all the essential points of Calvinism, my authority is this;—there is a note in Claude's Essay on the Composition of a Sermon, edited by Mr. Simeon of Cambridge, which gives an account of the following concessions by Wesley.—1. The heart of man is naturally so depraved by sin, that it never would, if left to itself, think of turning to God. 2d. The grace of God, by the holy Spirit, is anterior to our turning to God. 3d. This grace is absolutely necessary through the continuance of the Christian life, and if withdrawn, the sinner would return to iniquity.

Now, when these points are conceded, it does appear to me that Calvinism necessarily follows. I reason thus:—1. Here is a sinner, who would never turn to God of his own will. 2d. The grace of God is anterior to his conversion. 3d. The intention of God to grant the grace, must then have also been anterior. 4th. If anterior by a moment, it must have been eternally anterior; to deny this, implies that God thought, on the day of a sinner's conversion, what he did not think the day before. In a perfect being, new thoughts would imply accession of knowledge, and render him imperfect.

The doctrine of prayer also taught by Arminians, concedes Calvinism;—I pray God to give, to do. I either mean he will give and do, or I mean a mere compliment without truth. If I mean, that I expect him to give or do, I admit he must intend to give and do. He must intend, before he gives or does; if he intend a moment before, and there must be intention or there cannot be giving or doing, then in a perfect being, the intention must have been eternal, and Calvinism is conceded. The answer, attempted by shewing this, would make God the author of sin, and appears to me to be both bad theology, and worse philosophy. It goes upon ignorance, or rejection of the great Newtonian principles of analysis; and substitutes reasoning by synthesis. It begins at God, and comes down to the sinner, and makes God's intentions and the sinner's doings a unity; whereas it should begin at the sinner, and try to analyse events up to God; and not form a unity of God's intentions and the sinner's actions, until it had proved they were capable of being united, by having separated them first, and thereby demonstrated their previous connection.

Now this analysis the Arminian never can effect. 1. We have first a sinner in action. 2. We have then a sinner's intention to act sinfully; this is the second step of the analysis. 3. We may find a tempter, and that tempter may be a bad companion, or the father of all evil; but follow the analysis as we will, we will never discover God to be, if I may use the expression, a component part of the aggregate of a sinner's thoughts and works and ruin. Thus in the only true mode of philosophising, we are not entitled to pronounce upon the aggregate, until we have analysed the parts, and proved, first, their separate and then their united existence. But in this mode, God can never be proved the author of sin.

When, therefore, I say, that Calvinism and Arminianism are compatible, I only mean, that modern Arminians grant so much that Calvinism is deducible from the concession.

Note (F.)

The subject of subscription, and of separation from the Arians, has often formed matter of deep consideration to many members of the synod of Ulster. I confess I am favourable to both. I feel myself a member of a church openly tolerating what I consider erroneous doctrines. But alas! where should I retire into greater purity. That church is free from the stain!

I have therefore, with others, laboured to reform rather than abandon a church I acknowledge in some degree corrupt. We have not been without some success; we have seen, as I have stated above, most extensive revolutions for the better. Had we been separate from the Arians, their congregations would have been filled on the demise of ministers with Arian successors. Our remaining in union has enabled us, in many cases, to fill the churches of deceased Arians with orthodox preachers.

Notwithstanding all this, the anxious wish of many is for a separation; and the great practical barrier in the way is, how to reconcile the Calvinists and Arminians. The Arminians are the smaller number. Some ministers have talked of modifying the Westminster Confession on the article of predestination; others of substituting a subscription to the distinguishing doctrines of the "Trinity," the "Atonement," &c. &c. Others have talked

talked of a prospective union with the Seceders. It wants but a beginning to effect a division on some of the foregoing principles. I think the orthodox members of the synod might all agree to resume subscription to the Westminster Confession, under the operation of the "Pacific Act." I have described, I believe the Arminians amongst us to go further in conceding the essentials of Calvinism, than even what I have mentioned in Note (E.)

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Note (G.)

As one cause of the modern progress of the Arian principles, I cannot omit mentioning the models of sermons, brought into fashion by Dr. Hugh Blair of Edinburgh, and others. These miserable dilutions of the doctrines of the Gospel; these ethical niceties of the school of Chesterfield, formed the polished model of genteel composition; and Pope's "Soft Dean," who "never mentioned hell to ears polite," was abundantly outdone by a minister in the north of Ireland, who, determined to be honest and yet polite, actually spelled the word h-e-l-l, without pronouncing it.

I must add, in explanation of what I say of the Arians being the protégés of government, that I can instance it in Dr. Campbell of Armagh and Clonmel; in Abernethy, a favourite of Chesterfield, and the late Dr. Black, perhaps the most influential member that ever appeared in the general synod; and it is well known he was the intimate friend, and in matters relating to the synod, the adviser of the late Marquis of Londonderry.

Note (H.)

A disposition to trace causes and effects is often a bewildering propensity, and may lead us to draw upon fancy, where facts are not easily found. Hoping, however, that I am not led beyond what I have felt and observed, I am strongly inclined to attribute a large portion of the advancement of orthodoxy, and the decline of Arianism in the Presbyterian church, to a visible and increasing improvement in the established clergy. I am aware I am writing to members of the church, and that to speak of improvement, may imply an ungracious retrospective censure; but I feel that I write to a board who wish for truth and facts. I may be in error, but I do believe I am stating the fact, when I say, that the established clergy some time ago did not do as much for religion as they now do. I speak of those of the North, with whom I have been acquainted. Now, latterly, I think I have witnessed a great change for the better; their name, their learning, their influence, have, in many cases, been thrown into the scale of orthodoxy, as well in the Presbyterian as in the Established church; and from this co-operating power a great revolution of sentiment seems to me to have arisen in the Presbyterian body. I could adduce facts to prove my opinion, if necessary.

I submit the foregoing notes, as explanations and additions to my evidence, before the Commissioners of Education Inquiry.

Killileagh, 15th January 1825.

(signed) H. Cooke.

Appendix, N° 262.

Further Examination of the Rev. Henry Cooke, Thursday 6th January 1825.

HAVE you observed whether the school-houses which have been erected, partly from the funds of individuals, and partly by contribution from the public funds, have always remained for the use of the public as schools?—Not always; I have heard of some instances to the contrary, and at least I know one, a very glaring one.

Have the goodness to state what you know upon the subject?—I know one instance within fifteen miles of my own neighbourhood, where there was a meeting first held in the church, when the parish, so far as I recollect, subscribed by way of assessment upon themselves, a certain sum of money, for building a school-house; on that point, viz. of assessment I am not so certain; but at a public meeting of the parish in vestry, there was, I understand from good authority, a general committee appointed to manage the school, and certain subscriptions entered into, whether parochial or individual I cannot decidedly tell. Land was granted for the school-house, and the school built partly by the subscriptions of individuals and partly from assistance.—I cannot say from which of the societies; but I believe the Kildare-place Society; the sum given, I understand, was 80*l.*; three individuals or four in number, after some little time, either before or as soon as it was filled with a schoolmaster, entered into an agreement, as I was told by the late Presbyterian minister, that there should be half-a-guinea or thereabouts, a quarter, paid by the children going there, which was a bar to any children but their own. The rector of the parish, a very benevolent man, the Presbyterian ministers and some others, I believe the Marquis of Downshire for one, embarked in the matter; there were certain resolutions entered into, where those persons were present; it was publicly stated in the newspapers, that those persons had made attempts to appropriate the school and the opposition of the parish to such appropriation, and that they (the parish) had succeeded in preventing it; but the others had the lease, and continue, I believe, to keep the house attended only by the children of three or four rich families.

Name the place?—Dromara.

Have you known any instances in which a building, built in part from public funds, for the purpose of a school-house, has been applied entirely to private purposes, and the teaching

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teaching discontinued?—I have not known any instance in which there was payment from the public funds where that was done; but I have where school-houses were built by private funds. I have known of several; in one case I was a sufferer myself, where my father subscribed to build a school-house, which was soon afterwards put to a private purpose; in the times to which I allude, there was, I believe, no public fund for the purpose of building school-houses; but I know two or three instances of the description I have mentioned.

Do you not think where public funds or subscriptions are raised for building school-houses, some security should be taken that they should continue to be applied in all cases to the purposes for which they were destined?—Absolutely necessary; I have known education suffer very much from the loss of school-houses in the way I have mentioned.

Do you not think in all cases where school-houses are provided by public money or subscription, that it would be desirable there should be some authority in the country to secure that the objects of the subscribers and contributors should be complied with, and effective education given in each of the schools, by a distinct superintendence provided?—I think it highly necessary.

If one decided rule were followed with regard to the instruction to be given in those schools, provided that rule were a good one, would it not prevent a great deal of jealousy and suspicion, and quarrelling that now goes on upon the subject of instruction in those schools?—I think it would; but I am here speaking of places of which I have comparatively little knowledge. In my own neighbourhood we have little or no jealousy.

Are you not aware of some parts of Ireland where it exists?—Yes, I have heard of it in the south and in some places in the north.

Are you acquainted with many schools established under the Association for discountenancing Vice?—Not many.

Are they conducted in such a way as to answer the purpose of giving general instruction to the country, or do you think they are chiefly adapted to the instruction of children in the established church?—Yes; I conceive if their principles are strictly acted upon, that their purpose is not so much for general education as for children of the establishment.

What have you observed as to the management of those schools?—As to the management, not having seen many of them, I cannot speak particularly, but rather with regard to the operation of the principle upon the people's minds, and the production of jealousy. I could give two instances in my own neighbourhood: there is one school in the parish of Killinehy, for which the people subscribed; they are comparatively a rich farming district and pretty liberal. It was built by the aid of the Association for discountenancing Vice; when the lease of the house was to be made out, it was given, I think, to the bishop and rector, and perhaps the curate, I am not sure whether any other; it came down from some solicitor in Dublin, giving them an entire power over the appointment of the schoolmaster, and the books to be used in the school; the people were very considerably offended at this. I should mention they are entirely a Presbyterian parish; within the bounds of the parish there is, I believe, scarcely a single member of the established church but the rector and his family; the people took immediate fire at the conditions of the lease, and the consequence was that those who had not paid their subscription, refused to pay any. A school much required and that promised to be extensively useful, runs the risk of being rendered useless; the house is built and ready for the schoolmaster, but I believe scholars would scarcely be found to attend.

At whose expense was it built?—The subscription of the rector, who gave the ground, and partly at the expense of the people, who also subscribed; he wishes to put it under the Association and make it a parish school. The parish and he are also unfortunately engaged in a dispute about tithes, and that may give an additional tone to the feeling; but independent of this circumstance, I think the form of the lease would have been deeply injurious.

Has any other instance come to your knowledge?—Yes; in the neighbourhood of Saintfield, in a district where it was exceedingly wanted (I know of no district in the north where a school is more wanted); and the determination of the vicar, who is yet an excellent man, to have it in the manner I have described, has, I understand, hindered the school-house from going on.

Is that also chiefly a Presbyterian district?—Yes, chiefly; there are some Roman Catholics.

Are there any diocesan schools established in the counties you are acquainted with?—There is one in Downpatrick which I know. I have heard of others,—I know nothing of their management, but I am aware of their existence; I am bound to say that the establishment of the new schools has, among many of the Presbyterian ministers and people, excited a good deal of jealousy. The jealousy arises upon this account, that we shall have to pay for the building of the school-houses, and have no power over the schools. Protestants of the county of Antrim and the county of Down, are generally Presbyterians. The tax for building the new diocesan school in the county of Antrim is, I believe, 6,000*l.*; the tax upon the county of Down for the repairs of Downpatrick school, was 2,000*l.* and in those places we feel a good deal of jealousy.

Is the money levied?—In Antrim partly it is, and in Down, I believe altogether. I am not positive as to the sum in Down, but I am every thing but absolutely certain it is 6,000*l.* in Antrim.

Is there any point that occurs to you upon the general subject of education in Ireland, which you did not state yesterday, in the course of your examination?—Yes; there is one point I should wish to explain, as my evidence would tend to injure the Scotch professors of Theology; I mentioned, that although I studied two years under one professor, and one under

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under another, I never heard any doctrinal points stated; it is absolutely necessary, for doing justice to those persons, to whom I owe very much indeed, that I should explain. The explanation is this; before the late addition to our means of support, by the liberality of the government, the income of the Presbyterian ministers was very limited; our ministers had only 16*l.* a year from government, and their stipend was not larger than I have stated. In some of the congregations the liberality of the landlord allowed them to live by having farms at a cheap rate. In consequence of a number of rich families leaving the Presbyterian body,* (Note A.) to whom they almost all at an early period belonged, and joining the established church, the greater part of these farms were lost by the congregations, the landlords feeling no interest in them; and in some cases the old ministers appropriated the farms to themselves, of course succeeding ministers were deprived of a principal means of their support, and a great many of our clergy were comparatively very poor; under circumstances of this kind you cannot suppose our education would be very extensive. I believe, that previous to 1803, it generally consisted of a few sessions at philosophy and languages, and that only a part of the Irish students ever attended theology at the university, but depended altogether on their reading while under the care of their presbyteries. After 1803, the curriculum of study for our students was extended to three years in languages and philosophy, and one year's study in theology. On the other hand, the time of education required for a Scotch minister is eight years; he has four years in languages and philosophy, and at least four, and in many cases six years, in theology. If he be in any degree irregular in attendance, he must be six years; the consequence of this system was, that the Scotch education in theology, extending through four years, and sometimes six, our ministers, who only attended one year on theology, would generally hear not a single doctrine of the Gospel discussed in the lectures. A system extending through six years, was necessarily very voluminous; the entire discussions of a year, were often confined to one or two points, being the very outworks of religion. Our ministers attending but one session, must of course have received a very imperfect view of theology; I give myself as an instance; I never heard any lectures on doctrinal theology. About 1804 or 1805, we had extended our system of education, and required two years attendance on theology; this law was soon repealed, and we again returned to an attendance of one session. From this statement, it will be evident that where the range of the professor's lectures extended through four, five, or six years, we got but one year of that range; consequently few of our students ever heard a single word of the doctrines of the Gospel explained; all the time they had for attending to that subject, was the year and a half that they are under the presbytery, in going through a certain course of sermonizing. When I observed, that from the Scotch professors I had heard nothing of the doctrines of the Gospel, it might be drawn from my evidence that they gave nothing of them; this apparent neglect is accounted for in the way I mention.—(Note B.)

Do you bear in recollection for what period of time the tithes were in possession of the Presbyterian church in Ireland?—They were generally in their possession from their first coming in until the usurpation of Cromwell. They appear to have held the church livings wherever they had congregations; the fact with regard to some parishes, is on record; for example, Bangor, Ballywalter, Hollywood, Ballycarry or Broadisland, and various other parishes in Derry, and I believe Donegal.—(Note C.)

How did they get into the hands of the Presbyterian clergy?—From the time that they came into the country, in the reign of James the First of England; perhaps it may be necessary to explain how the matter seems to have been effected. We have an example in the year 1630, the year in which Livingston was settled in Killinshy;—it was required that he should meet the bishop, and receive induction from him; they were, as Hudibras terms them, of "the true Presbyterian stubborn crew," and would not submit to this; but Bishop Knox of Raphoe, joined with them in the character of a presbyter, and the Presbyterians acknowledged him in that character. The bishop was pleased to strike out every portion of the ordination service to which he did not agree, and Livingston mentions, when he was to receive induction from the bishop, he told him he might strike out such parts of the ordination service as he did not agree in; he found that he had no need to strike out any thing, for it had gone through the hands of others, who had already struck out every point to which he could object. The bishops appear to have certified their ordination in some form or other, and both Knox of Raphoe, and Ecclen of Down, joined with the presbytery in the Presbyterian mode of ordination, and the government recognized the bishops in their official capacity, and the presbytery recognized the bishops as assisting presbyters in the act of ordination.

Where do you find this?—In the works of Livingston and Kirkpatrick.

Could it now be shown over what portion of Ireland the tithes were possessed by the Presbyterian clergy?—I question if it could be shewn of them all; it is only incidentally mentioned in the works I have named.

Are there any parochial records which could shew it?—I know only one instance where I think it is mentioned, that is an old parish book, at Dundonald, near Belfast; but as it is long since I saw the book, I am not certain of the point.

Have you any reason to believe that over a considerable part of the province of Ulster the tithes were possessed by the Presbyterian clergy?—I am not certain of any part but Down, Antrim and part of Donegal.

Are you aware whether Lord Strafford had any share in depriving the Presbyterian clergy,

* See notes at the end of this examination.

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clergy of their tithes?—Yes; they were sadly persecuted by him; some of them deprived and permitted to preach again, then again deposed, and hunted through the parishes, or forced to fly the kingdom. In the life of Livingston several of these points are recorded.

Did he take any tithes from them?—Yes, it was at his instance that the bishops deposed them.

Had they lost the tithes through the agency of Lord Strafford, before the usurpation of Cromwell, or was it Cromwell who deprived them?—They were generally restored during the time of Lord Strafford, but when, by the influence of Laud, the formulary of the church of Ireland was changed, many of them were again deposed. The formulary in the time of Archbishop Usher, agreed upon in 1615, admits the ordination by prebysters; and uniformity between the churches of England and Ireland, did not exist until 1634, when the Thirty-nine Articles of the church of England became for the first time the creed of the church of Ireland.

Do you conceive that Archbishop Usher was friendly to that mode of proceeding?—Particularly so.

Have you had occasion to see Archbishop Usher's catechism?—I have seen it; I have no distinct recollection of it on my mind.

What do you know of the time and manner in which the Presbyterians were deprived of their tithes?—I believe many of them were in possession of their tithes till the usurpation of Cromwell;—(See Note D.) the Presbyterian ministers, we are happy to say, continued to pray for the king, in the presence of the troops of Cromwell, and unawed by the threats by Colonel Venables, and several of them were taken up, and put in durance in the keep of Carrick castle, and others in Belfast, for praying for the restoration of the king; at that time they were deprived, and never received any recompence; the only recompence they afterwards received, was in the form which I have mentioned, although I believe in the latter part of the usurpation there was an allowance made even by Cromwell. I have no distinct recollection of it as a fact, but I am pretty certain of it. In the time of Charles II, in 1672, 600*l.* were annually granted; this sum was withdrawn in about 10 years. In 1690, 1,200*l.* were granted annually. In the time of Queen Anne, there was a similar allowance made, but subject to the pleasure of the Lord Lieutenant. From some of them it would appear to have been withdrawn, as during the ministry of Lord Bolingbroke, &c. under the influence, as I have heard, of Dean Swift, some of their meeting houses were nailed up, and permission to preach refused them.

Previous to the year 1803, was there any permanent assistance given by the government, or any public fund, for the maintenance of the Presbyterian clergy?—Yes.

What did it amount to?—Sixteen pounds a piece.

What did it arise from?—From a certain sum voted by government, and given to a certain number of ministers, who, with the council of the synod, divided it among the other ministers, according to their congregations.

Was it an annual grant from government?—Yes, it was.

Note (A.)

It is a well-known fact, that a large portion of the most important families in the north, were originally Presbyterians; and some of them continued so till very lately. Among these may be enumerated Lord Chichester, the lord deputy, who was a disciple of Cartwright the polemic, Lord Cloneboy, Lord Montgomery, head of the Mount Alexander family, Lord Templetown, of Castle Upton, down to the last generation; the Londonderry family to a similar period; the family of Blackwood of Ballyleedy, ancestors to the present Lord Dufferin, &c. &c. &c.

Note (B.)

There is an expression I recollect in the former part of my evidence, which requires to be explained. When asked, "If I considered the improvement in school-houses and schoolmasters general?" I answered, it did not appear to me so much *general* as *local*, or something to that effect. Now it occurs to me, that in the confusion, perhaps inseparable from an examination, I took the word *general* in the sense of *universal*.

The opinion I have formed, and the meaning I intended to convey, was, that the improvement was *general* as to the *counties*, but *local* as to the *parishes*. A fine parish school looks well to the traveller; but many *other* school-houses are required to improve the *general* education of the parishes. I did also mean to convey, that some parts of the counties were better than others, but what I have now stated was my principal intention. The same explanation applies to schoolmasters. They are as *generally* improved as the school-houses. But still one good schoolmaster to a large parish, leaves, in many places, a number of other schools in the same parish but badly provided.

Houses for Schoolmasters.

To make schoolmasters permanent, and to encourage them to acquire character, I believe a residence attached to each school would be found a great inducement. A schoolmaster who is forced to wander among his scholars from day to day for food and a bed, is in great danger of being educated into a vagabond. I would beg to suggest this matter to the Commissioners.

Note (C.)

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Note (C.)

Evidence of the tithes of their respective parishes having been in possession of the Presbyterian ministers of Ulster.

1611.—This appears to be the earliest authentic date of a Presbyterian minister being settled in Ireland. Brice was his name: Ballycarry, or Broad Island, in county Antrim, his parish. He was *deposed* by the *Bishop* of Down and Connor for *nonconformity*, 1635. At the same time were *deposed* four others, among whom was Hamilton, nephew to Lord Cloneboy. Lord Cloneboy was son to a Presbyterian minister. 1622.—Blair was *presented* to the parish of Bangor by Lord Cloneboy; being a zealous Presbyterian, the difficulty was how to get him legally ordained, so that he might have the tithes. Bishop Ecclin agreed that Cunningham of Hollywood and others, should *concur* with him. They should acknowledge the *bishop* in the character of a *presbyter*; and as such he joined with them in the act of ordination in the church of Bangor. Blair was permitted by the bishop to strike out of the office of ordination any objectionable parts.

All who were ordained in Ireland of the Presbyterian persuasion, from 1622 till 1642, were ordained in the same manner. "All of them enjoyed the tithes, though they remained 'Presbyterians still.' There was both a civil and ecclesiastical comprehension, for they met and consulted with the bishop on the interests of religion; and some of them were members of the convocation in 1634.—Kirkpatrick's Presbyterian Loyalty, part 1, page 163. A controversial work, I believe, never contradicted. Edit. 1713. Kirkpatrick subjoins his authorities.

1630.—Livingston was ordained after a similar manner by the Bishop of Raphoe, Knox.

Note (D.)

When Henry Cromwell charged the Presbyterian ministers with *ingratitude*, because in the latter period of the usurpation some of them had 100 *l.* per annum, "they looked not upon the salary as any obligation, for the usurpers had taken the *tithes* from them."—Kirkpatrick, part 2, page 301.

"When Jeremy Taylor, a man every way illustrious, became Bishop of Down and Connor, he was met by a *body of clergy strongly attached to the principles of a different ecclesiastical polity*, inimical to the episcopal authority, and resolutely bent upon resisting the exercise of it in his person. During the two years that intervened before the Act of Uniformity, the *great majority* of the clergy had yielded."—Bishop Mant's Charge, 1824. He refers to the life of Taylor, by Heber, p. c. IV.

Hence it is evident, the body of the clergy in the united dioceses of Down and Connor were Presbyterians in 1660. For if I recollect rightly, the Act of Uniformity was enforced in 1662.

In 1662, there were sixty-four Presbyterian ministers in Ulster; of these, it would appear, from Woodrow, Appendix 5, that only four conformed. The rest were ejected from their churches.

The use which the present Presbyterian ministers of the synod of Ulster would make of this historical record is, not to advance any obsolete claim to the tithes; but to show that their *Regium Donum* is not, as it has been misrepresented, a bribe, but merely a compensation. How far, as a body, they have deserved it, it becomes not one of their members to say. I shall only beg leave to say, that if ever they did deserve it, they probably have at present as fair a claim as ever they could formerly produce.

I shall only add one other rather curious point. We have on record two letters, one from Lord Inchiquin, another from the Lord of Airds, in the reign of King William, expressing their opinion and hope, that the Presbyterian church should be *established* in the north of Ireland, and some other parts of the kingdom.

At present we do enjoy many of the essentials and advantages, without the inconveniences of an establishment. If we have small incomes, we are free from trouble in their collection; and would His Majesty's government only revise the *invidious system of classification* and put it on an improved system, and extend to us some legal power to tax ourselves for the *amendment or rebuilding of our wretched meeting houses*, the Presbyterian church of Ulster could have nothing further to beg, and would feel a lasting gratitude to their rulers and benefactors.

Appendix, N° 263.

Examination of the Reverend James Carlile, on Oath; Thursday, 25th November 1824.

ARE you one of the ministers of the Scots church in Dublin?—I am.

How long have you resided in Dublin?—I came to Dublin first in the year 1812; I was not ordained till May 1813; that is rather more than eleven years.

Are you a native of Scotland?—Yes, I am.

Were you educated in Scotland?—I was.

Have you had occasion to pay much attention to any schools connected with your church, in which the children are lodged, boarded and clothed?—Yes; when I came to this country, I found the school, consisting of twenty boys and ten girls, that were of that description, boarded, lodged, clothed and apprenticed to trades; but the difficulty of procuring such apprenticeships for girls, laid the governors under the necessity of apprenticing them as servants.

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servants. I attended the school for sometime every day, and afterwards twice a week, chiefly for the religious instruction of the children.

Was the school supported by subscriptions?—The sole support of it is a charity sermon, preached once a year, on the first Sunday in March.

About what might have been the expense per head for each child per annum?—The first sermon I preached in St. Mary's Abbey; there was 460*l.* collected; we had then thirty children; but that has, like almost every other annual collection for similar purposes in Dublin, gradually sunk down.

How long was the school established before you arrived in Dublin?—It was established as a day school, and the children received clothing, nearly a hundred years ago. It continued in that way for a very considerable time, till about 1780 the governors commenced taking in boarders; and in 1792 it was regularly organized for boarders.

Is it in existence still?—It is; but there are not so many boarders in it.

Was the expenditure of the money, and the management of the school, under the inspection of a committee?—Yes, the ministers and elders of the Scots church.

Did that committee regularly attend to the affairs of the school?—To the selection of the children and expenditure of the money; but not personally to the education of the children, that being entrusted to teachers.

Were the master and mistress persons qualified for their situation?—Yes; the mistress who was there when I came to the church, we detected in improper conduct, and she was very soon afterwards dismissed; and one of the difficulties in conducting the schools is the obtaining proper persons as teachers; we found her pawning the clothes, and training up the children to a system of chicanery and lies; since that time we have had very good mistresses: the master has been always the same, and he is a very respectable man.

In what way are the admissions of children to the school regulated?—There is notice given from the pulpit on the Sabbath before the admissions are to take place, of so many vacancies, stating male and female, directing that candidates should be presented, with proper certificates, stating the circumstances of the children. The whole of the candidates are examined, with the persons that bring them, and their certificates; and if any doubt arise, the election may be postponed, till some of the gentlemen examine into the truth of the statements; and those that are admitted are the most necessitous. In cases of equal distress, we give the preference to those belonging to our own congregation; but we receive applications in behalf of any children. We make no exception to Protestants of any denomination; but latterly it has been found useless to admit Roman Catholics; it only seemed to set people a plotting to get them out, for they have almost immediately been withdrawn or have eloped. The governors have, therefore, come to a sort of agreement (I do not know that it is stated on the books) not to admit Roman Catholic children to the boarding school.

What is the age of admission?—Nine years, to the boarding school.

What number of years do they continue there?—That suggests another of the difficulties in conducting these schools; we engage to the public to keep them till we can apprentice them; and we find it exceedingly difficult to get them apprenticed, particularly the boys, as we wish to get them apprenticed to trades. We do not send them out to farmers or as servants. Supposing that question might be put to me, I examined the books, and found the 23 children at present in the school have been, upon an average, in the school four years and one month; there have been four children, six years and nine months in the school; six children, on the average, five years and seven months; seven children, three years and six months; three children, two years and eight months; and three children, nine months.

Is there any fee given with the children when they are bound out apprentices?—There is no fee given; and that is perhaps one of the reasons of the difficulty of apprenticing them; but we might find equal difficulties on the other side, because institutions, which do give fees with apprentices, have them applied for by improper persons, to get the fee, and the child is afterwards ill treated. The governors, partly because the charity could ill afford it, and partly from fear of applications of that kind, have not given apprentice fees.

Do you make it a rule to bind the children out to Protestant masters only?—Yes.

What examination is made into the circumstances of the persons applying?—They are required to be recommended by some person known to us, with the circumstances of the case distinctly stated; and if there is any doubt, one or two of the elders are deputed to make inquiry. But by questioning the child or the parent, we can usually get at the truth of the case, together with the certificates that we require to be sent along with them by some respectable person.

What degree of proficiency do the children attain during their stay in the school on the subject of education?—They make very good proficiency upon the ordinary subjects of education; the boys reading, writing and accounts, and scriptural education. I now attend the boys usually once a week, for religious instruction, and their proficiency in a knowledge of the Scriptures is very fair. The girls are attended by ladies connected with the school; I do not attend them; they are taught besides reading, writing and accounts, sewing and knitting; they also do all the household work of the school.

Are the children that are admitted into the school orphans frequently?—They are usually orphans, but not always so.

How many of them have parents living?—A considerable number have one parent living; I do not know that there are any that have both.

You would say they are always persons in distress?—Yes, surely.

Did I understand you to say there was a day school in connection with this establishment?—

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ment?—Yes; children are admitted for mere education, with the same master and mistress.

Are they taught together with the boarders?—Yes, they are.

Is there much apparent difference in the character of the children boarded within the walls of the school, and those admitted to the day schools?—In regard to their proficiency, the boarders get on much better; the others are extremely irregular in their attendance, but as to their character when they go out, we have no opportunity of ascertaining; as to the day scholars, it has been instituted but lately.

Has the boarding school answered the expectations of the persons who established it?—It is difficult to answer that; certainly it has not answered my expectations, and there are others of the gentlemen in the session quite of the same opinion.

In what way has it not answered your expectations?—The children, in general, have not turned out so well as one should have expected in theory, by removing from intercourse with the world, and educating them exclusively in the school; it has not manifested itself so effective a system as we were led to suppose it would have done; a very large proportion have been withdrawn by their parents, or ran away from the school, and a considerable number of those apprenticed have run away from their masters.

Is it found, that by removing the children from their parents and friends, and putting them under the care of masters and mistresses, they are in point of fact removed from temptation?—I do not conceive they are, by any means; but very frequently brought into it.

In what way, when they are confined within the walls of the school-house, can they be led to wrong?—There are children brought in from all states of society, who have been accustomed to witness scenes of vice. In the best conducted boarding schools vice will insinuate itself, and it is not likely that it can be excluded from a common charity school.

Do you think that vice is introduced into the schools generally by children that have previously been accustomed to vice?—It is difficult to answer that; because we know little of the character of the children before we receive them.

Do you think that a vicious child coming into a school of this description is more likely to affect the other children, than such a child introduced into a day school from which the children return home daily to their parents?—Children in a boarding school must be treated as members of the same family; they must sleep together, and have their meals together, and be all on the same footing; the master cannot tell the children not to associate with any particular child; whereas if a child at a day school takes up with a bad companion, the parent, who is on the alert to detect such an evil, as soon as he discovers it can put his child on his guard against it.

Do you think the parents are more likely to discover the bad effects produced upon the mind of the child, than the master?—Yes; because the parent is more in the child's confidence than the master or mistress ever is; and besides, the parent has usually fewer children to watch over, and is more interested in their welfare. A great deal of mischief is excluded from the master's eye; children at school have tricks of their own that they never discover to their teachers, although they may tell them at home, and thus furnish the parent with an opportunity of warning them; or they may tell them to brothers or sisters, or even servants or neighbours, and then they may come to the ears of the parent; but the master or mistress always finds it difficult to get at the truth, a habit of dissimulation gets into the schools, and which indeed the masters and mistresses are perpetually complaining of.

Do you mean there is a greater habit of falsehood and dissimulation in a boarding school *ceteris paribus*, than in a day school?—I should think there is a much greater tendency to tell falsehoods to the master and mistress than to the parent; that the parent is much more likely to get at the truth than the master or mistress.

Children then, you think, cannot be under that constant careful superintendence in boarding schools where there are only the eyes of the master and mistress upon them occasionally, that they are when they return home?—Certainly not.

Do you then conceive that the parents would be more likely to prevent or to correct bad habits than the master or mistress?—I do not think there could be one single moment's doubt, when the question is between a respectable parent and a master; the only doubt would be when the children are not of respectable parents. In such cases it may be supposed that a decent master will do more to train up children to decency than a profligate parent; yet this is balanced by several considerations, such as the danger of improper masters, and the difficulty of detecting them; the danger of children of profligate parents corrupting the children of decent parents, among whom they may be introduced. A few instances of the children of a decent parent introduced among vicious children, and placed under the care of a worthless master or mistress, is sufficient to counterbalance all the good that any school is likely to do to the children of profligate parents; besides, it often happens that a parent, although profligate himself, is at pains to preserve his children from his own vices, and such parents frequently succeed in rearing to ideas and habits of decency; the conductors of such schools have always to choose between evils, namely, either to select only the children of creditable parents, and then to remove such children from their relations, and place them under the exclusive care of a kind teacher, or to select only the children of profligate parents, and thus hold out a premium to vice, or to mix reputable with disreputable children, and thus to run the hazard of rendering the vices of the bad common to all.

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Do you think that those sympathies which it is desirable with a view to the happiness of society to encourage, prevail as much in the minds of children who are excluded from the society of their parents and friends, as those that are not?—I conceive not by any means.

Do you conceive that the effect of separating children from their families and connections and shutting them up in boarding schools has the effect of quenching those kind feelings in their hearts which would otherwise exist there?—Unquestionably to a great extent; the children who are educated, at least for a considerable time, at boarding schools, and who see little or nothing of the anxieties and labours of parents for their maintenance and their moral tuition, cannot feel the same interest in their parents as those who have witnessed all their solicitude; and I believe that in point of fact it will found that children who are reared in boarding schools, are very seldom disposed to do much for their parents, or near relations, in distress; from what I have seen of the dispositions and habits of children who have left our school, I conceive that they were much more likely to prove burdensome to their parents or relations, than to assist them.

Do you think four or five years passed in a boarding school of the description spoken of, have a tendency to qualify or disqualify the children for their future prospects in life?—I think they get habits of idleness which they seldom conquer—they have nothing to do but to be taught to read and write, and such other matters as may be done about the school; they have not those habits of industry that are likely to fit them for life.

Do you conceive the condition of the children in such a school is one of greater or less hardship than it would be in a parents house?—I think it is to the children of the school, one of more tedium and less interest, but not so much hard work.

Is it a state of less exertion?—Yes, if the people are in any degree industrious.

Do you conceive it desirable, that children from their early youth should be inured to those exertions that have been referred to?—I think it is highly important that they should, but not over-worked; there is also a distinction to be made respecting the nature of the exertion in these schools; it is usually of a totally different kind from what they would find in their parent's house; they would there be employed in any sort of drudgery, bringing in coals and cleaning out the dirtiest places about the house; and in schools they are rather employed in a genteel sort of occupation, such as learning lessons, writing, &c.; the consequence is, that when they go out into the world, they are usually disgusted with common drudgery.

Do you think it would be possible for a master or mistress, without the imputation of cruelty, to call upon children to perform those menial services which you describe as incidental to their parent's house?—I think in this country, it would be considered as a stigma upon the school if the children were employed to the same extent in such services; it is otherwise in the poor houses in Scotland; there they might be employed in any occupation, but here charity children are trained up differently. I wish, however, not to be understood as saying that the girls of our school are not employed in the common household work; we have no servants in the school.

Can you state whether the feelings of the children in the school of St. Mary's Abbey, are generally those of shame or pride, in consequence of their education in the school?—After they have been for some time in the school, the prospects of their future life get much higher than they were when they entered the school. We had a child the other day, whose mother when she was brought into the school I visited; I found her a widow woman who had five or six children, in a room full of filth and the most offensive smells; the child has been in the school some years, and there was an application from a very decent man, a shoemaker, to train her to binding ladies boots and shoes, which he represented to be a good trade, and by which I found a woman could earn a good livelihood; but the child was greatly shocked and chagrined at the idea of such an apprenticeship, although at the time she came into the school she would have been delighted to have been taken into any kitchen, or received by such a person to assist in the common work of his family for her food. And such instances are perpetually occurring.

Do you think those projects of ambition salutary, and as being likely to lead to greater exertion or to lead to disappointment?—They make them dissatisfied with their apprenticeships, and they form one great cause that induces them to leave their apprenticeships.

Are the children ashamed of having been educated at a charity school after they leave it?—I think there is the strongest tendency to be ashamed of it. They seldom return to the congregation in which they were exhibited as charity children; the disposition to get rid of that, is one of the effects of their being ambitious.

Have they any feeling of attachment to the institution where they received their education, or the persons from whom they received it?—In a comparatively small number of instances; the only instances in which I have observed that, with any degree of decision, has been where besides the master or mistress some persons in respectable circumstances may have voluntarily and spontaneously taken the charge of the school, and in those cases there is frequently gratitude manifested, but seldom to the teachers; and still less frequently to the governors or congregation that supported them.

Do you think in after life, it is a circumstance they consider an opprobrium, to have been educated in the school at Mary's Abbey?—In some few cases we have found them disposed to recognize us again, but from the way they talk of it, they shew they consider it an effort; they say, "*we are not at all ashamed of it*," from which we infer that there is a temptation to be ashamed, and accordingly the greater part of them never do look near us; some of them have turned away from me, and would not recognize me in the street, though they knew me well.

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Has it occurred that you have met a child whom you knew, but who pretended not to know you?—Uniformly they do that, if they have eloped from the school, or from their apprenticeships; but if they have conducted themselves well, they are more ready to make up to me; but I may mistake the motive; sometimes, they might think it impertinent to accost me in the street; there are a few of the children that do return to us, and seem disposed to continue their connection with the congregation, but of all that have been educated in the school we have only one communicant in the Scottish church, and who has thereby attached himself to the Scotch church as a member of it.

To what number of children do you refer in making these observations?—To the whole of the children who have passed out of it during the last thirteen years.

What may be about the number to which your observation applies?—I see from a memorandum in my hand, that up to August 1822, there were 57 children who had left the school, and although there have been a number from Presbyterian families, we have only that one communicant.

Do you know whether any of the others now belong to the church of England?—There are some few who attend us, but have never come forward to join us at the communion; of the others, there are some few that being in their apprenticeships go with their masters or mistresses to the established church, or some other Protestant congregation.

Have you the means of knowing what has become of those that do not attend either the Presbyterian church, or the church of England?—Any of them that belonged to the Roman Catholics before they came to us, have returned to the church of Rome; I do not recollect a single instance to the contrary, and not a few I fear attend no place of worship regularly.

Have you found that the minds of the children have been much impressed by the scriptural instruction they have received?—They very readily receive scriptural instruction so as to be ready to give accurate answers, nothing is more easy than to excite a little competition between them, and you may make them answer admirably, but in very few cases have I seen it have any influence upon their hearts, so as to take it home as a practical matter to themselves, though I have endeavoured to impress upon their minds that religion is a personal and practical thing; I have frequently rivetted their attention to such subjects, but when you come to the point of practical effect upon them, I have observed such effect in but a very few instances.

If the children were not removed from their parents, but continued still in the ordinary habits and circumstances of life, do you think they would see that religion was more closely connected with themselves, than they do being confined within the walls of a school?—I think the experience of Sunday and day schools is to that effect—they would then have the parents sanction for what was taught them at the school, even if the father was not a religious man, he would perhaps give his sanction to the instruction which they received in the school, and if he was a religious man it would have ten thousand times more effect than any thing that could be said to them at the school; the approbation of it at home would add prodigiously to the effect of any instruction given in the school.

Have many instances occurred to your knowledge in which from peculiar circumstances you have been able to make impression upon the minds of the children?—There have been very few instances—some have seemed to be seriously affected, but a very small proportion; there were two that died, and another or two at the utmost that seemed to be under serious impressions. With respect to the superior efficacy of instruction given while the children are staying with their parents, I would make this observation;—there is one particular vice of females, that of lewdness, which is a subject we can scarcely touch upon—the consequence is, that the child goes out into the world totally unprepared to guard against that temptation; the mistress may, but very few mistresses, I apprehend, do touch upon it, and if they did, it would have comparatively little effect, whereas a child living with its parents and probably hearing reference to a woman that has lost her character and witnessing the horror with which another speaks of that vice, is more impressed with the danger of it, and made better to understand the effect that such a fall would have upon her future life, than she would be by any thing that could be said in the school; and I believe it will be found, that that description of vice carries off a very large proportion of the girls that go out of these schools; they are not warned against it; it is a matter upon which the clergyman can say little or nothing, as its coming from him might do more harm than good, the mother and father could say with effect what nobody else could say, and I have reason to believe, it would be found on inquiry that what I have stated respecting the after lives of girls reared in charity schools, is the fact.

Have any facts come to your knowledge that have led you to the opinion you entertain upon this subject?—There are none I could give in evidence, as I received them only at second hand; I have reason to fear some of our own girls have gone upon the streets, and I have strong reason to entertain the same fears with regard to the children of many of the female charity boarding schools in Dublin. It has been stated to me by persons who had abundant opportunity of knowing the facts, that a very large proportion of the female patients in the Penitentiaries and Lock Hospitals of Dublin, consist of young women who had been inmates of charity boarding schools.

Would you except from that observation the parochial female schools of Dublin?—Not if they are boarding schools.

Does there exist out of doors a prejudice against the children educated in these schools?—Among the lower class of people there does; I think, in the upper class of people there is no such prejudice, on the contrary, that they would prefer them if they found them generally to turn out well; in this however they are frequently disappointed, so that few are disposed

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to receive them ; they find it difficult to make the other servants agree with them ; they are placed in a sort of dilemma with regard to them ; if they keep the charity child excluded from the other servants, it excites envy and ill will, and the child is often rendered proud and unmanageable ; or if it is permitted to associate with the servants, it very frequently will be corrupted.

Are they rendered worse than the other servants, or do they only fall to the level of the general class of servants?—If pains are taken to separate them from the other servants, then servants are afraid of their telling tales, and they either annoy them or endeavour to corrupt them, and thus to get them to side with them ; and charity children lying under a kind of reproach among servants, if once they are corrupted, they sometimes are led further into vice than other children would be, for the purpose as it were of redeeming their character in the kitchen, just as a young person who has made a serious profession of religion, but who has afterwards fallen into bad company, will often go farther in profanity and vice, than the others ; as if it were purposely to convince them, that although he once seemed to be religious, he is now as bad as themselves, and may safely be received into their fraternity.

Are they more liable to be corrupted?—I think so decidedly.

Are they more inclined to be corrupted?—That I think is implied in the former answer.

Do you consider that the name of a charity child, is often applied as a stigma?—Yes, the name they often give them is, “ Parish brat.”

Is it an object with the children to relieve themselves from this stigma when they go into service, and what steps have they recourse to in order to attain that object?—That depends partly upon the temper of the child ; some children may have determination and steadiness enough to brave it out, but there are others that sink under it and yield to any suggestion the servants may make, and may become the agents in stealing, or in any other vice that may be going on in the kitchen, or they conceal what is going forward, or they sometimes run away.

You have said that the servants consider that they are likely to be tell tales?—Yes, I think that is a very common impression.

Do you think that the servants consider them likely to become tell tales because they think them likely to act upon a principle of fidelity to their master or mistress?—If they be kept separate from them, and elevated above them, they think they are brought in for the purpose of watching over them, and making the master and mistress acquainted with what is going on, and probably it is more on that account than any other that the impression exists.

Do the children in these charity boarding schools appear in general cheerful or otherwise?—That will depend partly upon the nature of the discipline that is observed.

In general what has struck you ; do they appear to have as good spirits as children mixed with their own families?—It is difficult to answer that, it depends upon the measure of liberty they have.

Can you speak as to your own school?—I should say they have not the same spirits and cheerfulness that children at home with their parents have.

You have said fifty-seven children have passed through the school?—Yes, up to August 1822, and a few more since that time.

Can you state exactly what has become of those children, dividing them into classes most convenient for the purposes of statement?—Not precisely—I can give a sketch of them ; of those 57, up to 1822, there were apprenticed or provided for by the governors 32 ; eloped from the schools 18 ; 4 were withdrawn by their relations ; and there have died in the schools 3 ; making a total of 57.

In the first place what became of the 18 that eloped, so far as you can state?—I can state but with regard to a very few of them ; we have reason to believe some proportion of them were removed in consequence of being Roman Catholics, and by the influence of the Roman Catholics ; I traced some of them to Roman Catholic institutions.

What is your impression as to what became of the remainder?—My impression is, that they have not turned out well—some went back to their relations and their relations were exceedingly anxious to bring them back to the school, sometimes they have not been admitted, at other times they have, if they have not staid away any length of time.

Are you aware of any of them being lost in consequence of their elopement?—I am not aware of any of them being starved to death, but I know that some of them sunk into great wretchedness, and some of them became extremely worthless in their character.

Do you think that elopement was generally equivalent to a return to their relations?—I think in almost all cases the relations were the first that they went to, but when the children elope, we consider it an expression of an intention to break up all connection with us, and we look no further after them.

Speaking of the 32 that were apprenticed, have you any means of knowing how many eloped from their masters?—There were sixteen of them eloped from their apprenticeships.

Do you know what became of them upon their elopement?—Some of them got other apprenticeships, and one solitary individual of those who eloped and got another apprenticeship, his mother being a member of the congregation, does attend the congregation ; we found in some instances that the reason of their eloping from their apprenticeships was, that the parents were not satisfied with the apprenticeships and seemed to have encouraged the child to elope, and got them other situations ; the inference which I drew from that was, that they were not proper objects for the charity school, at least during a considerable part of the time that they were in it, because if the parents were not satisfied with the places we had provided

provided for them, and could provide them with better, they might have done so without permitting us to be at the expense of their maintenance, probably for years together, unnecessarily.

Were they, generally speaking, apprenticed to respectable trades?—The boys have all been apprenticed to trades.

Of the sixteen who continued in their apprenticeships, what account can you give?—Four had completed their apprenticeships in August 1822, and there were 12 then in them.

Can you say of those, speaking generally, they are doing well?—A very considerable proportion of those who have persevered in their apprenticeships are doing well, and the masters and mistresses are satisfied with them—in one or two instances the accounts were quite gratifying.

Can you state about what sum was expended upon those children during the nine years?—The only means I have of stating that is, that taking the amount of the charity sermons and the number of children in the school, and taking the average of each child, I should think there must have been upon an average something like 400*l.* spent yearly upon the children, and the average number of children in the school is not above 27 or 28, in consequence of the vacancies not being filled up immediately when they occur; we begin with 30 and fill up the vacancies from time to time.

Dividing your total expenditure by the number of your children, what do you conceive to be the annual expenditure for each child per annum?—I could not state it at less than 14*l.* a year.

Do you conceive you have taken as much pains as are applied in any other charity boarding school, to impress these children with the importance of a knowledge of religion?—I am persuaded as much pains as are taken upon the average, I will not say more so; for instance, there is Swift's Alley Female School, that has been regularly attended by a number of ladies for many years, and till lately we have not had so active a superintendence in our female school; in the boys school there has not been any other attention to the religious instruction of the children than that which the master and one of the ministers have paid to it.

Do you conceive upon the whole as much pains have been taken with the religious instruction of the children in St. Mary's Abbey, as in other charity boarding schools in the city of Dublin?—I do conceive so.

Have you felt it particularly your duty to attend to them in that respect?—Yes, I have.

In how many instances have you had reason to be satisfied with the result of your care?—In point of knowledge, the progress of the children has been satisfactory in many instances, but in practical religion in very few.

Can you state how many out of fifty-seven?—It is difficult to judge of the heart; there may be more seriousness in a child than you are led to imagine; I should not think out of the 57, so long as they remained in the school, there were more than four or five of them that were seriously impressed, and even of some of them I had some doubt.

Is the relief afforded by these schools well adapted to the wants and distresses of the poor?—Viewing it as a matter for relieving the poor, I conceive it quite an absurd system; it does nothing comparatively to relieve the poor, in proportion to the money expended; from the experience I have had, if I had the power of arranging the system of the schools, I should endeavour to make it the first point to divide the education from the relief of the poor; for when you endeavour to effect them together, it creates confusion, and it is impossible to accomplish both objects with any degree of propriety in the same institution.

Would the same sum that is now applied to the maintenance of one of these children in the school, if distributed in a different manner, produce greater relief and more beneficial effects upon the children of the poor?—Decidedly so; I consider that in any family if the same sum now expended upon the education and maintenance of one child, was expended upon the whole family, it would be much more judicious for the relief and instruction of the family; suppose a family of four or five children—according to the present system, you pick one out of the rest, and educate that one in a style much superior to the rest; whereas you might for the same sum educate the whole, and leave something for the support of the family, they would be kept together, and they would all be educated, and in all respects the 13*l.* or 14*l.* a year would be incomparably better distributed among them.

Do you entertain any doubt, if the money was applied to the establishment of a well regulated day school, and the same portion of money was applied towards clothing and relieving the present necessities of the child, that more beneficial effects would be produced than spending a large sum upon a particular individual?—Certainly; if you take 400*l.* a-year, you might have for one of those hundreds an extremely respectable schoolmaster, capable of teaching 50 or 60 children; you might pay the rent of the school-house, and have 200*l.* a-year to distribute among the parents of the children; and I apprehend there is no comparison between the good that might be done in that way, and giving relief in the way in which it is now done.

Would that mode of assisting the poor in the provision for their children have a tendency to lead to improvidence on their part?—Viewing it as a general matter for the poor, I do not mean to say that I would encourage such a system; I would merely say, that as the money is expended at present, it has very bad effects in inducing the parents to give up their children; and it does not produce the same quantum of relief that it would if differently administered. But in any case there might be danger in distributing a large fund among the poor; and I do not wish to be understood as offering any opinion upon that subject.

You think more benefit would be conferred upon society in general, if the sum that is expended

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expended in the boarding, lodging and clothing of a child, were given to the parents, and the child merely provided with education?—I do not wish to commit myself as to the general benefit to society, but that the child would be likely to become a better member of society, and that more effective relief would be given to the family I have no doubt.

Are you aware that a system has been lately adopted in the Foundling Hospital, of removing the children from the nurses in the country at the age of six or seven years, and placing three or four in the custody of a sort of dry nurse, a Protestant in the country, whose duty it is to provide for the diet and clothing of the children, and also to see that they attend a well regulated day school, for which she is held responsible; is it your impression that the situation of a child so circumstanced is more likely to produce a useful member of society, than if that child was taken at once into the Foundling Hospital?—With regard to Foundling children, they ought to be separated from society at large; there is this specific difference between them and other children, that they have no relations; they have nobody in whom they are naturally led to place confidence. But I am quite persuaded of this, that to take a child out of the circle where its confidence and affections are, and place it any where else the child must be injured by it.

Do you not conceive that a child of such tender years would very soon come to place its confidence in that artificial parent as strongly as its own?—That depends upon the person the child is with. I have no doubt, if the substituted parents treat the child as their child, that the child will soon learn to treat them as parents; but if they treat the child as a step-child, and make a difference between that and the children of their own family, it will not look on such persons with the affection and confidence of a child towards his natural parents.

Are you aware, that it is found by experience, that the nurses treat the Foundling children with a degree of affection that could not be anticipated?—I have heard so.

That they often forego the reward that is incident to returning the child rather than part with it?—I have heard that, but I sometimes suspect that in those cases we hear all the good, but a very small part of the bad.

Have you not also understood, that when the children elope from the Foundling Hospital, it is to return to that nurse?—The child has no where else to go; it is upon the wide world; and I can scarcely pretend to give an opinion upon it.

Are we to understand that you are not without a latent suspicion in your mind, that the attachment said to subsist between the nurses and children, is less than is supposed?—The affection in many individual cases I have no doubt is as great as has been represented; but that it does not form so large a proportion of the total number of cases as is sometimes represented I strongly suspect. Such instances are usually spoken of as remarkable; and when we consider the many thousands that are out, it has always appeared to me that it might not be a general characteristic of the nurses. This, however, is a subject in which I have no personal experience.

Assuming then the probability of a moderate degree of neglect and inattention on the part of the nurse, is it your own impression upon the whole, that a given number of children, suppose 700, distributed under the care of two or three hundred Protestant nurses, are more likely to become efficient members of society, than if they were drafted into the Foundling Hospital, in which there are usually twelve hundred children?—I should think much more likely to become useful members of society, by being connected with a family where they form domestic affections.

It being also understood that the governors of the Foundling Hospital are in very particular correspondence with the clergymen of the parishes in which such children are situated, and who undertake to exercise over their education peculiar superintendence?—I should think the children were much more favourably circumstanced for turning out good members of society by being in those families, than by being in the hospital.

Have you had opportunities of observing the system of parochial instruction adopted in Scotland?—Yes, frequently.

Has it ever occurred to you to consider, whether under any modifications, it could be adopted for the peasantry of Ireland?—I should conceive so, without much difficulty.

Will you state the general principles of that parochial instruction in Scotland?—The distinguishing principles of it seem to me to be the providing education for society generally; not for the poor exclusively, but for the inhabitants of Scotland generally: of course all pauperism is excluded. At the same time it is so constructed, as to put a good substantial education within the reach of the whole community.

How are the schoolmasters provided under the Scotch system?—In the country they have, from the land proprietor, a house and school room, and a small bit of ground gratuitously.

What extent of ground?—About as much as will feed a cow, a cow's grass it is called; and in addition to that, sometimes a small salary.

What are the usual rates of teaching?—That also varies in some respects; but from 3s. 6d. a quarter to 2s. 6d. I believe it is somewhat higher now than when I resided in Scotland.

Have the children any particular facilities afforded them for extending their education beyond merely reading writing and accounts?—In the country parishes the schoolmasters are usually able to teach Latin at extra hours, and for an extra fee, but still a moderate fee; some of them teach Greek, and some of them mathematics; but in the towns the facilities are much greater.

Describe the nature of the facilities in towns?—Usually in towns there is a teacher for each

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each of the different branches; there is a teacher for reading, another for writing and accounts, a third for Latin.

Do they all teach in the same schools?—Not usually; but in different schools.

Do the children transfer themselves from one school to another in the course of the day?—In the part of the country I come from, when they go to the reading school, they go to no other for the first two or three years; the boys then are taken from the reading school, and they are put to a writing master to be taught writing, accounts, book-keeping, &c. to another to learn Latin. And they do transfer themselves in the course of the day to these different schools. In the same way the girls, after leaving the reading school are placed in schools where they learn to sew, and in others where they learn to write, or sometimes a master is introduced to teach them to write at the same school.

Speaking generally of the schoolmasters who instruct the rural population of Scotland, and for the present omitting any particular mention of the large towns, what do you conceive to be the average annual income of a schoolmaster?—It would be very difficult to give an answer to that, because it depends partly upon the number of scholars.

The question seeks to know in point of fact what usually a person of that rank of life is able to obtain for himself by the application of his time?—I should think it might be stated, including all emoluments, at something like from 70*l.* to 100*l.* annually.

You are aware there is a salary provided to a certain amount, the maximum and minimum of which is fixed by statute?—Yes; I have alluded to that; that may amount to fifteen or twenty pounds a year, but including other emoluments from the scholars, I should think it might be stated at not far from the sum which I have mentioned.

What opportunities have those schoolmasters had for their own education?—It varies very much; some have been regularly educated for schoolmasters, others have been educated for the church, and have failed in obtaining situations in the church.

By whom are those schoolmasters appointed?—By the Kirk session; they are under the superintendence of the presbytery or session.

Is there one in each parish in Scotland?—The law is so, and I believe there is; I know of no exception in the country parishes.

Can you state generally whether the parishes in Scotland are more or less large than in Ireland?—There are a thousand parishes in Scotland, and if you divide that by the population you can get the average.

What is your opinion as to the distance these schools are from one another in the low lands and cultivated country?—I should suppose five or six miles sometimes; sometimes two or three miles, according to circumstances.

Are there ushers generally in those schools?—If the school is large there may be; but none are provided.

Are there male and female schools?—The boys and girls attend together in the same schools.

Do they mix together in the same classes?—Yes.

Do you not think it would be better if means could be found to separate them?—I have never observed any inconvenience from it in the younger children; they are separated when the girls begin to learn to sew.

Is it found there are many rival schools to those parochial schools established merely for the instruction of the rural population?—I was going to observe, that the instruction of the people does not altogether depend upon the parish schools; but they fix a minimum for a good education; there are other teachers, who undertake the business of tuition for their own emolument, but those persons must either teach cheaper or better than at the parochial schools; when a district is large, by being placed in a more convenient situation they may get more scholars; but if any man open a school in the neighbourhood of a parochial school, he must either teach at a lower rate, or he must shew advantages either in education, the selection of his scholars, or some other point, to induce the better sort of people to send their children to his school.

Do you not think the parochial schools give a tone to the education given in Scotland?—There is no doubt of it; the respectability of the master, and the respectability of the place, and the education, in short, in all respects it fixes a minimum at which respectable education may be obtained, and therefore it forces every one that professes to give education to equal the parish schools.

Ceteris paribus, do you conceive the preference of the people generally is towards the parochial school or the rival school?—I think generally it is towards the parochial school. In some respects it has the same aspect to the people as the established church and a dissenting meeting house; it has nothing of pauperism in it; it is (viewing the matter generally), regarded as the more respectable system of education, although there are private schools that stand higher than many of the parochial schools. If children to any considerable extent are sent to another school, it is from some fault in the master, but usually the parochial school is the most respectable day school in the parish.

Are there any children admitted to gratuitous instruction in the schools you have described?—There is no such thing I believe in the country schools; in the towns there are poor houses which have schools attached to them for the children that are inmates, and some few charity schools where instruction is given gratuitously.

Is it your opinion that in consequence of there being no gratuitous instruction in the country, any considerable number of children are without the means of education?—But a very small proportion; I have heard it stated in a whole parish as an astonishing thing that there were two or three grown up people who had lived all their lives in the parish

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without being able to read; and I believe some of those cases, if not immediately the children of Irish parents, were descendants of them.

What are the regulations as to the religious education adopted in the parochial schools?—Nothing further than the reading of the Scriptures, and getting off the catechism.

What is the catechism?—The Assembly's catechism or the catechism prescribed by the church of Scotland; it is what is called the shorter catechism.

How often is it taught to the children?—After they have been taught to read a little, they are usually made to get it by heart; perhaps one or two questions of it are learnt daily, till they get the whole of it.

Are the Scriptures explained to the children, as well as read by them?—I believe there is no rule in regard to that; I believe they are not explained to them.

Can you describe to what extent the Scriptures are read, how often, and in what quantities?—There is usually one class reading the New Testament, and another the Old; the books read are, after the alphabet, a spelling book; the next is the New Testament; after that, the Bible, and sometimes to that is added some collection of miscellaneous reading.

Do you conceive that the Scriptures are read more or less every day, in every Scottish parochial school?—Yes, every day.

There are miscellaneous reading books in addition to the Scriptural instruction?—I believe that is not uniform in the town schools; there are always miscellaneous books, but I believe in the country schools the Bible class is the highest class.

Can you state in what manner books are supplied to the parochial schools?—The children purchase them.

Has every child its Testament?—Yes, the master gives notice they must provide themselves with Testaments, which is done by the parent.

Can you say in what manner the children of the Irish, who have of late years become domiciled in Scotland in very considerable numbers are taught—do they frequent the parochial school?—I believe not to any great extent; there have been, by means of Sunday schools and day schools of a lower description, and evening and morning schools, where they sometimes are required to pay and sometimes not, many educated; but there is not a large portion attending the parish schools.

Do you conceive it is the necessary expense attendant upon the parochial system of education that deters the children of the Irish population from attending them, or from objections of another nature?—I think one reason is, that there is employment for children in Scotland, and the parents send them out as soon as they are capable of doing any thing to earn money, though they might send them to school if they had not that occupation; yet in consequence of being able to employ them, they are suffered to grow up without education.

Do you think an objection to the religious instruction that you say is incident to the Scottish parochial schools, operates to deter them from sending their children to them?—Yes it may, to some extent, but there is not so much opposition to the reading the Scriptures in Scotland as in Ireland; in Glasgow and other places the priests do not so much object to it; in Glasgow and Paisley, and in other schools established for the education of the Irish poor at a cheaper rate, the Scriptures are read; there is a very strong declaration of that kind published by Mr. Scott ten years ago, that has since been repeated, and I know it to be the fact, from being personally acquainted with members of committees of their schools.

Are you aware there are schools of considerable extent established in Glasgow, exclusively for the instruction of the Roman Catholics?—They are put in their way, they are opened at a lower rate, they are made welcome to them, and the Roman Catholic clergyman is one of the committee, but I do not believe that any others are excluded.

You have spoken of Sunday schools as existing in Scotland, to what extent are they established?—They exist to a very considerable extent in Scotland, but not for teaching to read; they are almost exclusively for religious education; there has been a difference of opinion in regard to the propriety of teaching children to read in Sunday schools. In some towns those schools in which the reading was taught, has been opposed from the fear of interfering with the ordinary business of tuition, lest the people, from a desire of saving money, would send their children to those schools, and would be satisfied with having them taught on the Sabbath day.

We are to understand, that generally speaking, instruction in religion alone is imparted in the Sunday schools?—Yes, usually so.

Who are the teachers in the Sunday schools in Scotland?—They are people of a different description; some of them are in the working classes of life, but men of good information.

Are they both men and women?—Unless female teachers have been introduced lately, I do not remember any females being employed in public schools; but I know that there are private classes taught by ladies in their own homes.

Are there girls in the Sunday schools as well as boys?—Yes, there are schools of different descriptions, some are for grown up young women, and others for grown up young men, but according to the system of Scotland, the children are not separated by sexes.

What may be about the number of children in a Sunday school in Scotland?—Perhaps from 50 to 100; I cannot answer this question with any degree of precision.

About how many teachers may instruct that number?—That I can hardly say; the system of Sunday schools was introduced by merely one teacher or two teachers, who asked questions of different individuals, without going over the whole of them every evening; it was rather a supplement to learning the Scriptures; there was no teaching to read, and therefore

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therefore there was not the same necessity for dividing the school into classes under different teachers.

Have you any guess how many Sunday schools there may be in Scotland?—No, I have not.

Do they exist in a majority of the parishes?—I should suppose not, but in all the large towns they do.

Are they usually held in the meeting-houses, or school-houses?—Usually in school-houses, sometimes in the parochial school-house, and sometimes the private school-house.

Have they, generally speaking, received the sanction of the Scotch clergy?—There is a difference of opinion and of practice on this subject. There was a very considerable jealousy upon the first introduction of them, and in the minds of some, there was even an attempt to put them down by force; two Sabbath school teachers were arrested, I think, in Aberdeen, and put in prison, and a gentleman who had been chief magistrate of Paisley, repeatedly was summoned as a vagrant teacher.

Did that feeling at all originate in the jealousy of the clergy, from their supposing that the religious instruction of the people was interfered with by lay teachers?—I believe it did.

Are there many instances in which the clergy co-operate in the Sunday school instruction with the lay teachers?—I do not know that they attend the Sabbath schools, but they attend the committee meetings and acquiesce in them, and take a part in the arrangements, but usually they do not attend for teaching.

Do they exercise any sanction or approbation over the persons who are desirous of becoming lay teachers in the Sunday schools?—Not further than as members of the committee, or patrons of them, where their opinion would be attended to respecting any person they might object to.

Does it frequently occur, in point of fact, that objectionable people do propose themselves?—I have never heard of distinct instances of improper people; there may be some not so judicious in their instruction as others, but I have never heard of any inconvenience arising from it to any extent.

Do they examine into the proficiency of the children in the Assembly's Catechism?—I do not know that there is any particular rule as to that; some of them do, I know.

Do they in the Sunday schools explain the Scriptures?—Yes.

Can you say what part of the Scriptures usually form the subject of examination?—No, they would feel themselves at liberty to go to any part of the Bible; the Scotch system of preaching and teaching is more extended over the whole Bible than in the other two parts of the United Kingdom; they do not confine themselves to the peculiar doctrines called the doctrines of the gospel, they go over the whole Scripture, and I fancy the same system is followed in the Sabbath schools; a Scotch auditory would be interested in a sermon illustrative of Scripture, that would be accounted wearisome here.

Be so good as to enumerate the different religious sects that prevail to any extent in Scotland?—After the establishment, there is the secession from the establishment, which is an extremely large and respectable body; they separated from the establishment about the question of patronage; they afterwards divided between themselves respecting the lawfulness of taking the oath required of burghesses for the freedom of towns or cities, and they continue separate under the name of "Burghers" and "Antiburghers," from the side they take upon that question; they have, however, within the last two years coalesced, and now are known by the general name of Seceders.

Do the Seceders differ from the established church of Scotland in doctrine?—No, not in the least, it was merely respecting the question of patronage, nor was there any dispute upon patronage on the footing in which they conceived it to have been originally established, namely, the people had a veto upon the presentation, but in Principal Robertson's time, the law of patronage was made absolute; presbyteries were directed by the general assembly to ordain presentees, whether the people consented to it or not.

Are we to understand, that the Seceders all agree in the Assembly's Catechism?—Yes.

And in the confession of faith of the church of Scotland?—They do; I believe there is a part of the Burghers, as they were called at that time, that introduced some small variations; some few words of difference into the article of the confession of faith, as to the power of civil magistrates in religious matters. Besides this body, there are some Independents of the same connection with the Independents in England.

What number do you conceive the Independents may amount to in Scotland?—A very small proportion indeed; they have never succeeded to any extent.

Do the Independents differ in doctrine from the established church?—These Independents do not, but the original Independents of Scotland were Sandemonians. There is a remnant of the old Presbyterian church, as it was established previous to the time of Charles the Second. I do not know what they called themselves; I believe it is the reformed church; they did not differ as to doctrines, but there was a time when the leading and religious people in Scotland considered themselves bound, as the Israelites did formerly, to come under a solemn engagement and covenant for the support of religion, and in which their kings and princes were induced to take a part; Charles the Second did take a part in it, and no other king has done it since, and I believe they do not, or at least did not recognize the present family upon the throne in consequence of their not having taken the covenant, but they are comparatively a small body.

Are there not Episcopalians also?—Yes, there is a body considerable in point of wealth and rank, though small in number; generally speaking, the nobility of Scotland,

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and the more wealthy landed proprietors have joined the Episcopalians from various causes.

Can you form any opinion of their number?—No, I cannot; they are most numerous in a part of the country I am little acquainted with; there are several very respectable congregations in Edinburgh; they exist more numerous in the north than in the south. There were, till of late years, two classes of Episcopalians; one class connected with the old Episcopalian church of Scotland, and there were Episcopalians connected with the English church; when the late Cardinal Stuart died, there was then a union between them and the present Episcopalians, and they are now under the superintendence of Scotch bishops, with the exception of one or two congregations who have not placed themselves under their jurisdiction.

The old Episcopalians of Scotland were called Non-jurors, were they not?—Part of them were; whether all of them were, I do not know.

Do not the members of the episcopal church of Scotland attend, when occasion offers, the service of the established church of Scotland?—I fancy not very generally; the feelings and practices of different individuals will naturally vary in this respect.

Are there many individuals in the Scotch church who communicate in the sacrament with them?—I should think very few indeed.

Are there many individuals who attend the one service as often as the other?—I think few or none.

Do the Episcopalians differ in point of doctrine as contradistinguished from discipline, from the members of the established church in Scotland?—In point of the articles, the Episcopalians adopt, I believe, the articles of the church of England, and the church of Scotland those of that church, but in regard to their own practical teaching and doctrine, there is a difference from the doctrine of the church of Scotland; till within these very late years, I never heard of any episcopal minister that was considered what is technically called an Evangelical minister or Calvinist; there are one or two now that have that character by common report, but there were none till within these few years.

Do you conceive persons of that description to approach nearer to the established church of Scotland?—Yes, to the standard of the church of Scotland, because we have the same distinction there that you have here between evangelical ministers and others of a different description, but I feel myself on tender ground, speaking of a church I do not belong to.

Is it generally understood that the established church of Scotland dissents from any one, and which of the 39 articles of the church of England?—No, I do not know that it has any reference to the articles of the church of England; they have their own articles, they were formed without any relation to the church of England.

Is it your own impression, that a perfectly orthodox divine of the church of Scotland, would dissent from any one of the 39 articles of the church of England, if he was to consider the matter deliberately in a doctrinal point of view?—I apprehend not.

Are there any members of the Baptist persuasion in Scotland?—There are very few; there are two descriptions of them; there are the Sandemonian Baptists, and those connected with the Baptists in England. There is also a very respectable body whom I intended to mention in speaking of the Presbyterian bodies, but was drawn away from them by the questions put to me. They are called usually the Relief. Their doctrine is precisely the same with the church of Scotland; they did not wish to dissent from the church of Scotland, but merely to have the choice of their own minister; they built places of worship, and applied to be recognized by the church of Scotland, but were refused as not coming under their arrangement—the consequence was, that they became dissenters, and have formed a tolerably large synod.

Do the Wesleyan Methodists prevail to any extent?—Not to a great extent; they have congregations in most of the large towns, but are not much scattered over the face of the country.

Are there many of the Society of Friends?—Very few indeed.

Do you not consider the members of the established church of Scotland, the Seceders, the Relief, the Independents, and the Baptists as Calvinists?—There is, I believe, no considerable religious body in Scotland, with the exception of the Methodists, that in any official document publicly professes any thing but Calvinism; perhaps some might except, also, the Episcopalian, but that depends on the sense ascribed to the articles of the church of England.

Does any branch of the Presbyterian church in Ireland profess Arianism?—The presbytery of Antrim, separated upon the point of signing the confession of faith. The Munster Synod do not sign the confession of faith; I believe their objection to it was the Calvinistic doctrines of it.

Is it understood they objected to sign the confession of faith, because they hold the Arian doctrine?—Their objection, I understand to arise from their holding either Arian or Arminian doctrine, or both; Arians, I believe, are always Arminians, although Arminians are not always Arians, and the confession of faith is opposed both to Arminianism and Arianism, but many arguments against requiring the signature of the confession of faith have been brought forward entirely independent of doctrine.

With respect to the synod of Ulster, are we to understand that you consider them to be Calvinistic, and also junctarian?—For a long period, their public official profession was precisely the same with that of the church of Scotland. The first variation from that profession was, that some of the presbyteries did not insist on candidates for the ministry signing

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signing the confession of faith, while the profession of the synod remained the same, and its laws respecting signature unrescinded; in these cases, I believe, no other profession of doctrine was substituted. For the purpose of remedying this defect, and producing some uniformity of practice, a new system has recently been adopted, namely, that presbyteries are required either to insist on the signature of the confession of faith, or in the event of the candidate declining to sign it, they are to require of him an explicit statement of his reasons, particularly of those points in which his views do not coincide with the confession of faith. If the presbytery be not satisfied with his views, they may of course refuse to license him.

Are we to understand that a Presbyterian clergyman can belong to the synod of Ulster, and exercise his ministry under it without he signs the confession of faith?—In some of the presbyteries it has not been required for many years; individual presbyteries have taken it upon themselves to dispense with that, and the synod did not or could not enforce it.

Do you conceive that those individual presbyteries hold more or less the Arian opinion?—It is generally understood that they do, or at least did, when the signing of the confession of faith was first dispensed with.

Have you as a minister of the Scottish church in Ireland, any official connection with the Presbyterian church of Ireland?—Yes, I am a member of the synod of Ulster.

Has it occurred to you to consider whether the Scottish system of parochial instruction could be made applicable to Ireland under any modifications?—I think so.

In what manner would you propose to make the experiment?—The first thing is to select or to take measures for finding committees, that will take the place of the Scotch presbyteries, to take the superintendence of the school and the master, so as to insure the respectability of the master and his qualifications—in Ireland perhaps it might be made general.

How do you mean made general in Ireland, do you mean in every parish?—Supposing the government were disposed to encourage it, the government would hold out certain encouragements to any respectable committee that would incur a certain expense, and take the superintendence of the school upon such and such a footing; to have a master to teach so and so, and teach for so and so; that the government would do something towards the expense of the school, providing the school, or any other part; and in that case, the members of different churches, or the leading people in different dissenting congregations, perhaps the corporations of some towns, as it is in Scotland, might form the committees; any respectable body of men that would undertake the school and give it their patronage, and select the master, and let the government stipulate for the instruction, the rate of instruction, and bear some part of the expense.

Is it your idea that each of those committees should contain in them a part of the different sects that are in Ireland?—I think it would be well for the government not to interfere in that, but to let them select themselves.

Who is to select the committees?—If the government hold out an inducement and require the committee to be at part of the expense and leave it to them to select themselves, the first thing would be to establish a school upon the terms that the government proposed, and the government by being at some part of the expense would have a veto upon the master, and the dictation as to the books to be read in the school.

Do you not think it would necessarily result from that, that you would have one committee of Roman Catholics; another of Protestants; and another of Presbyterians, to establish three different schools?—Yes, in some cases it would; in others not.

Do you think they would probably unite in forming a school, in any instance except where such necessity as you last adverted to should be found to exist?—It would depend upon what books were introduced into the school; if the Scriptures were insisted upon being introduced, probably many Roman Catholics would not unite; if that was dispensed with and allowed only where the committee agreed upon it, they would.

Are you well acquainted with the system pursued by the Kildare-place Society?—I am acquainted with the outline of it.

In what respect does the school you speak of, differ from theirs?—It should be of a more respectable character, and not for paupers; it should be in a respectable place and should have a schoolmaster that would be able to expend something like from eighty to one hundred pounds a year from the emoluments of the school, or some salary that should be given to him, and that it should not be a penny a week, but two or three shillings a quarter, paid in advance; and that it should be a system of education that would open a higher source of education, if they chose to go to the expense; that parents should not be required to give their children a higher education, but that they should have the power of making them acquainted with Latin or Greek, or mathematics; I conceive one of the great stimulants to education in Scotland is, that a man if he does not send his child to reading, it is not merely that, but he excludes him from all his prospects; on the contrary, if he teaches him to read, it opens to him a prospect that he does not know where it will end; he may educate his child for the church, or if he destine him for a trade, he may make him acquainted with scientific principles; if, for example, he be a gardener, he may give him sufficient Latin to enable him to comprehend the science of botany; the consequence is, that there is scarcely a day labourer in Scotland that does not look to something more than common labour for his child.

Are you aware there are schools in Kerry in which Latin and Greek are taught, and that to a considerable extent, at 2s. a quarter?—Yes, but then they are not taught respectably; if the school was respectable, and a respectable master; a master who could dress something

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like a clergyman, who should have the superintending of the children and not at a much higher rate, he would induce people in much better circumstances to attend that school, and persons in lower circumstances would be induced to clothe themselves more decently, so as to be admitted into such a school, and that would tend to raise the tone and feeling of the country.

Would you make any provision for the admission of any children gratuitously?—Not at all; it should be separated from every thing like pauperism; the system of the Kildare-place Society is for paupers, but you want something here that is adapted to the population and not to paupers; for that purpose it should aim at the education of children raised somewhat above the rank of paupers, and give them education at a moderate but on independent, and respectable principles; that would introduce the poorer classes into them; there are a considerable portion of the middle classes here.

Suppose you get into the country where there is no middle class?—Even in the country there are many whom it would be extremely desirable to treat on a different footing from paupers; I do not know of any town so small but where there is a considerable proportion of such persons.

What is your practice in the schools under your own superintendence as to the Scriptures?—The Scriptures are taught in the schools.

Do you explain the Scriptures to them?—Yes, to the boarders, but not to the day scholars; I fix the day I go, and I announce to the day scholars that they may remain or not as they choose.

Do you conceive that the reading of the Scriptures is advantageous where it is not connected with instruction upon the passages read?—I have never seen any inconvenience arise from it in the schools, and where the people are disposed to receive it I should think it advantageous, I merely recommended the dispensing with them here because they cannot be insisted on without impeding the system; I think it is useful when adopted voluntarily but not otherwise; it appears to me as there is nothing imperative upon the government to take an active part in regard to religion, they are not bound to go further upon that point than they can do with manifest utility.

The question was as to the practical result of reading the Scriptures without catechetical instruction, whether you conceive the children understand what they are about?—They unquestionably imbibe a knowledge of a great part of the facts of Scripture—there are of course a multitude of things they do not understand, but it is impossible to conceive that a child reading the book of Genesis, or the Gospels, should not carry away the narrative.

What course do you consider the best, reading it without instruction or explanation, or combined with it?—It depends upon the arrangements made for that instruction; in cases where you can provide persons you can trust, no doubt good will result from oral explanation; I should more doubt of a good result from it than I should from preaching the Gospel, but were you to leave it to the discretion of the schoolmasters generally it would be dangerous.

As to catechisms?—It might be better to say nothing of catechisms, or to exclude them; I do not think the catechism is a thing that produces much effect upon children; they very seldom understand it, except by instruction they may receive at home.

Do you lecture the children upon what they read?—I ask them questions as they occur to me; I have several exercises with them; one of them is to examine them upon the sermons that are preached; another on the Holy Scriptures, and so forth.

Have you many Roman Catholics attending the day schools?—There are some.

Do you find that they are opposed by the priests?—I do not know as to individual children at present, but they are very frequently withdrawn, and sent back again after being withdrawn; we can see there is a struggle going forward, between some influence used with them and the desire of the parents to avail themselves of the school.

Is the reading the Scriptures a *sine qua non* as to the Roman Catholics as well as Protestants?—In the day school we make no distinction as to reading the Scriptures.

Must they read the Scriptures in the day school or not?—Yes, they must in both schools.

Must they read in the authorized version?—Yes, although some of the children have brought the Douay version, and there was no objection made to it.

Appendix, N° 264.

Extract from the Examination of *James Digges Latouche*, Esquire;
Tuesday, 14th December 1824.

Examination of
J. D. La Touche,
Esq.
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HAVE you paid much attention to the system of education pursued in schools, in which the children are boarded as well as educated, and in which they are necessarily separated from their parents and friends?—I have long had my mind turned towards it; and though I cannot say I have much experience upon the subject, yet the strong impression upon my mind has for a long time been, that there was something exceedingly futile in the expectation of good from boarding schools, where the children are received early and shut out from all intercourse with society, and then, just at the most dangerous age, cast upon the ocean of life without any friend and without any experience of life, and shipwreck, I conceive, must too often follow; it is a wonder it is ever avoided. It strikes me, that a child educated in a cabin really enters life, as far as circumstances are concerned, with more advantages than a child educated in a boarding school, and circumstances will operate more or less with respect to common life.

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Do you apply that to the case of children who have not parents, or children in general?—I would apply it to children in general; I think the case in Ireland really is, except in cases of large towns (which is indeed an unnatural state of society), and where children are thrown upon the world without a person belonging to them, that the children are generally provided for by some of their near relatives. I have seen children brought up by poor families, who had no connection with them whatever, except that they had been left to nurse with them, and the parents had gone off and the child was never deserted. I remember a very remarkable instance that was told to me of Dr. Everard, the late Roman Catholic Archbishop of Cashel, as having occurred to him: he was riding, and in the course of his ride he called at a poor woman's house in some part of the county of Tipperary; he found she had a large family; he began talking with her, and he asked her, as the children ran by his knees, "how old is that little thing and that;" at last he said, "my good woman, you must have had twins very often, you have duplicates of every age." "Oh," she said, "Sir, six of them are my own and six God sent me." "How do you mean?" "Oh," she said, "a poor beggar woman came across the mountains, and she got a fever and she died, and she left her six children with me." There was that woman with her large family, she contrived to support them; I do consider that, generally speaking, the relatives will support the children that lose their parents, for surely it stands to reason it must be so, for the provisions for orphan children in Ireland are not commensurate with the numbers whose parents die, and yet they do not perish I believe.

Have you reason to believe that many children are abandoned to perish?—There was an instance that occurred in my own knowledge, of a poor child whose parents were alive; she was found in a state of great destitution in my own neighbourhood, she had been under peculiarly unfortunate circumstances; she was a child about seven or eight years old; her father was alive and had married a woman not her mother; she had been an illegitimate child of his before, and the neighbours felt she had no claim on them; she had her own father, and his wife did not feel much liking for her, and she was deserted; she was supported by a gentleman's family in the neighbourhood.

The number of children admitted into the Foundling Hospital has within a very short space of time been diminished from 2,000 to 500 per annum, have any facts come to your knowledge, that lead you to believe that the sudden closing of the doors of that hospital has produced either infanticide or the abandonment to destruction of any children?—I have had no instance come before me that would lead me to say that any thing more than inconvenience has resulted from it, that is, that different classes in the neighbourhood have been obliged to support a child that has been found destitute.

Have any instances of the kind come to your knowledge?—There was an instance of a foundling that occurred last year in the parish I belong to; I do not know for what reason it was not admitted into the Foundling Hospital, there were different stories about it, but she is living in right good health; there was a poor woman took her, and she has continued to support her literally without any payment. I do not approve of boarding schools; at the same time really it is a hard thing to know what to do in the state of society that exists in Ireland at present, where there is no legal provision for the poor, nor do I desire there ever should be where there is such an immense mass of poverty; it really sometimes does occur, when every thing about one is imperfect, whether the adoption of a perfect system will work well. I do not think there is an animal on the face of the earth that excites more my commiseration than one of those children going out to any place; I think a gentleman's house the last place I would wish to see them in.

Why do you think they are particularly ill calculated to be servants in gentlemen's houses?—I think gentlemen's servants are very bad company for them, and I think gentlemen and ladies are very bad masters and mistresses for them; they come out of those schools overgrown children with many of the pettish tempers and manners of children; therefore, supposing they get a stubborn fit, you have one of those children quartered upon you for two or three years—what are you to do with them, you cannot give them a beating, every feeling of your mind will revolt against that; you do not like to get one of your servants to beat them, that is very unpleasant too; what can you do? you cannot get rid of them. At the same time, I have known of young persons educated in charter schools and the orphan house that have been completely blessings to the families which received them, they have been the most excellent that could be conceived, but at the same time that is only what we see continually, that Divine Providence counteracts the evils of human systems.

Are the cases of failures more frequent than those of success?—I have not experience enough to answer that. I have heard it said by those who have been chaplains to penitentiaries, that it is a very hard thing to do good to people that are locked up, who are excluded from all intercourse with the world; I think there is a reason for it that satisfies my own mind, that the temptations that occur tend to the formation of principle, although they also frequently tend to the destruction of it; the person gradually becomes accustomed to wield the instruction that he requires, and when they are locked up it sinks merely as a kind of science into their mind, and is not an operative principle; at the same time I would state, that I believe that the generality of persons that have been dismissed from the penitentiaries have turned out well, to which, however, we may suppose their experience of the miseries of vice much contributes.

Do you think, from the observations you have been able to make upon the subject, that the character of the children from those schools is decidedly different from those of the

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children who are educated in cabins and cottages, and day schools?—I am inclined to think it is; they are overgrown children and totally unacquainted with the world, and totally unfit to deal with others; that is the impression on my own mind; I would not speak as having very large experience upon the subject, but as rather expressing an opinion grounded on my own reasoning and the opinions of others. I never had any in my own family.

Appendix, N° 265.

Examination of *Paulus Æmilius Singer*, Esquire, on Oath; Monday, 29th November 1824.

Examination of
P. Æ. Singer.
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HAVE you been called to the Irish bar?—Yes.

Are you a governor of the Lock Hospital?—I am one of the governors of the Lock Hospital.

Is that a hospital for the reception of patients labouring under the venereal disease?—Yes; and entirely confined to females.

Have you also any superintendence of any penitentiaries, supported by private funds, for the reception of females?—Yes; the Dublin Female Penitentiary.

What class of women are received in that?—Prostitutes only. It is a refuge for them, when they are anxious to leave a life of vice, and to return to the paths of virtue.

What number of patients will the Lock Hospital hold?—One hundred and fifty is the standard number.

Is it generally full?—Always; it is very rarely it is not entirely full; and upon the days of admission, which are Tuesdays and Fridays, there are frequently from twenty to thirty more than can be received. They are examined by the surgeon, and the most pressing cases are taken in.

In your superintendence of those establishments, have you had any opportunity of forming an opinion as the effects of the different descriptions of education of females which are pursued in this country upon the character and conduct of the women?—In those various institutions we have had many, very many instances indeed, of characters coming forward, that have been educated in various institutions in and about Dublin,—from the Foundling Hospital, and the various parochial charities; but the numbers contrasted with the great aggregate of the individuals passing through, do not admit of comparison; but this I will say, without hesitation, that with regard to moral feelings, we have not discovered those from the schools to be possessed of one particle more than those who had never been in them.

Do the girls appear to have lost the effect of the religious instruction they have received in those schools?—Entirely; I never saw a trace of it in any of them.

Had you ever occasion to perceive that they kept their Bibles and religious books, and that they referred to them in the times of their disease and distress?—Not a single instance of it, to my knowledge; but on the contrary, the impression on my mind, from the best recollection I can form is, that they seemed generally to be of a more vicious character than the others; for if there is a moral barrier presented to them at all, when a female breaks through it, she becomes more desperate than others, who not having had that barrier to break through, had not any feeling of that kind.

Of the women now in the house, what number have been educated at different schools in which they have been separated from their parents?—There are eight at present in the Lock Hospital out of 150.

Does it appear at what schools they were educated?—Yes, there are six of them from the Foundling Hospital, and I understand one from a Roman Catholic establishment on George's Hill, and one from the Arklow charter school. In our Penitentiary on the Circular Road, from April 1813, to November 1824, the number received into the house was 284, of whom 38 have passed through different charity boarding schools; of those that have passed through the Penitentiary, some have gone from the house whom we knew had been in schools, but were not able to ascertain the exact school they came from; but the 38 are persons from many schools in Dublin and its vicinity.

Can you state what number of patients pass through the Lock Hospital in the course of a year?—From the 4th of March 1820, to the 4th of March 1821, 593; for the same period to 1822, 813; to 1823, 775; to 1824, 673; and from March 1824 to the 27th of November, 619.

Would the records of the hospital enable you to state what number of those had been educated in charity boarding schools?—No, it would not; an inquiry of this kind forms no part of the business of the hospital; it is a mere matter of curiosity.

You have stated that there are 8 out of 150, now in the Lock Hospital who have received their education in charity boarding schools?—Yes.

Is it your impression, that there is the same proportion in the total number that pass through it in the course of each year?—As a matter of opinion, I should say yes.

Was your attention early drawn to the circumstance of those better educated girls coming frequently into the hospital?—From the very moment I saw the persons that came forward my attention was called to it, to endeavour to ascertain the cause why persons who had got this education should turn out so badly afterwards.

Have you been able, in your own mind, to account at all for the fact you have stated, of so many of those girls falling into vicious habits?—I will state what my opinion is; it appears to me, from the best view I can take of the subject, that the reason why girls educated

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educated in these schools fall into vicious habits afterwards, arises from this circumstance; that they are removed, in the first place, from their natural protectors, whoever they may be, whether parents or other relations. They are taken into the school, and placed among strangers; the consequence of which is, that the natural feeling or tie that first bound them is broken, and they are educated in a way superior to what that particular class of individuals ought to be educated in, being nursed, if I may use the phrase, in a sort of delicacy, which when they are put out from the schools, either as apprentices or as servants, they do not meet with, and having no prior parental or relative tie to bind them, while the persons that put them out are naturally more attentive to the school than to those that have gone from it. It is natural to foresee, that without any protecting friend, such as a parent or relative, to watch over them, and unfitted for the situations they go to from the education received, they become the victims of the first temptation that falls in their way. Separation from friends seems to be a fundamental error in parochial education, together with the particular system generally pursued in such boarding schools.

Have you been able to observe what effect is produced upon the characters of the women by the system of instruction pursued in day schools, which does not produce the necessity of separating the children from their parents; have you been able to observe whether the number of persons who pass through those institutions, that have not been in the boarding school, are wholly uneducated; or whether any of them have received the education alluded to?—With respect to day education, it prevails very generally at present; and I have no hesitation whatever in giving my personal opinion, that those educated in the day schools are by far the better educated class; and that their moral principles and conduct through life are infinitely better than those who have passed through boarding schools. There is a school very near where I reside, superintended by young persons, and the conduct of the individual is superior to any thing I have ever been able to trace from those who have been educated in the boarding schools.

Does it appear that a large proportion of the women that fall under your notice in those institutions have been entirely uneducated?—A great proportion of them; by far the greater proportion. With respect to the Penitentiary, I can speak more distinctly; the greater part of them are forced to commence with their letters to teach them to read. It is the first thing done with them on entering the house.

Of those who have been instructed, and know how to read and write, do you think as great a number come from the boarding schools as from the day schools?—I am not aware that from my own knowledge I can fix my eye upon any individuals from the day schools, so that I am not able to draw a comparison; for those I have mentioned here are from the boarding schools. I am not aware of any that have been educated in the day schools; there may be some.

Would you conceive that all the others, except those eight, had been without education?—No; but I understood the question applied to the public system of charitable education; there are a vast number of minor schools throughout the country, where the lower orders get a certain degree of education, and those who have been taught to read have acquired it through the medium of some school, but I could never trace it back to any particular charitable establishment, either a boarding or day school.

You have mentioned that 284 persons have passed through the Penitentiary in a given time, and that 38 of those have been educated in charity boarding schools, what is your present impression as to the proportion of the remaining 250 who have been educated at all, and those who have been totally uneducated?—By far the greater proportion were totally uneducated.

Would you say three-fourths or four-fifths of the balance were uneducated?—I should say four-fifths of the 250 were uneducated.

Are we to collect that it is your opinion, that of the 284 in question, 38 were certainly educated in charity boarding schools, and that about 200 were not educated at all, and that 50, the residue, were educated in day schools?—The fifty who received education certainly must have received it in day schools, but not in charity day schools; I should suppose in those small schools, where they perhaps pay a penny a week, or bring some article in payment.

From what class of schools had the greater number of the 38 in the Penitentiary come?—I think, certainly, from the Foundling Hospital, but there is not so great a proportion from the Foundling Hospital in the Penitentiary as appears upon the eight of the Lock Hospital, for of the number from the Penitentiary that have been in schools, several of them we have not been able to ascertain what schools they were in, not being at present in the institution; they stated, upon admission, that they had been in schools, but the majority were certainly of the Foundling Hospital, and I think the reason is obvious why it should be the case, if the system I was given to understand was that which prevailed, but in this I am informed a change has lately taken place; the fact was this—the demand upon the hospital was extremely great, and the extent of the establishment in Dublin not at all commensurate to the demand upon it; they were therefore under the necessity of having a vast proportion of the children nursed out of the house, and I understand that the children were allowed to remain with the nurses till they arrived at a tolerably old age; a girl passed before me, some short time ago, that told me she was near 10 before she was brought in from nurse; when they are brought in from nurse, they are sent, as soon as possible, out as apprentices; having been with their nurses for such a length of time, not doing any thing, but acquiring habits of idleness, upon coming to apprenticeships in town, many of them have left their places, and returned back to their nurses, who not receiving further payment for their support,

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would not of course receive them, and several of the individuals told me that they had no remedy but to come to Dublin, and try what they could earn upon the streets.

Does it appear that the Foundling Hospital girls have taken to a life of prostitution at a very early age?—I have got the age of those now in the house; one is of the age of 17; another 16; another 19; one of 22; another 24; and one 25; but it is very probable that those of an advanced age have been through the Lock Hospital three or four times; it is very likely they have been six or seven years in a life of prostitution.

Speaking upon general recollection of the 38 who passed through the Penitentiary, that appeared to have been educated in charity schools, what is your opinion of the age at which they become addicted to vicious pursuits?—All young; we have had an instance in the Penitentiary so young as 13; that was a solitary instance.

Mention the next to that?—The average age was from 15 to 16; there are at present in the Penitentiary five who have been educated in different charity boarding schools, and I should apprehend that 16 or 17 is the outside age of either of those five.

From the numbers that are received in the Penitentiary, is there any reason to conclude that those girls are more desirous again of getting into any establishment of that kind, and taking to a line that may relieve them from the abandoned course they have taken to?—The impression upon my mind is the reverse; and that it is not the fact that they are more anxious to get in than others; they are generally led to the institution, or sent by some individual who knew them in the school where they were educated; and in many instances they give way rather to the suggestion of going into it, on the solicitation of their friends, than an inclination of their own; those who turn out best are those who come to the institution unsolicited, and manifest a personal disinclination to vice, and desire to leave a course of prostitution.

Have you known any instances of girls who have had the option given them of entering into the Penitentiary after they had passed through the Lock Hospital, and refused it?—Many of them.

Do they openly avow they would rather continue in a course of prostitution?—Yes, many.

Have you known that to be the case with many of the girls educated in the schools referred to?—I cannot say that.

In the admissions of patients, have you any reference to the character of the individual, or do you merely consider the state of the disease?—The disease is the only thing; and the worst cases are generally taken in.

Have you had any opportunity of forming an opinion of the effect of the charity boarding school education upon boys?—No, I have not; our chief attention has been turned towards females; boys are so much more easily provided for, they do not come under our observation like the girls.

Is there any connection between the Lock Hospital and the Penitentiary of which you have been speaking?—There is no existing connection between the two; the only thing is, that if there happens to be a vacancy in the Penitentiary, and there is a suitable character in the Lock Hospital, she will most likely be admitted into it.

The Lock Hospital is supported wholly upon public funds?—Yes.

The Penitentiary upon private funds?—Yes, wholly.

We have collected from you, that of 150 cases at present in the Lock Hospital, there were eight individuals who had passed through charity boarding schools, that would be in the proportion of 53 in each thousand that pass through charity boarding schools; in your opinion, would that be an exaggerated calculation?—I do not think it would.

Have you any reason to suppose that the actual proportion upon each thousand that passes through the Lock Hospital is less than what that calculation would point out?—No; I think the number in the house is the mean number.

We observe, upon the other hand, that of 284 who have passed through the Penitentiary in a given time, there have been no fewer than 38 cases of individuals who have been educated in charity boarding schools, which would give a proportion of about 133 in a thousand instead of 53 in a thousand; can you assign any reason why there is a greater proportion of individuals who are inmates of the Penitentiary and who have passed through charity boarding schools than in the Lock Hospital?—I think in the Lock Hospital, the individuals only go there under the pressure of disease, and in the other, the fact of their having led a life of prostitution induces those who are their friends to get a refuge for them; in the one case it is because there is a sort of external pressure upon them, in the other it is from their friends wishing them to go there; this appears to me to create the difference.

Can you assign any satisfactory reason, why amongst a given number of applications for admission into the Penitentiary, there should be a greater proportion of them educated in charity boarding schools than among the applications for admission into the Lock Hospital?—Merely the reason I have assigned: that in the Lock Hospital females only go to be cured of a disease, in the other case the individuals are known to a variety of characters, and seeing they have gone astray, they are anxious to lead them out of that course of life, and for that purpose endeavour to get them into the Penitentiary. If they were left to their own feelings we should not have so many applications; there is hardly a day of admissions when ladies do not attend with some unfortunate female, and use all their exertions to get them in; in the one case the individuals are frequently solicited, in the other they merely apply at the hospital under the pressure of disease.

From what you have said we have collected that the amount of moral and religious reformation

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reformation effected in the Lock Hospital is very trifling indeed, are you more successful in the Penitentiary?—With respect to the Lock Hospital, any thing in the way of moral reformation could only arise from the discipline hitherto acted upon; there is a person now (under the deed of settlement of Mrs. Balfour), the Reverend Mr. Fawcett, who is a general chaplain to many of the hospitals, he visits the Lock Hospital, among others, to speak to and instruct the patients.

At what time did that appointment by Mrs. Balfour take place?—Within a very few months.

Antecedent to that was there any chaplain?—Before the governors came in there was a chaplain, but the governors found the inefficacy of giving instruction in the way the thing was going on, and they recommended the government of the country to put him on a reduced allowance, as a pension, and to leave the duty to be done by the parochial clergy.

Did you find the parochial clergy attend to those duties?—Yes; whenever sent for.

Not at other times?—No; for except what may be called clinical instruction, no other could be given; it is an unpleasant disease, and as to congregating them for instruction, it was out of the question.

Is the Rev. Mr. Fawcett to perform any other duties than those performed by the parochial clergy?—He has full liberty from the governors to go into the wards and instruct the women, if they are inclined.

In point of fact, during the time that has elapsed since his appointment, has he performed more active duties than the parochial clergy?—Yes, unquestionably; he visits it occasionally during the week, and the others only come when sent for.

How many are in the Penitentiary at present?—I think, forty-two.

About what proportion of them should you conceive have sought it out, without being brought there by the intreaties or remonstrances, or compulsion of their friends?—I cannot answer that from memory.

Is it your impression that a half, or a third or a fourth?—I should think two-thirds are voluntary.

About what proportion should you conceive are in the progress of decided moral and religious reformation?—I conceive of the forty-two, and deducting from them the number that have been admitted within the last three or four months, but which I do not exactly recollect, I should suppose thirty, or more than thirty, of the number now in the house are in a state of amelioration, and some of them of the most satisfactory character.

Are there any cases at present in the Penitentiary of such decided repentance that leads you to suppose upon their returning to the world they will lead a virtuous and moral life?—I do not doubt it.

About how many persons do you entertain sanguine hopes of?—I should suppose there are ten or twelve of that number at least.

What is the average period of residence in the Penitentiary?—In that institution they do not confine the time.

Where is the Penitentiary?—On the circular road, north; it is at the upper end of Eccles-street.

Is the Penitentiary managed by a committee, or how else?—By a committee of ladies.

How many ladies?—Twenty-one is the number of the committee, as it ought to be; but it has never been full.

From what classes of society do the subscriptions principally proceed from which it is maintained?—From different classes; but chiefly from the middle ranks of society.

Have you a charity sermon?—Yes, annually.

What may be the average expense of the institution annually?—I cannot state that from memory.

Is it your impression that children educated in any particular class of boarding schools are upon the whole more vicious than those that come from others; the question has reference to your own particular experience, both in the Penitentiary and in the Lock Hospital?—No, I cannot say they have; I may consider them pretty much of the same description of character, as far as I can form a judgment.

What do you usually find the first sentiments of a young woman upon being admitted into the Penitentiary, is it that of disgust at the restraint necessarily incident to the institution, or joy at finding a refuge from the misery in which she has been involved?—Both of those features occasionally exhibit themselves in different individuals; some of them appeared to have been much rejoiced, as if they had got into a new life; and others have been disgusted at the restraint and labour they are forced to undergo, for at the Penitentiary they are made as far as possible to earn their own subsistence.

Have there been many instances of young persons immediately after their admission insisting upon going out again into the world?—Several.

In such case do you permit them?—Every effort is made use of by the committee and matron to prevent their doing so.

Is there any personal restraint?—None whatever; on their perseverance they are allowed to go, previous information being given to those individuals who may have recommended them, and (if such has been the case), they can be found.

Is it any person's office to lecture those young persons in religious matters?—Yes; the chaplain, the Reverend Charles Brough.

Can you say whether in general upon their first admission they seem to be callous?—Yes, very generally; it seems to be quite a new thing, they are quite indifferent at first.

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Should you say, in the majority of instances, they appear in a little time to be susceptible of religious impressions?—I apprehend it is the case; in a short time they generally appear to become susceptible of those impressions.

Are there any instances in your recollection of young women who have persevered in continuing in the institution, but have not shewn themselves susceptible of religious impressions?—Yes, certainly there are cases of that kind; at this moment there is a young woman in the house who remained for several years cold and insensible to every thing that could be brought before her, and if I was to give an opinion upon her state now, I would say she is a very highly instructed female; upon every point of importance, instead of being looked upon with suspicion, she is a person of the greatest confidence in the house; the committee do not limit the time for remaining in the house.

Are there many instances in your experience of individuals who have passed through the Penitentiary, who have been placed creditably in the world, and are now behaving as they ought?—Yes, very many; there are several filling ostensible situations; there is one individual who is known to come from the house, who is the superintendent of the entire of the establishment of one of the highest characters in the land, and such is the approbation of the individual with whom she lives, that he never writes of the institution but in the highest terms.

When was the institution opened?—In April 1813.

Is the chaplain a clergyman of the established church?—Yes, and the formulary of the chapel is that of the established church.

What is the rule as to the admissions of persons?—There is no exception made to any individual on the account of religion; but they are distinctly informed on coming into the institution, that it is a Protestant establishment, and if they do not wish to conform to the rules of the institution they must not come into the house.

Do you find that many Roman Catholics, after such information, do enter it?—Many do.

Do you conceive they become Protestants finally?—I would not undertake to say that, but while in the institution they must conform to the worship of the place.

Do you apprehend, upon leaving the house, they return to the communion of the church of Rome?—I believe some do not, but I cannot speak with certainty as to all, not having an opportunity of following them in after life, some having gone to England, and others to Gibraltar; but so far as we have known we do not think they have.

Are there not asylums of a similar nature professedly Roman Catholic?—Two or three.

Are we to collect, that no Roman Catholic is admitted, without distinct information that she must conform to the Protestant mode of worship?—Certainly; and any person coming to the institution that professes a different formulary from the established church gets similar information—they must attend in the chapel; there is no distinction made but with respect to the process pursued in the house, the very moment the door is closed upon them, the term Protestant or Roman Catholic ceases altogether; such a word is never used in the house.

There is no peculiarity of religious instruction addressed to the Roman Catholics for the purpose of converting them, that is not administered to the others?—None; the word is not permitted to be used in the institution, and if the parties endeavour to begin a discussion they are stopped; Christianity is the principle, without any distinction of sect.

How long has Mr. Brough been the chaplain of the institution?—From the 1st of March last, the chapel was opened on the 28th of March, and he was chaplain from the 1st of the month; prior to him, the first chaplain was the Reverend Thomas Burgh, who is now dean of Cloyne; and upon his giving it up, the Reverend Mr. Bushe, rector of St. George's parish, was the chaplain.

Before the chapel was built, how was the service performed?—There was no service performed in the institution, but the persons who undertook the duties came to the institution and lectured the inmates on the Sundays; of the ladies who composed the committee several came on the week days and read to them, and it is a part of the matron's duty to attend to their instruction; the sacrament was administered to the sick in the house, and the chaplain attended for that purpose, but the regular formularies were reserved for the opening of the chapel.

Is your chapel attended by a congregation distinct from the penitents?—It is.

What may be the ordinary amount of persons attending worship in the chapel, not including the penitents?—I could not form an idea; it varies according to the state of the weather; I should suppose I have seen in that chapel from six to seven hundred people, but that has been upon a particular day, either the opening day, or some particular day.

What is the salary paid to the chaplain?—At present 100*l.* a year chargeable upon the funds of the institution, and another 100*l.* a year from the chapel collections, provided they produce as much, after paying the officers out of it; there is a clerk and sexton, and the balance goes to the chaplain; if it exceeds 100*l.* the remainder goes to the credit of the funds of the Penitentiary.

Are you acquainted with any particularly well regulated day schools in Dublin?—No, with the exception of the one in Dispensary-lane; it is intended, I believe, to have general day schools throughout the metropolis; the rector and his curates are endeavouring to raise money for building one in the parish of St. George, and I shall rejoice, as a matter of personal feeling, if the parochial day schools generally, should supersede the parish boarding schools entirely.

Is it your impression, that the parochial clergy of Dublin are beginning to be of opinion, that the day schools will be more efficacious in diffusing moral and religious instruction than
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boarding schools?—I cannot say; I am not aware of their feeling, but I believe the archbishop has recommended them.

Are we to understand, that the establishment of day schools is meant to be concurrent with boarding schools, or rather to take their place?—That I cannot say; in St. George's parish, when the intention was to form a union, many of the committee were very hostile to the measure, and it was forced to be abandoned.

On what principle do you conceive that hostility proceeded?—I can only conceive it was the predilection of the ladies to the school; it gave them occupation, and they liked it.

Are you acquainted with the state of the parochial school of St. George's parish?—I am.

Is it not understood to be one of the best regulated in Dublin?—Yes, I think it is.

In the hands of peculiarly attentive persons?—Yes.

How many children are there in that boarding school?—I do not recollect the number exactly; it is capable of containing 24.

Boys or girls?—Girls, all.

What may be the annual expense of that boarding school?—Rather more, I believe, than 300*l.* a year; I am not accurate.

From what sources do its funds proceed?—Annual subscriptions, and an annual charity sermon, together with a modicum of work by the children.

Has it ever occurred to you to take into consideration what number of children might be well instructed in daily schools for the same amount?—I am quite satisfied a thousand children could receive education in day-schools for the same sum of money.

Do you consider the instruction that might be dispensed under proper regulations in well regulated day-schools, is more or less likely to lead to subsequent good conduct, than the education administered under all the circumstances you have described in a boarding-school?—Certainly, I have not a doubt of it, and that the day education will have not merely an influence upon the children but those connected with them; the education the children get in a boarding school is confined to the children alone, and has no moral effect upon the family; when children are sent to day-schools, there is attention paid to their cleanliness, and the children will bring home an influence upon the domestic arrangements that cannot but be ultimately serviceable; the lessons they are forced to get at home, will to a certain degree have that effect, and the books they bring home will have a similar result; it will also bring the teacher in contact with the family; if, for example, a child comes to school, and swears an oath, it is very likely he has heard his father swear it before he came to the school; the very fact, therefore, of an individual going to point out the error to the parent, "and saying, do not swear before your child," must produce good; I am quite satisfied, that general day-school education is one of the great means that will be productive of the greatest moral results to the country.

Has it ever occurred to you to consider the relative advantages of the nature you have last alluded to, between daily education administered on the ordinary days in the week, and that which is dispensed in Sunday schools?—Not exactly; I think Sunday school education is one of the approved modes of education.

Does not it possess the advantage, in a peculiar degree, of bringing the middle and lower classes of society into contact together?—No doubt; because the greater part of Sunday school teachers are gratuitous, and that brings them in contact with the poor and their families.

Have you considered the relative advantages or disadvantages of gratuitous and pay education in day-schools?—My own impression is, that pay education, let it be ever so small, is by far the most advantageous, because education may be considered as a commodity; in this case it is like every other thing which is purchased by an individual, it acquires a value, but in the other case it does not to the same extent. I had an opportunity of witnessing this in Fermoy, where the late John Anderson established a school, which was most extensively attended, at a very moderate rate of payment; and those children who could not pay for it, their parents would not in general allow them to go, from a principle of pride, but when the thing could be effected for them, were very glad to go; I consider education is a kind of commodity, that a man who gets it for nothing sets little value upon it; but if he gives but a trifle for it, he will esteem it.

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Examination of *Francis William Greene*, Esquire, on Oath;
Tuesday, 7th December 1824.

DO you reside in the county of Wicklow?—I do.

Have you paid considerable attention to the society for education in that county?—Yes; I am secretary for the upper half barony of Talbertstown, and previous to the establishment of that society, for some years, I had been attentive to the subject of education.

How long is it since that society existed?—Since 1818.

Were its operations confined to the county of Wicklow?—Entirely.

Is it supported entirely by voluntary contributions?—At first Mr. Parnell got grants from Parliament for two years, which were discontinued afterwards.

Do you recollect the amount of subscriptions in the last year?—I do not.

Was the sum of money you stated to be granted on its first institution, a part of the

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Lord Lieutenant's fund?—Yes; but it was before the Commissioners were appointed in Dublin.

What class of schools are supported by the society?—I cannot say that any school is supported by the society; its object was to have prepared and supplied books, that both Protestants and Roman Catholics agreed to.

Describe the objects of the society?—I conceive the objects to be to obtain information to assist schools as far as possible, without interfering with their internal arrangements, and in particular to prepare religious books that could be read by the children of both persuasions without objection, and to get schools established where they are wanted.

What class of schools was it an object to assist?—Every class of inferior schools.

Do you consider the schools under the management of the Kildare-place Society or the Association for discountenancing Vice as coming within the objects of the society?—The society prepared those books, and every school that applied for them got them without any distinction.

Were the schools that applied principally schools kept by private individuals, or were they schools supported by private subscriptions, or schools maintained partly by public funds?—I think the greatest assistance was granted to what are called hedge schools, as we supplied them with slates, desks and forms, as well as books; some of the schools belonging to those societies did apply for aid, and got it.

In what manner did it proceed in providing books for the schools you have described?—We purchased some from the Kildare-place Association at reduced prices, and printed others, which we intended still to have enlarged on if the funds had continued. We printed two spelling-books, an abridgment of Thomas A'Kempis; and we had in preparation Bishop Tomline's Summary of the History of the Jews, and an abridgment of the New Testament, which Mr. Doyle undertook to prepare.

Was the abridgment of the New Testament you had in preparation ever published?—No.

What prevented it?—It was approved of by Mr. Daly and Mr. Bayley, two Protestant clergymen, as far as Mr. Doyle had gone; but it was never laid before the society completely finished. However there were sums appropriated for printing it and Tomline's Jewish History, which was laid before the committee for the purpose of revision according to the rule, to leave out any thing objectionable to either party in what was published by the society.

Have you discontinued the preparations for publishing those extracts from the Testament?—No; there was 100*l.* appropriated for it, and 50*l.* for Bishop Tomline's work, which have not been otherwise applied.

Are you still forwarding those objects?—There has been an opposition given, that I fear may be fatal to the publication of it.

Which has the opposition been given to?—To Mr. Doyle's book.

How has that opposition arisen?—By some of the gentlemen preferring Mrs. Trimmer's lessons to the book that Mr. Doyle had in preparation, and there is a fact with respect to Mrs. Trimmer's lessons, that probably has been stated to the Commissioners, that came to my knowledge in that society also; it is a curious fact: Mr. Parnell submitted Mrs. Trimmer's lessons to Dr. Troy, and he appointed Mr. Doyle, then of Castle M'Adam, now of Bray, to revise them; Mr. Doyle did revise them, and by some accident they were not printed conformably to his corrections.

Is it not now known that the Roman Catholic clergy object to the latter work, called Mrs. Trimmer's lessons?—So far from objecting to it they have allowed it to be used in the schools about me, and introduced it into their own.

Does no objection exist to the use of that work in the county of Wicklow?—There has been none in my neighbourhood; they read it as well as the Douay version in the Roman Catholic schools there; the arrangements are under the Kildare-place Society.

Has any effort been made to remove the children from the schools in the county of Wicklow?—Not from my school nor in my immediate neighbourhood; I pursued a plan in my school different from that of the Kildare-place Society; I appropriated five days in the week to general instruction, reading Mrs. Trimmer's lessons and whatever was not objected to by the Roman Catholics; the sixth day, Saturday, I appropriated to particular religious instruction, the Protestants all attending on Saturday morning; at first I permitted my gardener, who was a Roman Catholic, to instruct the Roman Catholic children on Saturdays, in the afternoon, but since that, they attend their chapels for instruction on Saturdays.

What is done at the chapel is left entirely to the Roman Catholics?—Yes; but they have schools at the chapels, for which they have constantly solicited our inspection.

Have you ever inspected them?—Frequently.

In what are they instructed?—In reading, writing and arithmetic, and also in female works; there are female schools as well as male.

What instruction do the Roman Catholic children who attend their schools receive on Saturday?—I do not know.

Have you been invited to attend the instruction of the boys on that day?—Not particularly on that day; the invitation was general, but I never went on Saturday, being otherwise employed.

Where do the Roman Catholic boys go on Saturday?—To their chapels; the schools are kept in the chapels on the other five days of the week also.

Do all the boys who attend the chapel schools read in the Testament?—Yes, the higher classes.

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How many times in the week?—They have always read when I went there; I do not know how often they read.

Is there any rule with regard to the boys who attend the chapel schools?—I do not know that there is, except that they conform to the Kildare-place rules—they are under that Society.

In what way do the Protestant children pass Saturday in your own school?—They attend before ten o'clock, and for three or four hours receive catechetical and scriptural instruction, and many who have left school take advantage of the opportunity.

By whom is the instruction given?—By my son, who is the curate of the parish, and the other branches of my family, and by the schoolmaster.

Do the children learn the catechism on that day, or repeat it that day, having learnt it on some other occasion?—They learn it in school on that day, and also at home; they have tasks set them which they prepare for that day, and once a year they are examined under the regulations of the Association for discountenancing Vice.

Will you describe the mode in which the particular instruction is given on that day?—The Association have allotted certain portions of Scripture for their examination, according to the classes they are in, and the children are prepared in these so as to undergo examination according to the rules of the Association.

On that day do they read any portion of the Scriptures?—Yes.

Is the portion of the Scriptures they read the subject of comment by a clergyman of the church of England?—Certainly.

Do the Scriptures which they have read previously in the week become the subject of comment upon that day?—Yes.

As well as that which they read on the day of scriptural instruction itself?—Yes; they are examined in the knowledge of both.

Is your school attended by Roman Catholics and Protestants?—Yes, for five days in each week.

In what proportions?—Our returns are made up from July to July, and in the last year there were 172 that attended the school; they were nearly half and half, viz. 82 Protestants and 90 Roman Catholics.

Does your school derive aid from any society?—From Erasmus Smith's fund.

From Erasmus Smith's fund only?—That is all; I have given two acres of land to the schoolmaster rent free.

Is the Testament read on the days of general instruction, in any other form than Mrs. Trimmer's Lessons, in that school?—Not for the five days, except the extracts usual in spelling books, &c.

Do all the children old and young, being Protestants, attend the Scriptural instruction on Saturday?—Yes, and several who do not attend the daily school, or who have left it.

In what way are the younger children employed on that day?—In learning their catechism from the schoolmaster; as soon as they have the catechism off by heart, they are transferred to higher classes.

In those higher classes do they read the Old Testament, or the New Testament?—They read those portions of both assigned by the association for the class they are in.

You no doubt consider your school to be in connection with that association?—No, certainly not.

Any further than they look for the catechetical premiums?—No, the parish school of Donoughmore is in connection with the association.

Does the head class only read in the Testament on Saturdays?—There are either four or five classes read the Old and New Testaments on Saturdays.

Into how many classes is the school divided?—Five or six; all the small children who have not got the catechism off are with the schoolmaster; I think there are five classes besides.

When you speak of the classes into which the Protestant children are divided on Saturday, what reference have they to the classes in which the same children stand on other days, are they the same?—No, not all the same.

For what purpose are the children classed on Saturday?—According as they are capable of being examined in the different classes proposed by the association; the association have laid out certain portions of the Scriptures to be read by the different classes; they are classed according to their capability as coming under one or other of these.

How many hours do they continue in school on Saturday?—The head class more than three hours, the other classes from two to three hours after they commence with their respective teachers, and they are generally more than an hour preparing in the school before they begin.

Are the classes examined upon the portion of Scriptures that each has read separately?—Yes.

To whom do they read the portion of Scriptures severally allotted to them on Saturday?—To the different branches of my family; the schoolmaster when they have the catechism off hands them over; they rise in regular succession, the ladies take them after the schoolmaster; then I have the second class, and my son the highest; and every year they are changed in conformity with the rules of the association according to their proficiency.

Can you speak comparatively, so as to be able to say whether you think the children according to this mode of instruction, reading a portion of the Scriptures only on Saturday, under circumstances when it is possible to explain and to comment upon it, derive more knowledge of the spirit and meaning of the Scriptures, than the children taught according

Examination of
F. W. Greene,
Esq.
7 Dec. 1824.

to the methods of the Kildare-place Society, in which a portion of the Scriptures is read day by day without any explanation whatever?—My impression is that they derive more improvement from the former mode.

Have the goodness to explain why?—Nothing interferes with the teachers paying that attention and giving any explanation that is necessary, and they (the children) are thereby better prepared for further instruction the day after (Sunday), besides greater emulation is excited by the classification for the association premiums, and seeing grown up persons attending; I have no doubt that the progress of our children is in that respect superior to any I know in the neighbourhood.

Are these schools managed in conformity to the rules of the Kildare-place Society, in your neighbourhood?—Oh yes, several.

Do many Protestant children attend at the chapel schools which are in connection with the Kildare-place Society?—I never heard of more than five.

Are the schools in the Roman Catholic chapels fully attended?—Yes, there is a great attendance.

What number appears upon the reports to be in attendance?—It appears from the report that there is more than one in seven of the population in a state of instruction in the daily schools; in the two chapel schools there were this year four hundred and seventy-two children.

Is each chapel in a populous neighbourhood?—Yes, but not in a town.

To what do you attribute the full attendance at those schools?—To the desire of education which was greatly excited by the general circulation of bank notes; all the farmers became anxious to have their children taught as soon as the bank notes became the general circulating medium of the country, and these schools are well conducted and on the improved system.

Would your school contain more scholars?—I have within the last year enlarged it considerably,—it would contain more scholars now, but it was so crowded I was obliged to enlarge it; I got 100*l.* from Major Woodward towards doing so.

Do you believe that the schools at the Roman Catholic chapels are preferred by Roman Catholics to your's?—No, Roman Catholic children go from my neighbourhood to the chapel schools.

Do they go a greater distance to the chapel schools than to your's?—I cannot say they do.

Are there many Roman Catholic children that might attend your school that do not?—Except from want of clothing or some other thing of that kind, I do not know that there are.

You have stated the school is not opposed by the Roman Catholic priests; do you think the attendance is encouraged by the Roman Catholic priests?—I believe it was encouraged by them.

Is it so now?—I have no reason to know of any alteration—there has been no opposition.

Does any inconvenience arise from the division of the Protestants and Roman Catholics on Saturdays?—I have known of none; on the contrary the Roman Catholic clergymen approved of it, and observed that it would give an opportunity to grown up persons to receive religious instruction who might be ashamed to stand before a large congregation to be examined on Sundays.

Is the school supported by the Association for discountenancing Vice in your neighbourhood well attended?—It is.

About what proportion of Roman Catholics attend?—About one in three.

Are the Scriptures read in it daily?—Yes, and the priest said he had no objection to the Gospels and Acts being read.

Did he say so to you?—No, to the schoolmaster.

Appendix, N° 267.

EXAMINATIONS taken by *William Grant* and *Anthony Richard Blake*, Esquires, at Edgeworth's Town, September 2d, 1824.

Mr. Daniel Graham, sworn and examined.

Examination of
Mr.
Daniel Graham,
2 Sept. 1824.

I HAVE been master of this school seven years; I am a Roman Catholic; the school is composed of Roman Catholics and Protestants.

There is religious instruction afforded to the Roman Catholics, by monitors appointed for that purpose, with the approbation of the Roman Catholic priest, who frequently visits the school, both when religious instruction is given and at other times if he pleases. There is also religious instruction afforded to the Protestant children, by monitors appointed by the approbation of Mr. Edgeworth and the Protestant minister.

I do not interfere in any way with the religious instruction of the Protestants, nor does any other Roman Catholic, to the best of my judgment and belief; such interference would be quite contrary to the rules of the school.

The course of the religious instruction afforded to the Roman Catholic children, is appointed by the Roman Catholic clergyman. I see it always given. It consists of catechizing the children, and in the reading of religious books approved by the Roman Catholic bishop, and in this case, sent by his lordship for the school's use.

The instruction is afforded always on Saturday, from three to four o'clock, and sometimes on other days. The Roman Catholics are instructed separately in one room, and the Protestants in another.

There is also a small class of Presbyterians, who are taught by one of themselves in their own system of instruction.

The Protestant clergyman occasionally visits the school, as well as the Roman Catholic, at the times of giving religious instruction, and at other times when he pleases.

There has been no interference with religious opinions on either side, or with respect to instruction afforded, or any books of a religious tendency put into the hands of either by the other; not even the Testament has been put into the hands of the Catholics by Protestants, or by the latter into the hands of the former.

The greatest harmony prevails; we never hear the word Catholic or Protestant used on either side.

Mr. Christopher Cudmore, sworn and examined.

I am B. A. of Trinity College, Dublin, and a Protestant; I am classical master to the school. I came in January 1823.

I have heard the statement made by Mr. Graham, and agree with him. I attend to the instruction of the Protestant children.

Both classes are further instructed in religion every Sunday at the chapel, by the Roman Catholic priest, and at the church by the Protestant minister. The latter also are instructed on that day in the school room, by Mr. Edgeworth.

The books used by the Protestants consist chiefly of the New Testament, the church catechism, and Ostervald. The books used by the Roman Catholics have been before alluded to; all these books are kept locked up in a cupboard, and only taken out at the times when religious instruction is afforded. The keys are kept by the monitors, and the books are returned to the cupboard when the lesson ceases.

Mr. John Goldsmith Gambell, sworn and examined.

I am a Roman Catholic; I am general superintendent of the school under Mr. Edgeworth. I agree with the statements made by Mr. Graham and Mr. Cudmore; and there is nothing that I wish to add.

Mr. Edgeworth insists upon all the boys attending some place of religious worship, and a return is made every Sunday evening from church and chapel.

They all assemble in the school after prayers, and inquiry is made into their behaviour at their respective places of worship.

There is no Presbyterian minister or congregation nearer than two or three miles.

(signed) Daniel Graham,
Christopher Cudmore,
John Goldsmith Gambell.

Memorandum.—The Right Rev. Dr. M'Gouran, Roman Catholic bishop of the diocese of Ardagh, and the Rev. James Donoghue, were present at the time of taking the above examination in the school-house, and agreed to all the above statement.

(signed) W. Grant.

The Protestant clergyman, Mr. Keating, was prevented by illness from attending.

(signed) W. Grant,
A. R. Blake.

EDGEWORTH'S TOWN SCHOOL.

The Books used for general Instruction are,—

Moore's Monitor, Murray's Reader, Fabulous History, Guy's Reader, History of Greece, History of Rome, History of England, Enfield's Speaker, English Reader, Robinson Crusoe, Economy of Human Life, The Brothers, Adventures of a Donkey, Early Lessons, Barbauld's Hymns, Barbauld's Lessons, Parts 1, 2, and 3, The Orangeman and the Thief, Harry and Lucy, Fables and School Lessons by the late Mr. Edgeworth; of each sort, one dozen.

The Books read by the Protestants for Religious Instruction, are—

The New Testament, Ostervald's Abridgment of the Scripture History, and Church Catechism.

The Books used by the Roman Catholics for Religious Instruction, are—

The Morality of the Bible, The History of the Holy Scriptures, Think well On't, The Evangelical Life of Christ, The Imitation of Christ, Dr. Reilly's and Dr. Plunkett's Catechisms.

The Classical Books, are—

The Latin Grammar, Swain's Sentences, Eutropius, Cæsar, Ovid, Virgil, Sallust, Horace, Juvenal, Cicero, Livy, Greek Grammar, Greek Testament, Lucian, Homer, Xenophon.

Examination of
Mr.
Daniel Graham,
2 Sept. 1824.

Mr.
C. Cudmore.

Mr.
J. G. Gambell.

Appendix, N° 268.

AN ACCOUNT of the Number of Schools in the several Counties of Ireland, with the Number of Children attending the Commissioners of Education Inquiry by the

PROTESTANT RETURN.

COUNTIES.	Total Population, according to the Census of 1821.	Total in Education.	Number of Schools.	Protestants.			Roman Catholics.	Males.	Females.
				Established Church.	Presbyterians.	Of other Denomina- tions.			
U L S T E R :									
Antrim - -	270,883	19,394	488	3,907	11,191	363	3,442	11,453	7,941
Armagh - -	197,427	12,410	285	4,577	2,533	606	4,694	7,265	4,763
Cavan - -	195,076	15,380	280	4,033	652	11	10,581	9,687	5,693
Donegal - -	248,270	12,151	315	3,800	2,411	300	5,640	7,083	4,873
Down - -	325,410	22,076	551	4,130	11,641	311	5,709	13,503	8,573
Fermanagh -	130,997	9,416	210	5,166	214	8	4,028	5,528	3,771
Londonderry -	193,869	12,800	336	2,248	5,995	273	4,118	7,643	5,157
Monaghan -	174,697	10,082	240	2,641	1,892	56	5,493	5,984	3,985
Tyrone - -	261,865	19,123	417	5,055	5,911	485	7,532	11,031	8,092
	1,998,494	132,832	3,122	35,557	42,440	2,413	51,237	79,177	52,848

L E I N S T E R :

Carlow - -	78,952	7,561	145	1,477	2	-	6,082	4,423	3,019
Dublin - -	335,892	26,816	589	8,643	274	134	17,107	15,582	11,234
Kildare - -	99,065	8,133	189	1,406	4	22	6,689	4,812	3,321
Kilkenny - -	181,946	16,936	332	1,330	-	-	15,227	11,220	5,716
King's County -	131,088	9,706	233	2,155	2	17	7,532	5,640	3,834
Longford - -	107,570	7,782	158	1,651	100	-	6,031	4,751	2,845
Louth - -	114,376	6,842	158	1,348	94	1	5,399	4,129	2,531
Meath - -	163,936	8,923	237	1,320	1	44	7,137	5,696	3,227
Queen's County	134,275	11,211	272	2,006	1	74	9,114	6,367	4,844
Westmeath -	128,819	9,184	205	1,503	4	5	7,478	5,602	3,582
Wexford - -	170,806	17,108	333	2,653	11	23	14,421	10,561	6,519
Wicklow - -	110,767	10,256	225	3,776	-	40	6,440	5,855	4,321
	1,757,492	140,458	3,076	29,268	493	360	108,657	84,638	54,993

M U N S T E R :

Clare - -	208,089	16,772	266	653	-	-	16,051	11,535	5,237
Cork - -	730,444	63,959	1,189	9,531	107	238	53,932	41,137	22,822
Kerry - -	216,185	19,026	320	962	-	-	18,064	13,825	5,094
Limerick -	277,477	24,204	357	1,392	2	11	22,705	15,892	8,312
Tipperary -	346,896	31,050	580	3,082	4	72	27,892	19,733	11,309
Waterford -	156,521	13,579	246	1,344	5	96	12,097	8,641	4,938
	1,935,612	168,590	2,958	16,964	118	417	150,741	110,763	57,712

Appendix, N° 268.

same, distinguishing Males from Females, and their several religious denominations, abstracted from the Returns made to the Protestant and Roman Catholic Clergy respectively.

ROMAN CATHOLIC RETURN.

COUNTIES.	Total Population, according to the Census of 1821.	Total in Education.	Number of Schools.	Protestants.			Roman Catholics.	Males.	Females.
				Established Church.	Presbyterians.	Of other Denomina- tions.			
U L S T E R :									
Antrim - -	270,883	14,508	348	2,920	7,923	360	3,305	8,782	5,686
Armagh - -	197,427	11,095	263	3,947	2,308	413	4,427	6,722	4,269
Cavan - -	195,076	16,511	316	3,639	902	5	11,965	10,220	6,040
Donegal - -	248,270	13,858	371	3,849	2,737	417	6,826	8,512	5,346
Down - -	325,410	15,138	349	3,168	5,840	223	5,456	9,289	5,849
Fermanagh - -	130,997	9,174	213	4,517	225	47	4,385	5,558	3,616
Londonderry -	193,869	13,016	349	2,486	5,499	288	4,305	7,522	5,494
Monaghan - -	174,697	10,672	265	2,371	1,580	253	6,433	6,638	4,034
Tyrone - -	261,865	19,121	429	4,752	5,931	475	7,963	11,113	7,972
	1,998,494	123,093	2,903	31,649	32,945	2,481	55,065	74,356	48,306
L E I N S T E R :									
Carlow - -	78,952	9,175	184	1,513	1	37	7,624	5,178	3,872
Dublin - -	335,892	26,912	548	7,332	116	271	18,278	14,442	12,470
Kildare - -	99,065	8,237	188	1,376	9	17	6,835	4,655	3,449
Kilkenny - -	181,946	19,848	371	1,358	2	6	17,845	12,165	7,683
King's County	131,088	10,595	245	2,112	-	4	8,479	6,190	4,114
Longford - -	107,570	9,402	163	1,485	112	2	7,803	5,745	3,357
Louth - -	114,376	6,960	160	1,102	47	12	5,799	4,291	2,607
Meath - -	163,936	9,951	231	1,115	36	-	8,800	6,094	3,616
Queen's County	134,275	10,906	249	2,036	-	97	8,773	6,221	4,659
Westmeath - -	128,819	9,332	170	1,727	5	52	7,548	5,389	3,702
Wexford - -	170,806	18,307	342	2,667	2	220	14,318	11,148	7,159
Wicklow - -	110,767	10,100	217	3,213	-	1	6,886	5,646	4,435
	1,757,492	149,725	3,068	27,036	330	719	118,988	87,164	61,123
M U N S T E R :									
Clare - -	208,089	19,793	295	554	-	10	19,164	13,114	6,679
Cork - -	730,444	63,498	1,175	8,797	122	220	54,247	41,047	22,451
Kerry - -	216,185	20,013	342	1,074	1	-	18,938	13,960	5,279
Limerick - -	277,477	28,590	417	1,848	14	29	26,679	18,654	9,936
Tipperary - -	346,896	34,286	624	2,705	10	183	31,255	21,766	12,520
Waterford - -	156,521	13,534	243	1,079	7	77	12,371	8,535	4,999
	1,935,612	179,714	3,096	16,057	154	519	162,654	117,076	61,864

Appendix, N^o 268.—An Account of the Number of Schools in the several Counties of Ireland,

PROTESTANT RETURN—continued.

COUNTIES.	Total Population, according to the Census of 1821.	Total in Education.	Number of Schools.	Protestants.			Roman Catholics.	Males.	Females.
				Established Church.	Presbyterians.	Of other Denomina- tions.			
CONNAUGHT:									
Galway - -	337,374	16,711	354	1,832	- -	42	14,837	10,634	5,735
Leitrim - -	124,785	8,587	188	2,068	16	- -	6,503	5,499	3,032
Mayo - -	293,112	11,211	247	1,679	108	- -	8,817	7,404	3,807
Roscommon -	208,729	10,871	238	973	- -	- -	9,898	6,747	3,882
Sligo - -	146,229	9,381	204	2,685	61	76	6,559	5,749	3,473
	1,110,229	56,761	1,231	9,237	185	118	46,614	36,033	19,929

RECAPITULATION.

Province—

ULSTER - -	1,998,494	132,832	3,122	35,557	42,440	2,413	51,237	79,177	52,848
LEINSTER -	1,757,492	140,458	3,076	29,268	493	360	108,657	84,638	54,993
MUNSTER	1,935,612	168,590	2,958	16,964	118	417	150,741	110,763	57,712
CONNAUGHT	1,110,229	56,761	1,231	9,237	185	118	46,614	36,033	19,929
TOTAL -	6,801,827	498,641	10,387	91,026	43,236	3,308	357,249	310,611	185,482

IT is observable that neither the amount of Males and Females in education, nor the amount of the Children, from the circumstance that the Returns have in some instances omitted to distinguish the Sex, and in others the

with the Number of Children attending the same, distinguishing Males from Females, &c.

ROMAN CATHOLIC RETURN—continued.

COUNTIES.	Total Population, according to the Census of 1821.	Total in Education.	Number of Schools.	Protestants.			Roman Catholics.	Males.	Females.
				Established Church.	Presbyterians.	Of other Denomina- tions.			
C O N N A U G H T:									
Galway - -	337,374	18,066	360	1,267	12	6	16,655	11,675	6,391
Leitrim - -	124,785	11,717	217	2,424	19	- -	9,274	7,430	3,844
Mayo - -	293,112	16,032	340	1,675	151	9	14,197	10,526	5,226
Roscommon -	208,729	14,175	270	872	- -	15	13,288	9,092	5,071
Sligo - -	146,229	9,494	199	2,200	98	45	7,091	6,029	3,465
	1,110,229	69,484	1,386	8,438	280	75	60,505	44,752	23,997

RECAPITULATION.

Province—

ULSTER - -	1,998,494	123,093	2,903	31,649	32,945	2,481	55,065	74,356	48,306
LEINSTER -	1,757,492	149,725	3,068	27,036	330	719	118,988	87,164	61,123
MUNSTER -	1,935,612	179,714	3,096	16,957	154	519	162,654	117,076	61,864
CONNAUGHT	1,110,229	69,484	1,386	8,438	280	75	60,505	44,752	23,997
TOTAL -	6,801,827	522,016	10,453	83,180	33,709	3,794	397,212	323,348	195,290

distinguished according to their respective creeds, accurately agree with the total number in education. This results Religion of the Children, and have stated only the total number in education.

THE following Evidence, referred to in N° 77, page 149, was accidentally omitted to be inserted in the proper place.

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Continuation of Appendix, N° 77. page 149.

SLIGO SCHOOL.

MINUTES OF PROCEEDINGS before the Local Committee of this School, in September 1824, on an Investigation into certain charges preferred against the Master.

At a Meeting of the Local Committee of the Charter School of Sligo, held on Saturday the 18th of September 1824, present, Colonel Dodgin, as commanding officer of the garrison, in the chair; Rev. Mr. Stokes, Rev. Mr. Yates, Doctor Johnson, Mr. Gillmore, of Ballyglass, J. P. Mr. Hume, Mr. Black, J. P. and Rev. Mr. Elliott, pro catechist, Colonel Irwin, governor of the county, J. P. A. Martin, Esq. J. P.

Continuation of Appendix N° 77, p. 149, Sligo School.

EXAMINATION of Scholars resolved upon.

James Kenzie.

James Kenzie sworn:—Declares on a Saturday, about nine months ago, the master returned from town after the boys had dined, the bell had rung for work, the master inspected the webs in the workshop, where there is a task book; witness was weaving at the time, performed a quarter of a yard of weaving less on that day than usual, in consequence of sore eyes, occasioned by a kick witness got from a horse some years ago; master called witness off the loom to beat him; witness declared he was unable to do more, master wanted to beat him with a birch rod, but witness refused to take down his breeches; master called Beazely, Read and Hines, who were working in the shop, to tie him with loom cords; they did so; there is a stay between the loom and fire-place, over which they were putting the cords to raise witness off his feet, but the stay gave way and fell, not being very tight; at this time witness had on his breeches, master sent him up to the loft, after leathering him about the shop, on the face, &c. wherever he could hit him, with a birch rod; master sent Beazely and Hines after witness to the loft, who took off his breeches; master also followed him with the rod; Beazely and Hines tied witness's hands before him, by desire of the master, and were about tying him up to the rafter of the house, but for the shortness of the cord; they then let the cord drop, and witness loosed his hands; master got hold of witness by the neck with his two hands, and kept knocking his head against a bench for about twenty times; witness ran down towards the warping loft, master followed him, overtook him, and knocked witness down, by tripping him and striking him on the breast; witness got up, and ran down to the weaving shop, and got under James Lee's loom; master ordered Beazely and Hines to drag witness out; master pushed a bench against witness, and prevented him from going out of the door, and beat him with a rod across the face, which blackened his face, and caused his ears to swell; when master was choking witness on the loft against the bench, witness's eyes were bursting out of his head, and the blood ran down his cheeks from his eyes; after being dragged out from under James Lee's loom, Beazely and Thomas Hines, and the master, tied witness up to Michael Heraghty's loom, with his back against it; Read did not assist in tying witness, but did in taking from the loom; at this time witness's trowsers were off; master stood before witness and struck him with his fists on the jaws, he also cut him across the thighs with the birch rod; and the master ordered him to be untied, which was done by Beazely.

(*By the Committee.*)—Did any thing occur while Beazely was loosing your hands, or afterwards?—No.

Did you refuse to take down your trowsers, when required by the master?—I did.

Was you put upon a man or boy's back?—No, I was not; the master wished to put me on a man's back.

Was you tied up more than once?—I was tied up in the loft; my hands were then tied; I was tied up to the loom, and also to the stay.

Can you give any reason why your front was turned out, and not your back?—I cannot.

Did you work on Monday?—I did.

Did you do as much on Monday as on Saturday?—I did.

Did you find any difficulty in working on Monday?—I was not able to work as well, but I was afraid of another beating. I worked one yard and three quarters.

Had you ever received from Mr. Hines the same severity of punishment before?—Never.

Did you make any particular resistance, or were you saucy or impudent to Mr. Hines, upon Saturday?—I said nothing to him but that I was unable to work; but I would not take off my trowsers.

Had you ever been before whipped, and your trowsers taken down?—Often.

Why did you refuse to take down your trowsers?—I told him I was not able to work.

Did you make any complaint to the committee or visitors after this beating?—I did not; I don't believe there was a board since, but that Mr. Gillmore and the catechist, and Mr. Hume, and Mr. Black, and Doctor Johnson were at the school, and I did not tell any of them, because I was afraid of being beat after they left this.

Continuation of
Appendix N° 77,
p. 149, Sligo School.

Was you ever present when the committee asked the boys if they had any cause of complaint, and promised that their names should be concealed from Mr. Hines, and that their complaints would be redressed; and this at a time when the master and usher had been directed to withdraw from the presence of the boys?—I do recollect, at the time Mr. William Lee the inspector was here, that the master and usher were sent away, and the boys were asked if they had any cause of complaint.

Do you recollect the same to have occurred at any other time?—No; except on the night the Commissioners were here.

Do you recollect Mr. Gillmore asking you similar questions?—I do not; but he might have done so.

Do you recollect Rev. Mr. Stokes sending the master and usher and family out of the school-room, and asking the boys if they had any causes of complaint?—I do; it was when the boys complained of Mr. Shiels, the usher.

What gentlemen accompanied Mr. Stokes?—When the complaint was made by Costelloe to Mr. Stokes, there was none of the committee with him; but Mr. Stokes brought Mr. Gillmore, and Mr. Hume, and the catechist, to inquire into the complaints.

Do you recollect Mr. Stokes ordering the door to be shut?—I do.

Do you recollect Mr. Stokes doing so more than upon that occasion?—I do not.

Do you recollect Dr. and Mrs Thackeray, calling upon the boys in a similar manner?—I do.

Do you recollect any complaint being made on that occasion?—I do; a complaint was made against the master and usher; the complaint was, the boys did not get their play hours.

Was there any other complaint preferred?—I think there was about diet; Mr. Thackeray having read something about diet out of a book.

Have you any recollection of any complaint being made then, or at any other period, of Mr. Hines, having exercised undue severity towards the boys?—No, I do not mind that any boy made any complaint, except to Mr. Thackeray; I mind Mr. Hines treating other boys cruelly, but I do not mind their having made any complaint.

Do you recollect any boy having been treated as cruelly as yourself?—Never, except the kitchen boy; I have seen Mr. Hines putting him, clothes and all, into a water-stand, and as he came out, flogging him with a double-thonged whip, until he could hardly stand, because he sometimes used not to have the porringers and spoons ready for the boys breakfast.

Have not a number of boys been brought from other schools to this lately?—Yes.

Have you not heard that these boys, in their former schools, have not been employed at work as the boys of this school are?—I have heard them say so, and that they were very sorry for having been drafted here.

Have the boys, to your knowledge, formed any combination against the master?—Indeed they have not; I will tell the truth.

Have the stories told by the boys of other schools, of their having been permitted to play, when they must work here, caused any dissatisfaction amongst the boys of this school?—I think they don't look pleased at it.

Have the boys written any letter to the Commissioners since they left Sligo; or have any of the boys a book to write down complaints against the master?—They have not written any letter since to the Commissioners; but I heard the Commissioners direct Maurice Beahen to write to the committee of 15 in Dublin to get out of the school, but Beahen said he would not be allowed to write, and he has not done so. There was a book to write down complaints, but I know nothing of it.

Was that book kept by one of the new boys?—No, it was kept by Thomas Ludden.

Are the elder weaving boys dissatisfied at being kept in school so long, and do they complain of being put as apprentices to weavers, they knowing their trades already, and are they anxious to get out at once, expecting to receive the fees usually paid with them?—Beahen and Daniel Kenzie are anxious to get out, and to get the fee money for themselves.

After having been beat by Mr. Hines on the Saturday in question, did you make any complaint, or shew yourself to Mr. Bell, the surgeon of the institution?—I did not, but Mr. Hines brought me to Dr. Bell about three months since, to ask him if the disease of my eyes would prevent me from working on a loom, and Mr. Bell said it would not.

Do you recollect Mr. Bell, or any person for him, attending to inspect the state of health of the boys?—I recollect Dr. Murray attending the school.

How long after you was beat did you see Mr. Bell or Dr. Murray visiting the school?—I did not see them for three months after, but I cannot recollect the time.

Did any person ask you what was the matter with you, after the severe beating you got?—No person asked me but the boys about the house; the catechist did not come the next Sunday.

James Kenzie.

John Read.

John Read, sworn:—Is superintending the working of the flyshuttle, and instructing the boys; knows James Kenzie; recollects about four months ago, the master found Kenzie falling backabout half a yard in his work as a weaver; he asked the reason; can't say what answer Kenzie gave. Master then struck at Kenzie with his hand as he was sitting on the loom; can't say whether with his opened hand or clinched fist, but hit him, can't say where; he then desired him to come off the loom to be horsed, and he was put upon a boy's back; but after receiving a few stripes, his breeches being then down, the boy was obliged to let him down; he was then put upon Thomas Hine's back, he got a few stripes there, but was obliged

obliged to be let down again; his hands were then tied together before him, and the cord was brought over the stay of a loom which gave way, he was then ordered up to the loft, and Thomas Hines with him; does not know what happened there, but heard a moan; the boy very shortly after came down, his breeches then altogether off; he went behind a bench, which the master closed upon him, and prevented him getting off; the boy then got under James Lee's loom, and witness and Beazely and Hines were called to tie him; when witness came forward, Beazely had him out, and as witness went forward, the boy held up his two hands to him, and said here Mr. Read, I won't resist against you; the boys arms were then tied and drawn behind his back, and he was brought forward to the loom, and another loom-cord was joined to the tying, and brought over the cap of the loom and secured there; the master then stood on the right hand side of the boy, and beat him with a birch-rod from the instep to the knees; can't say whether he went higher than the knees; the boy then stooped forward, and said, oh! sir, I'm off; that was before he was untied; the master replied, and said, oh! you'r very bad, and struck him with his hand about the head; but what part of the head does not know; he was then untied; saw the boy on Monday, his face appeared black or blue about the eyes or nose.

What is Kenzie's character as to his diligence and attention in his work?—He is very negligent.

Is he respectful to his master, or is he sulky?—While the master is present he appears obedient enough; but in his absence he is sulky and disobedient, and heedless with regard to advice given to him.

Do you consider him a good or bad boy?—I do consider him a bad boy indeed.

If the blood was streaming down Kenzie's face from his eyes, could it have escaped your observation?—I did not see any blood, seeing the master so much raised, I did not like to make any remarks.

When the boy held out his two hands to you, and you stood in front of him, could there have been blood streaming from his eyes without your observing it?—I cannot say; I did not see it, I was so confused.

Were the boy's feet tied together?—I did not see them tied.

Have you heard any complaints by the boys for being obliged to work?—Never did, except hearing them say, that there were other schools where they were not obliged to work.

Why did you take the trouble of advising the boys, in pointing out to them the advantages of their situation, compared with that of other boys in the country, as you have declared you have done?—Because the boys were complaining of being confined, and that they were kept too long in the school, without being bound.

Has there been any quarrel or disagreement between you and Mr. Hines?—I will tell you all the difference I ever had with him; first, one day he came in, and I had measured part of the webs, and there were two or three of the boys whose webs were short, about an inch or an inch and half; I told Mr. Beazely of it, if he chose to enter it in the task book, that he might cut them short or not, as he pleased; when the master found the task to be done, he ordered the webs to be taken off the beams, and on measuring them, he found them short, and witness was ordered to make up his accounts, which he did not mind, as he knew Mr. Hines to be hasty. There was another instance, when he did not answer Mr. Hines, and he was again ordered to make up his accounts.

Is Mr. Hines generally severe in inflicting punishments?—In my opinion he is.

Did Kenzie deserve punishment on that day?—He did; but I think not so severe.

Would he have got such severe punishment had he not kicked and opposed Mr. Hines?—I cannot answer; I never knew him to strike a boy without a cause; I consider the master catching hold of the boys by the throat as severe and objectionable; but I never knew a boy unable to attend his work or meals, by any beating received from Mr. Hines.

Did you see Kenzie work on Monday?—I did, but he complained that his back was stripped against the bench in the loft.

Have you ever known Kenzie tell a lie?—I have frequently; but never knew him do any harm by it.

John Read.

Investigation continued, 20th September 1824.

Lieut.-Col. Dodgin, C. B. Rev. Messrs. Stokes, Yeates and Elliott; Gowan Gillmore, John Black, and William Hume.

Lieutenant-Colonel Dodgin in the Chair.

Thomas Ludden sworn:—Produced by James Kenzie. He saw the men in the workshop tying Kenzie; he saw Mr. Hines striking him in the face with his hands; does not know if the hand was shut; saw Kenzie's face black; saw master strike him across the legs with a birch rod; saw master put him out of the ranks next day from going to church. Kenzie, after being flogged, worked for the remainder of the same day.

Thomas Ludden.

Did you see any other marks on Kenzie's face than the blackness you describe?—I saw his eyes bloody, and the blood on his face.

Did that proceed from a blow of the rod or of the hand?—I did not see him strike him with a rod in the face.

What part of the face did you see the blood upon?—I saw it coming out of one eye, not out of the other eye.

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Did you see any blood from the mouth?—No.

Was Kenzie's feet tied together?—I do not know.

How long have you been in the school?—Ten years since May last.

Did you know in that time of any of the committee calling the boys aside, and inquire if they had any causes for complaints?—I knew Mr. Stokes to do so.

Do you know, that in consequence of Mr. Stokes' interference with the committee of fifteen the play hours were enlarged, and those for work abridged?—I do not; since Mr. Thackeray was here such a change took place.

Was Kenzie's eye in which you saw blood, streaming, or was there only a drop or so, of blood in it?—Only a little; it was not streaming, he has always sore eyes.

Do you recollect when Mr. Lee the inspector was here, that the committee sent the master and usher away, and asked the boys to make any complaints they might have, as to bad treatment or otherwise?—I do not recollect their sending the master away; I do recollect that Mr. Lee asked the boys in the presence of the committee, if they had any complaints to make; I do not know if the master was present.

What is Kenzie's general character; is he a diligent boy?—He is not indeed; he is a very stubborn boy.

T. Ludden.

James Kenzie.

James Kenzie :—Have you been frequently kept from church within the last year, by the soreness of your eyes?—I have been many Sundays indeed, kept from church by the soreness of my eyes.

James Kenzie.

Daniel Kenzie.

Daniel Kenzie sworn :—Produced by James Kenzie. I saw the master beat James Kenzie in the workshop, in the face, and strike him with rods; I saw him choke him, and getting three men to take off his trowsers; the master all the while beating him; saw the master send him to the loft; do not know what happened there; there was a great noise on the loft; after he came from the loft, saw him tied with his back to the loom; saw the master beat him with the handle of the birch rod severely. Kenzie said he was very bad; master replied, oh! you are very bad, and struck him with his fist on the jaw; he then loosed him; after this, master put him on one of the men's back, is sure it was either on Read or Beazely's back; cannot say whether he then beat him or not; he did not beat him.

Were Kenzie's feet tied together?—They were; I saw them tied together.

Did you see any marks upon his face?—I did; I saw his face black, and the blood coming from both his eyes.

Was the blood streaming?—It was not; it was outside, under the eye lids, and he was wiping it with the arm of his shirt; the blood was coming out of his eyes when he was tied to the loom.

Did you wipe any blood off his face, or give him a cloth to do so?—I did not wipe his face, but I gave him a piece of linen to do so.

Was his shirt bloody?—The arms of his shirt were.

You say the blood was coming out of his eyes when he was tied to the loom, as he could not then wipe it off with his arms, did it stain the breast or neck of his shirt?—I cannot say whether it did or not; I don't say it was running down; it was only in the corner of his eyes.

Did you ever see your brother used in this way before?—I can't say he was ever used so badly, but he was used worse than other boys.

Before your brother was tied, did you see him use any resistance by kicking?—I did see him resist violently.

Daniel Kenzie.

Beazely Blundell.

Beazely Blundell sworn :—Am superintendent of the weaving, and assistant in the school; recollects Mr. Hines beating James Kenzie in the workshop, in consequence of his sponcing his work; Mr. Hines took a rod to punish him, but he would not allow himself to be punished like any of the other boys, he being stubborn and sulky; this a little enraged the master, but he did not at that time appear much vexed; he struck him three or four times across the side of the head with his open hand; he then brought him out from behind the bench; Kenzie was not on the loom when Mr. Hines struck him; I assisted in bringing him from behind the bench; the master took him, and as they call it, yoked him, by catching him with his hands by the neck; I never saw a mark left by the master on the neck; the master then flogged him with a rod; the boy kicked the master in the breast; he was on a man or a boy's back; the master complained of this kick, in consequence of which the boy was tied to the loom; the master struck him on the side of the head with his open hand, after which don't recollect that he struck him further; he was then loosed.

Were the boy's feet tied?—They were not tied; I did not see them tied; his arms were tied.

You say the boy was horsed?—To the best of my opinion he was; he was not horsed on my back; I cannot say that it was on Read's back.

Did you see any blood on Kenzie's eyes?—No; I am positive of it.

Did Kenzie return to his work that evening?—I do not recollect.

What is James Kenzie's character?—He is counted always a bad boy; he sponces his time away in the work shop, and neglects his schooling.

Have you often seen boys punished as severely?—No.

Did

Did you ever complain of him to Mr. Hines?—Very often.

In consequence of your complaints, was he punished?—As often as I complained of him the master was inclined to punish him; but I have known him to quit the work shop without being bothered with him; I never recollect boys being punished as severely as Kenzie was.

Are there any other boys in the school as idle and inattentive as James Kenzie?—I don't know any one altogether as bad as he is.

Did you see him flogged twice upon that day?—I don't remember.

What is Mr. Hines' general conduct with regard to punishing the boys?—I see him sometimes kind enough, and sometimes severe enough.

Do you think him too severe, according to your ideas of severity of punishment?—I think him a little severe.

Did you ever see him punish a boy without cause?—I don't remember that he ever did.

Is Mr. Hines' general conduct towards the boys with regard to punishment, the same as towards his own family?—I think he is not more severe towards the boys than he is towards his own sons, when he punishes them; I have seen him beat one of his own sons more severely than I ever saw him beat any of the boys.

Did you ever know of the Rev. Mr. Stokes removing the master and assistants from the school room to examine the boys?—I don't recollect.

Do you recollect any alteration in the hours for work and play since you came here?—I don't remember.

What punishment do you consider as being a "little severe"?—I consider taking a boy by the neck too severe.

Did you ever perceive any bad effects from his taking the boys by the neck?—I did not; but I think it altogether out of the way.

Do you conceive that the boys would rather be yoked than whipped?—I think they would rather submit to any thing than be whipped.

Did you ever know a boy obliged to be absent from his meals, or work or school, in consequence of punishment?—I don't mind that any ever was.

How long have you been in this school?—I was reared in this school; I have been assistant usher and superintendent for nine years past.

Beazely Blundell.

Pat. Grady sworn; fourteen years old, nine years here:—About six months ago I was able to work four yards of linen cloth per day with the fly shuttle; I took pains of my back, and fell back of the work I used formerly to do; the master was not well pleased with that; did not tell the master the cause; master was going to beat me; some time after he changed me to another loom, where I did less; I then eloped, was away a day and a night; was brought back by a man who knew where I came from; this was about a month since; had charter-school clothes on me; about a week after, Mr. Hines came to the workshop, and he looked at one of the boy's webs; he found nothing wrong with him; he came down to my web; said the selvage of my web was uneven; he then gave me a box on the eye which swelled it; he afterwards took me off that loom, and brought me to another; he put me across it, and beat me with his hands, and kicked me, and left the other eye swelled; both my eyes were black; I bled a porringer full of blood; was bleeding from the lips for a quarter of an hour afterwards; on last Saturday I asked him for a pair of stockings; he bid me call upon him on Sunday; another boy and I went to him, and he said he would not give us a pair, either to-day or to-morrow; I then went away; not long ago, about six months ago, he sent for me to the bed-room; he asked me who made my bed; it was tossed; he then took a whip, and flogged me for about half an hour, down stairs, up stairs to the workshop and back again; he broke the whip on me; it was a thong whip; there were no knots on it; it was not the whip which was produced to the Commissioners; that is a new whip.

Pat. Grady.

Was you punished for running away?—Not at the time, not for a week after.

Was not that punishment for a defect in your work?—It was not so bad that he should beat me for it, but he said it was.

Had you another reason for eloping than for having been changed from one loom to another?—I had, because I did not do as much as I used to do, and I did not like to stay in the school; another boy went away with me, George Miller.

Has your manner been always proper and respectful to your master?—Yes; he always said I was a good boy.

Do you think it proper and respectful for a boy to say in the presence of his master, before the entire school, that he has cheated him?—I do not.

Did you not say of the master that he had cheated you, in the presence of Mr. Hume, without any question being asked?—I did.

At the last annual distribution of clothes, how many pairs of stockings did you get?—I got none.

How many pairs have you got since?—One pair, about three months since.

Had you in your possession two pairs of stockings when you got the pair about three months since?—I had; one pair was very bad, the other good.

What had you for dinner yesterday?—Potatoes, and mutton, and cabbage.

You heard the question asked the boys, if they were satisfied with their dinner, did any of them complain but yourself?—No.

Did not the boys say they were well satisfied?—I heard Mr. Hume ask Beahen if he was satisfied,

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satisfied, and I heard Beahen say that no bones were allowed in the meat; I did not hear him or any of the other boys say any thing else.

Did you hear the usher say that there was an allowance made for the bones in the weight?—I did.

What complaint did you make of the dinner?—I said I did not like the cabbage, because it had no taste.

Do you recollect any inspector or any of the local committee sending away the master and usher, and ask the boys if they had any complaints to make?—I do recollect Mr. Thackeray and Rev. Mr. Stokes doing so, and also Mr. Lee the inspector, and some of the local committee, and Rev. W. C. Armstrong the catechist, frequently doing so.

Were not there applications made to the boys at different times?—There were.

Do you recollect any alterations being made in the hours of play and labour?—Only upon the interference of Mr. Thackeray.

What is James Kenzie's character in the school?—A very bad one, among the boys.

Do you know of any combination among the boys, and consultations amongst them, as to the statements they were to make to the Commissioners and to the local committee upon the present investigation?—Not before the Commissioners came here; but since they came, upon the day they came to the hotel, and before they came to the school, the boys said they'd tell all that ever happened to them since they came to the school, and Terence Gallagher told him not to let the black eyes pass, and they put one and other in mind of what they were to tell.

Do you know of any book being kept by the boys to put down any complaints against the master?—I do know of a book having been kept so late as last Thursday; it was headed, 'An Account of Injuries done to the Boys,' it was commenced after the Commissioners came here.

Have the boys had any conversations with the ushers or assistants, as to what they were to say to the Commissioners or committee about this investigation?—I don't know of any conversation, except Mr. Blundell asking me how was the business going on, and I said very well; and I told him that Terry Gallagher said he was struck by Mr. Richard Hines, with the butt of a gun and of a fishing rod.

Patt Grady.

Robert Dogherty.

Robert Dogherty, not sworn, too young, 12 years old, one year here:—About three months since was flogged by the master with a birch rod, on the back, for having the cuff of his coat torn; he got 25 blows, counted by Thomas Fullerton.

Did you tell the Commissioners that the sores on your side were caused by the flogging?—I did.

Did you not tell them that the sores did not appear until a week after the flogging?—I did.

Doctor Coyne sworn:—Having examined Robert Dogherty, what do you consider the sores which appear upon his back to have proceeded from?—Erysipelas.

Do you consider those symptoms are likely to have been produced by correction with a rod, and if so, in what interval would it be likely to shew itself?—In a skin predisposed to that disease, a slight correction of the rod might produce it; but I think it must be immediately.

Do you think a week would elapse before it would shew itself?—Certainly not.

B. Coyne, M. D.

Terence Gallagher.

Terence Gallagher, 17 years of age, 11 years here, sworn:—About a year ago I was giving out straw in the barn, the master said I was laughing at him—I was not; he took a peawattle, something thicker than my thumb, and beat me with it; he sent me into the school-room, and beat me, and boxed me, and then he sent me to the weaving shop, and beat me there with a birch rod; he sent up and got my copy, and kept me writing until the boys quit in the evening.

Another time, the master beat me and boxed me, upon a complaint of the servant maid's; about two years since, I had cracked hands, in the winter season, and young Mr. Hines desired me to stuff the horse's feet with cow dung; I kept doing so, as long as I could, until my hands got so sore that it smarted me, and then I was complained of for not doing so, by Armstrong, an apprentice boy; Mr. Richard Hines then came out, and pushed with the butt end of a gun, can't say if the barrel was in it; and he struck me on the butt of the ear, and staggered me; he then sent me into the school-room, and struck me, with a kick in the back, and knocked me over against the desk; he then sent me to my bed, and as I was going up stairs, he pushed me with the butt of the gun. Another time one of the boys complained of me to young Mr. Hines, and he struck me with the butt end of a fishing-rod, which he had in his hand, on the head, and cut me, he then beat me with a rule; some time afterwards I complained to Mr. Armstrong the catechist, and he ordered me to be confined to the potatoe house for a week, and fed on bread and water. Mr. Armstrong inquired into my complaint, when a boy, James Cummins, was called on, and he said, I threatened to strike him; and the master gave so bad a character of me, that I was confined.

Were you in the habit of robbing orchards?—Never, until Mr. Homan's orchard.

When robbing Mr. Homan's orchard did any accident happen to you?—As I was going over

over the wall, a stone fell on my ankle, and cut me, and a man gave me a couple of strokes across the shoulders with a rod, and took three apples out of my pocket.

Was it upon the day you was caught robbing the orchard, that Mr. Hines flogged you? —It was not; it was a good while after.

Have you any complaints to make of your food?—Not now; not since the Commissioners were here; before that, we got meat two or three times which was tainted.

During the eleven years you have been in this school, how many dinners did you get that you complain of?—I cannot recollect how many; about four or five Sundays ago there were maggots in the mutton; it was either beef or mutton.

When Patt Grady was going to complain of Mr. Hines, did you desire him not to forget the black eyes?—I did not, positively.

(Pat Grady confronted.—I swear that Terence Gallagher told me not to forget the black eyes.)

When you were cut in the head, did you shew your head to Mr. Bell?—I did not; Mr. Bell was not sent for; unless a boy was sick, Mr. Bell was not sent for.

Do you ever recollect the committee, or any visitor, sending the master and usher away from the boys, and asking them if they had any cause of complaint?—I never recollect it but three times.

Why did you not complain upon those occasions?—I used to be afraid.

Why was you afraid?—He was such a man to me, that if he only looked at me, I was terrified.

Do you recollect Mr. Gillmore laying his hand upon your breast, after the master and ushers were sent away, and asking you if you had any cause to complain of either food or treatment, and that your name should not be mentioned to the master?—I don't remember it, he might have done so.

Terence Gallagher.

Thomas Fullerton, near 12 years old, not sworn; near three years here:—Is employed in winding quilts; it was about a bad bobbin; the master dragged me out, and tied my hands before me, because I would not take down my trowsers; he did not flog me, he put me into the potatoe house, but he untied my hands first; it was after the dinner hour; he kept me in the potatoe house every day for a week. I slept in my bed, he fed me on bread and water. I am certain I was only confined for seven days. I got enough of bread to eat, but nothing else but water; it was in winter, about half a year ago. Mrs. Hines is very good to me.

Thomas Fullerton.

How long have you been employed in the workshop?—Near two years.

Are you positive that Mr. Hines did not beat you before you was confined?—I am positive.

Did any of the boys ask you to make any complaint against Mr. Hines?—Beahan called me the day the Commissioners came here, and asked me how long it was since I was locked up; I said it was a good while ago, and he then called me aside and made me tell him all about it, and Beahan told the gentleman about me and French.

What did you tell Beahan?—I told him I was locked up in the potatoe house for a week; I did not tell him I was flogged, I told him I was hung up in the weaving shop, my feet off the ground, the rope broke, and I fell down; the master then tied me to the bench, and went to his breakfast, and I got loose; I was not a minute hanging up, for the rope broke; Blundell was in the shop below the loft, Pat Kenzie and Edward M'Kee, were on the loft.

Edward M'Kee, not sworn; not 13 years old, two years past in school:—Recollects Mr. Hines punishing Thomas Fullerton, it was for telling the master a lie about the scald; he told the master his head was rubbed with ointment, and it was not; the master was going to whip him, but Fullerton would not let him; he was then going to tie him up to the top of the loft, but he would not let him. Mr. Hines then tied his hands before him, and tied him to a vice for about an hour; he then took him out and locked him up in the potatoe house, every day for a week, and kept him upon bread and water; it was in the latter end of harvest.

Edward M'Kee.

Was he tied up to the top of the house?—He was not; he could not have been so without my seeing it.

John M'Donogh, about 12 years old, not sworn; near three years here:—Recollects Mr. Hines punishing Fullerton about a year ago, it was for telling a lie about his head being rubbed; the master gave him a good flogging with a birch rod on a boy's back; he then struggled, he tied him with a rope round his waist, the rope broke and he fell; he was then confined in the potatoe house.

John M'Donogh.

Investigation continued, September 21st, 1824.

Present, Lieut.-Col. Dodgin, Gowan Gillmor, William Hume and John Black.

Edward Gillow, about 14 years old, not sworn; three years in the school:—Knows Thomas Fullerton; recollects his being confined in the potatoe house, about this time twelve months; recollects the circumstance from having a pain in his knee, and being blistered; at that time he was unable to work, and was allowed to walk about; the master brought him to the weaving shop, where Fullerton was tied to the iron screw, and made him unloose him; the master then brought Fullerton to the potatoe house, and he carried a bucket into the house;

Edward Gillow.

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he was employed brushing the dirt and scruff out of Fullerton's head, and after he put some ointment on it; he had a scald on his head; he afterwards locked the door on Fullerton, and gave the master the key; he was confined about 10 o'clock in the morning, and brought out in the evening, about bed-time, and he was put in the next morning again. The mistress, he heard himself say, sent him bread and milk for his breakfast. He got his liberty about 11 o'clock that day. Knows this from having met Fullerton about 12 o'clock, when the boys were called to school; he asked him when he got out, he answered, a good while ago.

As you were walking about, do you know whether or not Fullerton was confined for a longer time than that you have now stated?—He was not.

(By Edward Gillow to Fullerton.)—Did you not tell me that you got bread and milk, the second day you were put into the potatoe house, and when I asked you when you were let out that day, did you not say a long while ago?—I do not mind.

Thomas Stanly.

Thomas Stanly, aged 13 years, not sworn; six years in the school:—Recollects Thomas Fullerton being confined in the potatoe house, brought him water and bread; he was put in about 10 o'clock in the morning, and brought out before bed-time; again put in the next morning, and let out at before 12 o'clock that day.

Thomas Fullerton.

Thomas Fullerton being again examined; says, he was at one time confined for two days, and another time, three days.

Were you confined at any other time?—No, Sir.

Why did you say that you had been confined for a week?—He thought he would get out of this and be put to another school.

You said that you told Beahen, that you were tied so that your feet did not touch the ground; now was that really the case?—They first tried to tie me up to the beam; I kicked, and they then tied me to the iron screw and my feet was upon the ground, when I was tied to the iron screw.

Patrick Kenzie.

Patrick Kenzie, aged about 12 years, in the school seven years, not sworn:—The master beat him for having his eyes scraped, it was done by another boy; beat him with a birch rod, gave him 27 blows; beat him before for not attending to his writing.

Did the master beat you for telling lies?—He did more than once.

How do you know you got so many blows?—One of the boys counted them; James Dolan.

James Dolan.

James Dolan, aged about 10 years, not sworn; three years in the school:—Knows Patrick Kenzie; he was flogged very severely for having his face scraped; counted the blows; he got twenty-nine.

Did you count the blows?—I counted them at the beginning; counted ten blows, and counted no more.

How do you know Kenzie got 29 blows?—I heard the boys say so.

Which of the boys?—Maurice Behan and Daniel Kenzie. The way I heard this was, either the usher Mr. Gordon, or some one of the boys, asking Daniel Kenzie how he knew that his brother got 29 blows; he said all the boys in the school counted them; and Maurice Beahen reported this.

Were you ever flogged for neglecting your lessons?—Not flogged; I was often slapped for neglecting my lessons.

Did Patsey Kenzie ask you to be his witness?—Yes; after I told him I would be his witness for the 29 blows.

Daniel Kenzie.

Daniel Kenzie, aged about 18 years, sworn; in the school upwards of 11 years:—Says, that about four or five months since, he had a pain in his heart; the master brought him to the dispensary for advice, but the doctors had not come at the time. He went the Monday following, when he was bled; he thinks on the right arm; his arm was tied up. The master called him up in the school-room, with his copy-book; he said he could not write from his arm being tied up. The master caught him by the breast, gave him three or four boxes on the breast, and afterwards flogged him with a thong whip. After this, the same day, he eloped from the school, but was retaken about five miles from Sligo. The master did not punish him for this offence; the person who caught him was coming home with him, when they met a gentleman, who brought him to Mr. Hines, and got his pardon. Has no other complaint to make of severity, before or since.

Was it the day that you were bled that the master beat you?—It was.

Did the master know you were bled when he beat you?—He did so; for I told him the night before, when he was putting me on the loom, that I was bled in the arm, and could not weave.

Had you your arm in the sleeve of your coat after being bled, and on the day upon which you were beat?—I think I had; but I am not sure.

What was the conduct of Mr. Hines to the boys who were sick or hurt?—He was very good and kind.

Were you flogged for your lessons or writing?—I was for my writing.

Have you been flogged for telling lies?—I have, often.

Have you been flogged for neglecting your work?—Only once or twice; being always attentive.

Did

Did the local committee, catechist, or inspectors, when the master was desired to withdraw from the presence of the boys, inquire if they had any complaints to make?—They did.

Why did you not then complain?—At these times I had no cause of complaints; wishes it to be inserted, that the beating took place the day after he was bled; but his master did not know that he was bled till he told him, when he was putting him on the loom.

Daniel Kenzie.

James Gallagher, aged about 18 years, sworn; in the school nine years:—Has no complaint to make against the master for severity to himself since he came to the school, but has on the part of other boys; says, that about four years since, Mr. Richard Hines, the master's son, beat him with a stick very severely. Complains of the master's manner when he comes into the school-room, which is terrifying to the boys; complained of the meat three times; twice got meat that had a bad smell, and another time it was said the cow was diseased. Complains of the milk being weak and bad; it was mixed with water, butter-milk, and the boys never got new milk.

James Gallagher.

What was the name of the usher in the school when you were beat?—William Crawford.

Do you recollect the committee or inspectors putting the master and ushers out of the presence of the boys, and inquiring if they had any complaint to make?—I do, once, when Mr. Lee was here.

Do you recollect Mr. Thackeray doing so?—Yes, I do.

Do you recollect the Rev. Mr. Stokes doing so?—I do recollect myself making a complaint to Mr. Stokes, when the master was not present.

Do you recollect the Rev. W. C. Armstrong, the catechist, doing so?—I do not.

Do you recollect Mr. Gillmore, Mr. Black, or any of the other gentlemen of the committee, doing so?—I do; I think it was Mr. Black and Mr. Hume, asking, was there any complaints against the master. I don't know whether Mr. Gillmore or others of the committee might have been there.

What was your complaint to Mr. Stokes?—That Mr. Shiels, the usher, beat me.

Have you heard of a book being kept by the boys, to note down their complaints in?—The book was kept; I forget what was written in it. It was only kept one day, when it was discovered.

Have you been dissatisfied at being so long detained in the school?—Yes.

Have you been brought up to any trade?—No.

Has there been any application made to take you as an apprentice?—There was on the part of a shoemaker, but he objected when he found the fee was to be given in small payments.

Do you know any thing about farming?—I do, a little.

James Gallagher.

Richard Swift, aged 12 years, not sworn; two years in the school:—Made a complaint to the catechist about the boys getting up so early in the morning when the master was out; the master on his return gave him 30 blows with a cane, on the backside, his breeches were down; no one was in the school-room at the time but himself and the master.

Richard Swift.

How do you know you got 30 blows, did you count them?—I did not count them, I was beat too long.

How long since you were beat?—About a year since.

Were you ever flogged for your lessons or writing?—I was flogged for my writing.

Did you tell any boy the number of blows you got?—I told George Miller.

George Miller, aged about 14 years, not sworn; nine years in the school:—The master thought I put Swift up to make a complaint to the catechist, and he beat me with a black-thorn rod; put my head between his legs, and afterwards put me across a table in the school-room, and continued to beat me.

George Miller.

How long since you got this beating?—Three years ago.

Did Richard Swift ever tell you the number of blows he got?—No, he did not; but he told me I got twice as much as him.

How many blows do you suppose you got?—I suppose 20 blows.

Were you ever punished for your lessons or writing?—I was often slapped for my lessons.

Did you hear any of the gentlemen visiting the school, call upon the boys to make complaints, if they had any, against the master, in the master's absence?—I do, at the time Mr. Thackeray and Mr. Lee was here.

Do you recollect this being done at any other time?—I do not.

John Dembigh, aged about 19 years, sworn; 13 years in the school:—The mistress made some complaint of me, and the master took me from the place when I was putting on a fire, and brought me into the school-house, where I eat my breakfast; he swore that if I did not get my copy book in a minute, he would flog me; he then struck me and knocked me down; I fled to the yard, but I was brought back by Mr. Beazely and Mr. Gordon, and I was again flogged. Master Richard beat me on the day I was stooping over a pan of water, when he tumbled me in.

John Dembigh.

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Was it Master Richard, or Mr. Hines himself, that threw you into the water-pan?—It was Master Richard.

Did Mr. Hines ever throw you into any vessel of water?—He did; whenever my breeches were dirty, and flogged me afterwards.

When did he do so last?—About two months since.

Were you flogged for telling lies?—I was.

Do you complain of neglect to your school business?—I do; I did not get the same advantage from school that the other boys did.

Do you recollect the boys being asked if they had any complaints to make against the master, when he was absent, by any of the gentlemen visiting the school?—I don't recollect hearing it being asked, except on a board day, by the catechist, in the presence of the local committee.

Have you any complaint to make as to your food?—No.

Were you sick since you came to the school?—I was, twice.

What was Mr. Hines's conduct to you on those occasions?—He gave me very good treatment.

John Dembigh.

Michael Carty, aged upwards of 15 years, not sworn; seven years in the school. No complaint.

John Duncan, aged 17 years; 10 years in the school. No complaint; is well pleased with the master.

Maurice Beahen.

Maurice Beahen, aged 17 years, sworn; nine years in the school. Has no complaint to make of the master, as to himself, only as follows:—Says, the master beat him for bad cloth; thinks he beat him too severely; he gave me 20 blows, the weaving was not good; beat him again when it was good; he once caught him by the throat, for not doing the work; he caught him several times; complains of his beating other boys too severely; complains that the laws which should be read once a month are not read; complains of not getting new milk for breakfast; complains that the stuff, or the skimmings of the pots in which the meat was boiled, is not put on the cabbage; complains of three bad dinners, the meat of two days had a bad smell, and the other was of beef from a cow that had a sore udder.

Do you feel satisfied as to remaining in the school?—I don't; I think I have been too long in it.

Do you know any thing about Patrick Kenzie's flogging?—He was flogged for wetting the bed; and I recollect another time about potatoes.

How many blows did he then get?—I don't know; I never counted them.

Did you count the blows given to any other boy?—I counted for John M'Donogh 29 blows, and for Joseph Rooney, 30 to 35 blows; it was my intention to complain of the master so soon as I got out of the school.

Do you know any thing about a book being kept to note down complaints against the master?—I gave a part of the money to buy the paper; I gave a penny, it cost twopence.

Where did you get the money?—It was a piece of pipe clay I sold. I bought it with the money the master gave me; he often gave me 5d. at a time, as an encouragement for good work.

Had you any conversation with the boys about the complaints they were to make against the master?—Not until I heard the Commissioners were to come to the school; and before they came, the same day, James Gallagher, Ludden, Daniel Kenzie, Mills and I, spoke together. I told them I would complain when the gentlemen came; these boys forwarded me up to tell.

What was your object in telling those boys you would complain?—It was my wish they should complain, though I did not desire them to do so.

Do you recollect the visitors, when the master was absent, asking the boys if they had any complaint against the master?—I do.

Why did you not then complain?—I had no wish at those times to complain. I complained once to Mr. Armstrong, the late catechist; he promised to examine into the complaint, but he did not wait, and three of us eloped.

How did the master and mistress act towards you when you were sick?—I was lying about six months ago, four days, from illness, and the master and mistress were very kind to me.

Maurice Beahen.

James Lee, aged 17 years, about 10 years in the school, has no complaint to make.

Thomas Stanly, aged 13 years; six years in the school. No complaint.

William M'Intyre, aged 15 years; nine years in the school. No complaint; the master treated him kindly, but would wish to have the attendance on the kitchen regulated.

William Mills.

William Mills, aged 17 years; 11 years in the school, sworn:—The master beat him with a whip severely, for not delivering a message he sent to Porter, and then ducked him in one of the stands, and afterwards beat him with a whip; this occurred about two years ago. Complains of the milk, for not getting new milk. Complains of three dinners; two of the days the meat had a bad smell, and the other was of beef from a cow with a sore udder.

Did

Did you hold any conversation with the other boys about your complaints?—I did; some of the boys said, if it run for five years they would complain. Ludden, Beahen and Gallagher said, as soon as they got up to Dublin, they would complain. If Mr. Hines had not latterly kept an eye on me, I would not complain; when I was attending him, he was kind to me.

William Mills.

Denis Toole, aged 14 years, near a year in the school, not sworn:—Complains of another person beating him, and the master giving him no satisfaction; another beating for not having the candles.

Thomas Daley, aged 17 years; nine years in the school. No complaint; the master always kind to him.

Michael Costelloe, aged 17 years; 10 years in the school. No complaint; master kind to him.

James Cummins, aged 17 years, 11 years in the school. No complaint.

David Porter, aged upwards of 19 years; 12 years in the school. No complaint against the master; would wish to get to a trade. A smith would take him apprentice, if the fee was paid at once. Was kept at the farming, and can plough.

Robert Willis, aged 13 years; three years in the school. Has no complaint.

Edward Nugent, aged 14 years, near one year in the school. Complains of being kept too long in the school.

John Phair, aged 16 years; 11 years in this school; not sworn:—Complains the master beat him, for not weaving enough, with a birch and hazle rod the thickness of his wrist; beat him again, for examining the boys in their catechism, with a lash whip. About six months ago this occurred.

Robert Bailey, aged 15 years; one year in the school. No complaint.

Edward Boyle, aged 14 years; eight years in this school:—Complains of being once beat, and being thrown into a pan of water, for not taking care of a child.

Thomas Duncan, aged 18 years, eight years in the school. No complaint; was always kindly treated.

Michael Neal, aged nine years; a year and a half in this school; not sworn:—Complains that the master beat, choaked and kicked him, for a knot on his web, and some wet.

Edward Gillon, aged 14 years; three years in the school. No complaint.

Michael Heraghty, aged 14½ years; one year in the school. No complaint; was kind to him in his sickness.

Denis Gallagher, aged 14 years; nine years in this school; not sworn:—Was struck by the master with a walking cane, because he allowed some children to go on a car; struck him again, when he came home, with the same cane. Complains of inattention to his reading and writing; has been beat by the master for neglecting his writing.

William Miller, aged 14 years; nine years in the school; not sworn:—Complains he was beat because he allowed a boy to escape; he was severely beat. He was door-keeper; and the boy pretended he wanted to go out for water. Does not recollect whether it was with a rod or whip he was beat; this occurred three or four years ago.

Robert Stanly, aged 13 years; nine years in the school. No complaint.

Investigation continued, 22d September 1824.

Present:—Lieutenant-colonel Dodgin, in the Chair; J. Black, Esq. J. P.;
Rev. Mr. Yeates, William Hume, Esq.

Philip M'Gann, aged 17 years; 10 years in this school; sworn:—The master sent him down for turf, and he was dissatisfied with those he brought up; he beat him then very severely with a cutting whip, held him by the throat, struck and kicked him, and broke the whip over him. He placed his head between his legs while beating him; this was four months since.

Philip M'Gann.

How did the master break the whip?—The thong separated from the handle.

When you were sick, how were you used?—I have no complaint to make; I was taken very good care of.

Who was present when you were beat?—The cook-maid, and Denis Gallagher.

Philip M'Gann.

Ellen Black, aged about 30 years, sworn:—Says she is cook-maid to Mr. Hines; knows Philip M'Gann; saw him beat about turf; does not know what he was beat with; saw the master strike him with his hand and kick him.

Ellen Black.

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William Willis, aged 10 years; three years in the school; not sworn:—Says, that the master struck him with his hand in the face, for not greasing his shoes, about six months since.

Was the master's hand open or closed when he struck you?—Open.

Were you flogged in the school, and for what?—I was; for eating potatoes in the school house after dinner hour, and slapped in the hand for my lessons.

William Collins, aged eight years; four years in the school. No complaint.

John M' Donogh, aged 10 years; three years in the school. No complaint.

David Johnston, seven years old; two years and a half in the school. No complaint.

James Beirne, eight years old; three years in the school. No complaint.

Thomas Burnes, aged 10 years; four years in the school. No complaint against the master.

John Boucher, aged 11 years; one year in the school. No complaint.

Hugh Dolan, aged 11 years; three years in the school. No complaint.

John Mahon, aged 12 years; three years in the school. No complaint on his own account, but complains of *Hugh Dolan's* being beat.

James O'Donnell, aged 12 years; four years in the school. No complaint.

Patrick Mahon, aged 14 years; three years in the school. No complaint.

Peter Sauce, aged 15 years; two months in the school. No complaint.

William Burne, aged 14 years; three months in the school. No complaint.

John Atkins, aged 15 years; three months in the school. No complaint.

Joseph Rooney, aged 13 years; near a year in the school:—Complains that the master once caught him by the throat, and whipped him three times, for losing a button off his breeches; this occurred about a month ago; *John Duncan* saw it. (*John Duncan* referred to, States he saw the master whip *Rooney* about a month ago, with a birch rod; he whipped him but once, and gave him 10 or 11 blows.)

Michael Cox, past 11 years, about one month at school. Has no complaint.

John East, about 10 years; three months at school. Has no complaints.

Henry Woodgate, aged 12 years; two years at school. No complaints.

David Cook, 15 years; two months at school. No complaints.

Michael Upton, near 13 years; one month at school:—Was flogged with a birch rod for going to read his book, and with a big whip, a thong whip, for having a sore toe, and his shoes crooked; his back was black; shewed it to a boy; does not know what boy.

Patt Hughes, 10 years old; one year at school. No complaint.

Cornelius Rorke, 15 years old; three years at school. No complaint.

Andrew Reilly, near 14 years old; two years at school. No complaint.

John Conlon, 10 years old; one month here. No complaint.

Laurence French, 13 years old; one month here:—*Mr. Hines* caught hold of him by the throat in the stable, and threw me down upon the ground, violently, for not having my shoes cleaned; calls this yoking; was not able to eat for three days, only to drink his milk; *Armstrong* was present; was able to eat the first meat dinner afterwards; works at the farm.

John Golden, 12 years old; two months at school. No complaint.

Joseph Hill, 13 years; one year at school; eight at Longford:—Was sent to wash turnips on a cold frosty morning; refused to do it; was beat with a horsewhip by *Mr. Richard Hines*, who held me between his legs, and beat me on the backside; *Daniel Dunn*, upon another occasion, beat me with a stick for not pounding whins, which I was unable to do; at another time for wanting a button; *Mr. Hines* caught me by the neck, and kicked me and boxed me, and then put me standing in a corner of the stackyard for about five minutes, and then sent me to wash the necessary; he once locked me up on a Sunday, in the potatoe house, for having my shoes untied, and got neither breakfast or dinner; this was about a month ago; never worked at Longford; obliged to work here; would rather be at Longford; the Commissioners who were here, promised to send me back to Longford.

Why do you prefer Longford?—Because I would have no work to do there.

John May, nine years old; one year at school. No complaint.

James Jones, nine years old; near one month here. No complaint.

John Cavanagh, nine years old; one year at school:—Bed was ill made, master caught me by the throat and kicked me like a ball over the two beds; happened about three months

months ago; forgot the whole of it, until put in mind of it as he was coming into the committee room, by Hugh Dolan.—(*Hugh Dolan* produced; admits that he desired witness to mind the beating he got in the bed room, and the yoking, but denies that he saw him kicked over the beds.)—Witness would not have complained, but for Dolan.

Andrew Armstrong, 18 years old, sworn; 11 years in the school:—Is an apprentice of Mr. Hine's; saw Mr. Richard Hine about a year and half or two years ago give Terence Gallagher a push of a gun in the jaw, upon my reporting that Gallagher refused to stuff the horses feet, nothing else that I saw happened to Gallagher; saw the master about two months ago beat French severely, by catching hold of him by the throat, boxing him, and kicking him, for having mud on his shoes, he knocked him down on the paving stones, and the boy was unable to rise, he was unable to work for two or three days; means by that, that he complained while he was at work.

Andrew Armstrong

Was the barrel in the stock of the gun, at the time the punch was given?—As far as I can recollect the barrel was not in the stock.

Upon what terms are you and Mr. Hines, your master?—We were not upon good terms this good while; I had not much peace either this good while.

Did you leave your master's service since you was his apprentice, and under what circumstances did you do so?—I did leave his service with his consent, and enlisted; I came back the next day with my uncle; Mr. Hines was not inclined to take me back, as he accused me of being a bad boy for the three weeks before; it was on account of my uncle's intreaty, and my own promises of good conduct in future, and my having behaved well formerly, that my master took me back.

Has your master been complaining of your conduct since your return, but before the Commissioners came here?—He has.

Why?—My master did not like the manner in which his horse was cleaned, and he endeavoured to beat me with "the touch," but I ran from him.

Upon what terms are you and Mr. Richard Hines?—Not upon good terms; I am not a friend of his, nor is he a friend of mine.

Upon what terms are you and Mrs. Hines?—We are upon bad terms; Mrs. Hines called me a conniving rogue, and a deceiver, I told the Commissioners so.

Had you any conversation about complaints against Mr. Hines before the Commissioners came here, with any of the boys?—Not before they came to the school, but before they saw French, or the boys that were at the field; I was sent for these boys, and told that there were two gentlemen come; French said to me, if there are any complaints, "I'll tell about the day I was beat;" "Do so," says I, "if there is any thing about it, I'll tell the truth."

Did you hear any of the other boys talk of complaining, before they saw the Commissioners?—I heard them all say they were glad.

You have been for eleven years in the school, do you recollect the local committee and catechist frequently sending the master and ushers out of the way, and asking the boys if they had any complaints?—I mind it but once; the time Mr. Shiels was here.

Did you willingly become Mr. Hine's apprentice?—I did.

Andrew Armstrong.

Anthony Shevelin, 7 years old; one month at school. No complaint.

James Leeson, 6 years old; one week at school. No complaints.

Edward Murphy, 7 years old; one month here. No complaint.

Michael Donoghoe, 7 years old. No complaints.

Francis King, 8 years old; no complaints.

Thomas Ferguson, 11 years old; one year at school:—About a fortnight ago the master took me by the throat, and kicked me about the bedroom, and then whipped me with a rod in the school-room; and in the workshop again he caught me by the throat; and this for not being down in the morning with the other boys. George Miller was present, and also John Kavanagh.

(*George Miller* called. Did not see the master beat Ferguson within the last fortnight, nor month, nor six months.

John Kavanagh recollects the master catching Ferguson by the throat in the weaving-shop; his face was red after it.

How do you happen to recollect this?—It was Ferguson that bid him recollect to tell, that the master choked him on the loft.

Did you remember any thing about it till Ferguson told you so?—I did not.)

Ferguson recalled. Admits having spoken to Miller and Kavanagh after he was examined.

Thomas Ludden, sworn:—About four months ago, the master came up to the bedroom very early in the morning, and asked me why the boys were not up. I told him I desired the foreman to call them, as he bid me; he then dragged me out of my bed, and brought me over to another bed, and caught hold of me by the throat. At another time, I opened a letter of the master's, which was sealed; I did so by mistake. I got a second letter at the same time,

Thomas Ludden.

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time, which was directed to the boy's mother who brought them to me; the master was going to flog me for this; did not. I opened the second letter too; I saw Mr. Hine's letter, was directed to him before I opened it. I tried to seal Mr. Hine's letter, but could not. I then copied his letter out on another sheet of paper and sealed it, and directed it to the master, and dropped it in the street, and it was picked up by a labouring man, who sent it to the master: this occurred about a month ago. The master said he would not flog me till he saw the catechist come to the school. Mr. Hines never beat me since.

Had you any book for the purpose of entering complaints against the master?—There was a book among the boys; the paper of the book was bought by subscription, by Maurice Beahen and myself. I borrowed the penny I subscribed from John Duncan and Denis Toole; did not let either of them know about the book; not sure whether I did not tell Toole, I wrote in the book, "An account of injuries done to the boys."

Had you any conversation with the boys before they saw the Commissioners, about making complaints?—About six weeks ago, when I saw Rooney beat, I said he got a great beating, and I did not think he deserved it. I said to Beahen, it would be right to tell of the beating Rooney got. On the night the Commissioners came here, I heard a great many boys speaking of complaints; but do not recollect the particular complaints.

Did you see or hear of any boy being struck on the second night of the Commissioners being here, for not joining in making complaints against the master?—I did not see any boy struck for that cause, but I heard there were some; that Patt Grady knocked off John Duncan's cap. I think Daniel Kenzie was with Grady at that time.

Where were you when you wrote in the book for recording injuries?—In the school-room; Mr. Reid and Thomas Stanly were at the same desk with me; the usher was walking about the room getting the room cleaned.

Were there any complaints written in *the book*?—Yes; "that James Leeson was kept out of the school-room until supper time."

What was he kept out of the room for?—He was kept out to watch the clothes from being tramped by the bull.

Did you or Beahen ever say that you would endeavour to get the master out of the school, or make any declarations to that effect?—We might have been talking about things this long time; but I don't recollect. I heard it said in the school, that the master might be put out for this business; I think Michael Costelloe and James Gallagher said so.

Do you believe there has been a combination among some of the boys, to put the master out of the school?—I don't believe there has been a combination; but I believe they intended to do so.

That who intended to do so?—I believe Beahen and James Gallagher did; because they were saying they'd complain upon going to Dublin, and I'd be glad he was put out; but did not intend to make any complaint. I don't believe the usher would be sorry that the master should be turned out of the school. Mr. Reid has told me that the master was very wicked; he has done so frequently.

When the Commissioners and the committee called upon you, was it your wish to complain against Mr. Hines?—It was my wish to speak about the letter, but of nothing else.

Why was it your wish to speak about the letter, as the master has never flogged you since the transaction?—I thought it better he should beat me at once, than be looking for an excuse.

T. Ludden.

Daniel Cooney, eight years old; four years in the school:—Was flogged with a rod across the back, once for not having my catechism, and again for not having my spelling.

John Mack, eight years old; two years in school:—Was flogged for not having his spelling, but does not complain.

James Armstrong, nine years old; two years in school:—Was flogged for wetting the bed.

Mathew Phibbs, seven years old; one year in school:—Mr. Hines beat me for being behind the table; he caught me by the throat, but did not whip me.

Investigation continued, 23d September 1824.

Present, Lieutenant-colonel Dodgin, C.B. 66th Regiment; Gowan Gillmore, Esq.; William Hume, Esq.

Michael Costelloe.

Michael Costelloe being called in, aged seventeen years; ten years in the school; sworn:—Had you, Thomas Ludden, and James Gallagher, any conversation about the master's being removed from his situation?—No, to the best of my recollection, never had.

Did you hear any thing said by the boys about his removal, what was it, and by whom said?—I heard some of the boys say, the night the Commissioners were here, that the master would be put out of the school; Patt Grady said it, and a number of other boys.

Have you heard any thing said by Mr. Gordon regarding Santry school, and what?—That boys in it were becoming ushers of other schools.

What is your opinion of the master's treatment of the boys?—There are some whom he treats well, and others he punishes when they deserve it.

Have you seen him catch boys by the throat often?—I have.

How does he treat the boys when sick, and unable to work?—He is very kind to them.

Mich^l Costelloe.

Thomas Ludden, being recalled;—says, He made the complaint in January 1823 to the catechist; this complaint was investigated.

By whom was it investigated?—By the catechist and Dr. Johnston.

What was the result of that investigation?—Two boys were confined.

What were they confined for?—One boy, Thomas Duncan, was confined for telling lies, and the other, William M'Intyre, for advising them to run away—the three boys that eloped; I was one of the boys that eloped.

Were both these boys of the complaining boys?—One of them was; Duncan was not.

What did the boys complain about?—Severe punishment, and want of play-hours.

Thomas Ludden.

James Gallagher being recalled:—Had you any conversation regarding Santry boys, with any person, and with whom?—With Daniel Dunn I had a conversation; I told him that the Santry boys were and would be masters of schools.

James Gallagher.

Was any person present, at any time, when you and Daniel Dunn spoke on this subject?—I don't recollect any person being present.

Have you any complaint to make of being worked too hard?—No, I have not.

How many sheets have the boys on their beds?—Only one.

At what hour do they get up in the morning?—Sometimes at five, sometimes at half past four, other times at six in summer; since the Commissioners were here, we have no complaint to make of early rising; can't speak positively about the time of getting up; sometimes we rise early to go to the sea; when I spoke of the Santry boys being masters, it was in consequence of what I heard the Rev. Mr. M'Gee say.

James Gallagher.

Daniel Dunn, labourer, aged upwards of 40, sworn:—Says, that James Gallagher told me they had got fine news—that as masters were put out of schools, Santry boys were to get their situations; he told me so another time in the presence of Mr. Gordon the usher, and Mr. Gordon also told me the same thing.

Daniel Dunn.

How many years are you in the employment of Mr. Hines?—Upwards of 26 years, and slept in his house for 10 years.

How are the boys worked, moderately or otherwise?—I never saw them overworked, within or without.

How has Mr. Hines treated them in your opinion?—I never saw him treat them ill; he punishes them when they deserve it; I think he treats them fatherly.

Have you ever known any boy kept from his labour in consequence of ill usage from the master?—No.

his

Daniel x Dunn.
mark.

James Gallagher recalled:—Have you been employed in writing on Sunday, and what was the cause?—I have been so employed writing my piece, but I don't know the cause.

James Gallagher.

Have you ever said, that if the master was dismissed, none of his family would get the situation?—I don't recollect it; I might have said it.

Have you had any private conversations with the usher?—I have often spoken to him when we were alone together; often talking about geography, which he was teaching me.

Did you say you would make any complaint when you went to Dublin against the master?—I did.

James Gallagher.

George Gordon, usher to the school, aged 20 years, sworn:—Has been in the school one year and five months.

George Gordon.

What is the food for breakfast which the children get?—Stirabout and buttermilk before this inquiry, and new milk and stirabout since, except this day, they got butter milk.

What did the boys get for dinner on Sunday the 12th?—Potatoes, beef and cabbage.

What was the appearance of the beef to you that day?—It appeared good.

Did the boys seem satisfied with it?—They did not.

Do you know the reason?—They objected that the meat was bad; they did not say so, but I judged so from their not eating it as at other times.

Do you know any thing against the quality of this beef?—Nothing more than the cow's having a sore udder, which I saw the boys rubbing before she was killed.

How many sheets have the boys on their beds?—One only.

At what time do the boys rise?—Generally, before the investigation, it was very irregular, sometimes at five, sometimes half past four, and other times at half past five; they arose sometimes so early to answer the tide for bathing, but now they are regular to six o'clock.

What was the earliest time for going to work?—Sometimes boys have gone to work so early as five or six o'clock, but it has been in cases of emergency; the time for the boys generally to go to work is nine o'clock.

What are the school hours?—Before the investigation, from the hour the boys get up; immediately after prayers they went to school, and remained till a quarter past eight

o'clock.

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o'clock. Generally they went into school again at half past twelve o'clock, and remained till one o'clock; went again at half past five, and remained till eight o'clock in the evening. Since the investigation, the hours directed in the dietary have been strictly complied with, except where bathing interfered.

When did the boys write the specimens to be sent to Dublin, on what day of the week?—On Sunday.

Why were they so employed on Sunday?—I understood that Mr. Hines was in a hurry to send them to Dublin, it being after the time they should have been sent up.

Were any of the boys kept from church in consequence, and how many?—Forty did not go to church, but other reasons kept some of them from church, want of clothes, and sores on their heads; about 18 staid from church on account of the specimens.

These specimens have not been sent to Dublin, and do you know why they are not?—The master told me, that in consequence of his not getting down the abstract from the committee of fifteen, that he was obliged to delay sending up the specimens, as the abstract and the specimens are always transmitted together.

How long has the buttermilk been kept, before given to the boys, from the time it has been churned?—Not more than 24 hours.

What is your opinion of its quality?—It cannot be better.

Have you read the dietary that has lately come down, it directs the description of food since 1821, what is there said of milk?—Buttermilk is allowed for breakfast every day, except Sunday, when new milk and water mixed is to be given; when the boys get milk at dinner, new milk and water is allowed.

You have been at other schools, what is your opinion of the diet at this school?—It far exceeds any of them, both in quantity and quality; I mean charter schools.

Have you ever spoken to the boys, as to their rights, as to the time for work, school and play?—Never.

Had you ever any conversation with the boys about Santry boys being masters, and what was it?—I had a conversation with James Gallagher, who I understood was to go to Santry, telling him how necessary it would be for him to be mindful of himself; I taught him geography in play hours.

Did you ever desire the boys not to signalize themselves by making complaints against the master?—I did.

What induced you to do so?—It was to Beahen particularly, but I do not recollect the reason; heard that he was a complaining boy, and discontented.

Did you ever hear Beahen express any dissatisfaction at the treatment he got from the master?—I did not.

Did you understand that Beahen, or any of the other boys, intended to complain?—I did not.

Have you ever known the master to beat a boy without cause?—Never.

Have you ever known any boy absent from school or his meals, in consequence of the severity of the master's chastisement?—No.

What is the master's treatment of the boys when sick?—He uses them very tenderly, and is angry if they should be neglected, and Mrs. Hines is very kind.

What is your opinion of the general conduct of the master, in his management of the school?—He is attentive to his duties. The only failure I can see is, that he is rather passionate and hasty in respect to his punishments; otherwise, I don't think there can be a better master.

Do you think there is any systematic cruelty or severity exercised towards the boys, by the master?—I am sure there is not; I believe the master would be sorry if the passion of the moment led him to do an injury to any person, his anger is only momentary.

Has the catechist or some other person deputed for him, attended regularly?—Yes.

Have the boys had opportunity of making complaints if they considered themselves aggrieved?—They had often.

George Gordon,

Edward Moffett.

Edward Moffett, aged 18 years, sworn:—Was reared in the Sligo school, and is now bound to a sail maker.

How long were you in this school?—About seven years.

What was your treatment by the master during that time?—As good as I could expect; my father could not treat me better.

What was his treatment to the other boys, while you were in the school?—His treatment to good boys, was every thing a good boy could expect; he punished the bad boys severely, but never to do them any injury.

When boys were sick how were they treated?—I never got so good treatment before or since; Mrs. Hines was a good mistress.

What description was your diet of?—I never got better since I left it; I have no reason to complain of my present master, who feeds me well.

If the boys had cause of complaint when you were in the school, had they opportunities of telling it to the catechist, inspectors and local committee?—They had; the catechist put the question frequently; Mr. Hume and Mr. Black has done so, and certainly these questions were put on board days; the boys were asked privily from the master.

Do you recollect Mr. Lee's putting that question to the boys?—I do; he sent the master away round the house.

Do you recollect the Rev. Mr. Stokes doing so?—I do recollect at the time the complaint was

was made against Shiels; we were at dinner, Mr. Hines was in the room; Mr. Stokes desired them all to go out, and asked if the boys had any complaint.

When you were in the school, upon what terms were the boys and the master?—At the time I came first, I recollect some of the boys were in rebellion against the master, they proposed beating him; I do not know the cause; there was an inquiry in it, but after that all went on well, till Conoly's complaint; I neither know nor heard any thing since; all was quiet when I left the school.

Has Mr. Hines interested himself at all about you since you left the school?—At first I was dissatisfied with my situation, and was not so correct in my conduct as I ought to be; Mr. Hines scolded me for it, and was not so free with me as before.

How have you since conducted yourself?—Self-praise is no praise, but I refer to my master; I have found Mr. Hines' advice true, and I have endeavoured to follow it.

How long are you at your trade, and out of the school?—Three years nearly.

Edw^d Moffett.

Patt. Griffin, aged 18 years, sworn.

Patt Griffin.

Where were you reared?—In the Sligo charter school.

How many years were you in it?—Ten and one half years.

What trade are you bound to?—A linen weaver.

What treatment did you receive while in the school as to punishment and diet?—I considered the punishment to a bad boy, was severe, but a good boy was indulged; the diet was remarkable, no one could complain of it; I was severely punished myself.

Have you got as good diet since?—I do not complain of my present diet, but I have not so good constantly, as when I was in the school.

Do you think the boys are as well treated in the school, as they will be in after life?—I think the boys will be fortunate if they meet as good treatment after they leave school, as they have while in it.

If you had a brother, would you wish him to be reared in the Sligo school, from what you know of it?—I had a brother in the school, and if he had no father or mother, I would prefer the school, from the education and diet given in it.

Had the boys opportunities to make complaints, if they had cause, to the inspectors, local committee and catechist, apart or separate from the master, while you were in the school?—Parson Armstrong often asked the question; I heard Mr. Stokes ask it, and I heard it asked on board days.

How long is it since you left the school?—Four years next January.

Patrick Griffin.

John Ingham, aged 18 years, sworn.

John Ingham.

Where were you reared?—In the Sligo charter school.

How long were you in it?—Seven years.

What treatment did you get from the master, both as it regards your diet and punishment?—Very good diet; I never was punished without reason, nor ever severely.

What was the master's general conduct towards the boys?—When they deserved it, he was cross; he was very good to any boy that behaved properly; very good itself.

How did he treat them when sick?—Very well; I have been sick for the space of a month, and if I had been his own son, he could not have used me better, for a month after I was sick he would not allow me to work.

Was there any disturbance in the school, between the boys and master, while you were in it?—I knew some complaints about play, a few boys made their complaints; but generally the boys were on good terms with the master.

Were any enquiries made of the boys by the gentlemen visiting the school, as to their complaints?—Parson Armstrong, the late catechist, often spoke to the boys, and asked if they had complaints to make.

To what trade are you bound?—A painter.

John Ingham.

*James Walsh, aged 30 years, sworn:—*Was reared in the Sligo charter school; now in the revenue police; and is by trade a hackler; is stationed in Ennis, in the county of Clare, and here on leave of absence.

James Walsh.

How long since you were in this school, and how long did you remain in it?—Thirteen years since I left it; I remained nine years.

Who was the master during that period?—Mr. Joseph Hines.

What was the treatment you received, and that of the other boys, as it regards diet and punishment?—It was every thing that was proper.

Was the punishment severe?—I can't say it was; boys were punished when they deserved it.

You have now had some experience of the world; and what is your opinion of the treatment of the boys in this school, compared with that of boys in the same rank in life out of it?—There is a great difference; I have never known any poor children, under the care of their own parents, treated so well, as to clothing, education and diet.

James Walsh.

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Peter Devany, aged 30 years, sworn.

Did you kill a cow for Mr. Hines, on Friday the 10th?—I did.
Was she in any degree diseased?—Nothing wrong with her, but a sore udder, which I cut off, and threw it away.
Was there any thing wrong with her heart?—Not any thing that I could see.
Was there any thing in the heart or udder, that rendered the beef unfit for use?—Nothing.
What was the quality of the beef?—I think it worth 28s. per cwt.
What do you suppose the weight of the cow?—About 3½ cwt.
What is the price of beef in the market?—Prime cuts from 4½ d. to 5 d. per lb.
What would be the price per carcase?—Prime beef by the carcase would sell at 42s. per cwt.
What weight would such beef be?—Five and a half cwt.
Have you killed much cattle in your time?—I have killed so much, I can't tell the quantity.
Have you slaughtered many cows, or any cows, with sore udders?—I have, hundreds.
Does a sore udder, in your opinion, injure the other parts of the beef?—It does not.
Have you ever killed beef of such description, with sore udders, for the use of gentlemen's families?—I have not for gentlemen's families, but I have for butchers; and it has been sold in the market often, and to private families.
Are you in the habit of killing cows and sheep for Mr. Hines?—I am.
What is the quality of the beef and mutton he kills?—What I killed for him was very fine.

his
Peter x Devany.
mark.

Henry O'Connor.

Henry O'Connor, aged upwards of 30 years.

What trade are you?—A butcher.
Are you largely engaged in that trade?—I am; I may say I am one of the principal butchers in Sligo.
What is your opinion of the injury arising to beef from a sore udder?—I don't think it does the beef any harm, if the affected part is taken away. I am certain it don't.
Have you killed any cows with sore udders?—Very frequently, not a week that I may not meet with several cows of this description.
Would you have an objection to kill a cow with a sore udder for private, or gentlemen's families?—Not the smallest.
Have you seen Mr. Hines purchase meat in the Sligo market, and what description does he buy?—I have seen him buy from others, and he buys largely from me; I never knew him to buy bad meat from me, he always bought the best, and I believe I don't kill bad meat.

Henry O'Connor.

Ellen Black.

Ellen Black, re-called; sworn; is cookmaid.

Do you recollect the beef the boys had for dinner on Sunday the 10th?—I do; it was part of a cow killed on Friday before.
Was there any thing wrong with it, and what?—No, except the udder being sore.
What was done with the beef after being killed?—It was salted.
Was any of the part diseased salted?—I did not see any part of the sore udder salted.
Was there any thing else wrong with the cow?—Nothing, except the heart; the colour was pale, and not fresh looking, and the strings of the heart were hard.
When was the cow killed?—On Friday, about nine o'clock in the morning.
When was the heart dressed?—On Sunday, for the boys dinner.
Do you think that the heart's remaining from Friday morning to Sunday might not have changed the colour, and make it not look so fresh?—I can't say.
Did you ever cut up a heart before in dressing it?—I don't recollect I did.
Are the strings you mention in the inside of the heart?—Yes, they are.
Was it a piece of this beef that was dressed the other day, and sent up to the committee for inspection?—It was.
Was not that a coarse piece?—I don't consider it so.
If you had not heard of the udder being sore, or the heart strings hard, from the appearance of that piece, could you have an objection to eat it?—No, if I had not heard so much talk about the cow.
Was it then more from prejudice than from the appearance of the beef, that you formed your opinion?—I suppose I had a prejudice; one has naturally a prejudice, when they hear of any disorder in a cow.
Did the family eat of this beef?—I dressed this beef for the family since the gentlemen were here.
Did the boys get any other beef they complained of?—They did; on two days; they said it had a smell; a taste; a bad one.
Did you dress any of that beef for the family?—I did; twice for the family.
Did the master use any of the cow fresh?—No, Sir; the sirloin was salted.
What is the quality of the food given to the boys, with the exception of those three days?—They got very good mutton generally, and I think they are very well fed.

Is the beef now produced part of the cow with the sore udder and hard heart-strings?—It is.

What, in your opinion, was the value of this beef, in comparison to what you call prime, as to price?—I before allowed that I would rather give 5d. per pound for prime, than 1½d. per pound for this; but I don't know how markets rate.

her
Ellen × Black.
mark.

Henry O'Connor, recalled.

You have seen a piece of corned beef produced of the cow killed by Mr. Hine; what is your opinion of it?—I think it healthy and sound meat.

Have you known the strings of the heart of a sound cow hard?—Yes, I have; the strings of the heart are generally hard.

If a heart is kept from Friday morning to dinner time on Sunday, will its outside colour be affected?—No doubt of it; it makes a material change in it.

Henry O'Connor.

Henry O'Connor.

James Nelson, aged upwards of 30 years; says he is a butcher.

Look at this piece of corned beef, and state your opinion of it as to its soundness?—It is wholesome beef; I would have no objection to sell such beef, nor to eat it.

Have you killed many cows for yourself?—I have; they are gone past counting.

Have you killed any cows with sore udders?—Some hundreds.

Have you known cows with the strings of the heart hard, and is it a disease?—The strings of the heart are always hard; it is no disease.

Does the udder being sore, affect the quality of the other parts of the beef?—It does not.

What disease renders the beef unsound?—A disorder of the gall or liver would affect the meat.

Have you seen Mr. Hines purchase meat in the Sligo market, and what description does he buy?—I have known him to deal with my father for years, and I never knew him to purchase any meat that his Majesty might not dine off. He has bought from me occasionally, and of the best quality; I keep no meat but of the best quality.

Does he generally purchase large quantities?—He does.

James Nelson.

James Nelson.

William Bell, Esq. County Surgeon, sworn.

How long have you been in attendance upon the Sligo charter school?—Sixteen years.

Have you been constant in your attendance for that period, either as visiting or being called upon by the master?—I have. Either myself or Mr. Murray has attended; he in my absence when required.

Have you ever known any instance of the boys, or any of them, being injured by any punishment inflicted by the master during that period?—A single instance of the kind never came under my observation.

What is your opinion of the conduct of the master and mistress to the boys?—My opinion is, that at all times they have appeared to me to be kind and attentive to the boys, and particularly in times of sickness.

Have they been neglectful or otherwise as to the health of the children?—Quite the reverse; for on the most trivial occasions I have been called for, and often when it was unnecessary, from their anxiety about the health of the boys. The master himself has attended in the sick room, and received my directions as to the treatment of the patient.

Did the master bring any boys for your inspection, to inquire into the state of their health, that complained of being unwell, who were brought to the dispensary?—Yes, he frequently brought the boys when I was at the dispensary or infirmary, those institutions being so near to the charter school.

Can you specify any particular boy?—I perfectly recollect a boy of the name of Kenzie, whom I was in the habit of seeing before as a patient. This boy had been complaining for a long time of a pain in his breast. By my directions he was frequently bled and blistered, notwithstanding my conviction that he did not labour under disease; and I expressed my opinion frequently to the master to that effect.

What was your motive for bleeding and blistering this boy, when you were of opinion he was not labouring under disease?—I did not wish to leave it in the boy's power to say that his complaints were unattended to; and the blistering and bleeding was a punishment, as I was convinced he was sculking: these remedies could do him no harm.

Did the master inquire of you as to the ability of this boy to work; and what opinion did you give?—He did; and the opinion I gave was, that he was perfectly well able to work.

Has this boy been since under your care?—No, he has never been since reported sick to me. I have frequently since seen him, and his appearance was perfectly healthy.

If a blow was given on the face with the hand, would it cause blood to stream or gush from the eyes?—No, I consider it impossible.

Do you know James Kenzie, who got a hurt in the face from the kick of a horse, some years since?—I do, very well; at the time of the accident he was a long time under my care, and has been frequently since.

Did he ever apply to you in consequence of a beating he got from his master, which hurt his

Continuation of
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his eyes?—Never; I have frequently examined his eyes, and told him that nothing but cleanliness was required.

Did the master ever apply to you, as to his being unable to work from the state of his eyes?—The master has brought Kenzie to me, to inquire whether the state of his eyes would prevent his working. I told him that he was very well able to work.

Do you suppose that Mr. Hines would beat a boy for not attending to his business, when under medical treatment, and unable from sickness?—I cannot suppose him capable of any such act.

William Bell, Surgeon, County Sligo Infirmary.

John Murray

John Murray, Apothecary, Sligo, sworn.

Have you attended the Sligo charter-school for Mr. Bell?—I have, occasionally.

Have you ever been called upon to prescribe for any boy in your attendance, who has suffered, or been injured by any punishment inflicted by the master?—Never.

Did you ever hear of any injury to any of the boys in consequence of punishment, before this investigation?—I never heard of any such thing before.

From your observation, what is your opinion of the treatment of the master and mistress to the boys?—From my observation, I conceive that the master and mistress are most humane and attentive to the boys.

How long have you been attending this institution for Mr. Bell?—I have for thirteen years; I have occasionally during that period attended for Mr. Bell, in his absence.

Did you hear the boys complain of any bad treatment?—I never did; and in my attendance on the boys I never witnessed more attention than was paid by the master and mistress. The attention has not been exceeded even in private families.

J. Murray.

John Reed.

John Reed being recalled:—Were those the only differences you had with Mr. Hines that you stated in your first examination by the committee?—There was another.

What was that difference?—The master was angry with me for purchasing a waistcoat from Thomas Hines.

Were you at any time dismissed from the service of Mr. Hines?—I was.

How long were you out of his service when dismissed?—It was on the 17th July I was dismissed, and I returned to Mr. Hines' service on the 4th August.

For what reason were you dismissed for that time?—I don't know the reason.

On your oath, do you not know the reason?—Sir, you are too exact.

Did you not before swear, that the only two causes of difference between you and Mr. Hines, were those relating to the work of the boys in the weaving-shop?—I did.

Upon the occasions that you then alluded to, namely, the difference relating to the work, did you ever leave the charter-school altogether—go from the house to your own home, on account of the difference?—I did not.

Were either of those differences on the 17th July?—No.

What was the reason, you are again asked, for your dismissal on the 17th July?—I did not know it till I called upon the master for my wages; then he said it was on account of my purchasing the waistcoat.

Through whose interference were you reinstated?—I believe it was Mrs. Hines.

The last day you were examined, you declared to the committee there were only two causes of difference between you and the master; to-day you said there was another cause; which of the statements is true?—I have now sworn the truth.

John Reed.

Elizabeth Hines.

Elizabeth Hines sworn; is wife to the master.

Do you recollect John Reed's being dismissed from Mr. Hine's employment, and what time he remained out of it?—I do; he remained out of Mr. Hine's employment for three weeks.

By whose intercession was he re-instated, do you know?—By mine.

Did any person apply to you in his behalf?—He applied himself, and sent his wife to me to know if I had done any thing for him since.

Had the application of himself and his wife a reference to receiving his wages, or being re-instated in the service of Mr. Hines?—To both.

Have you any reason to know, whether at the time of Reed's dismissal he knew the cause of it?—He told me a long story about the waistcoat, but it was after the time he spoke to Mr. Hines.

Do you think Mr. Hines is likely to dismiss a person, without stating the cause of dismissal?—I do not. Mr. Hines is not that person that would keep his thoughts secret.

Do you think that Reed knew the reason at the time of his being dismissed?—I think he could not have told me about the waistcoat if he had not known this as the cause.

Did he not tell you that he derived the information from Mr. Hines, when he applied to him for the wages?—He did not; I did not ask him.

Elizabeth Hines.

Beazely Blundell.

Beazely Blundell, recalled, and re-examined as to a variance that appears in his testimony given before the Commissioners and Local Committee.

Whether, on the occasion of James Kenzie's being corrected on which you were before examined, the time Kenzie was corrected in the workshop, when Hines, Reed and yourself were

were called to the assistance of the master to punish him, were Kenzie's feet tied upon that occasion or not?—They were not.

Why then did you say they were, before the Commissioners?—I did not know the time the Commissioners alluded to.

Can you swear that at any time you saw Kenzie's feet tied together, when punishing?—I mind he was, but not at that time, for he was always a stubborn fellow.

Beazely Blundell.

Thomas Austin, aged 18 years, sworn.

Thomas Austin.

Where were you reared?—In the Sligo charter-school for eight years.

What treatment did you receive from the master during that period, as to diet and punishment?—The best of treatment; the diet was very good; never had occasion to complain of it, nor never heard any of the boys complain of it, while I was in the school. He punished when the boys deserved it; to the good boys he gave every encouragement, giving them presents; I don't consider the punishments were more than what was deserved by the faulty boys.

How did you feel on leaving the school, were you glad or otherwise?—I was glad at leaving school, but regretted parting with my master and mistress, from their kindness to me.

Were you ever sick, and what was your treatment, and that of other boys when sick?—I was sick, and was then treated kindly, and the others appeared to me to be treated in the same way.

How long is it since you left the school?—A year and seven months.

Thomas Austin.

*Beazely Blundell, recalled:—*What do you conceive, on an average, would the boys in the weaving shop earn per week each, in the hours at which they are allowed to work?—Four of the boys in summer will earn 13s. per week each, and the remaining eleven will earn 6s. per week each.

Beazely Blundell.

How many boys are weaving?—Fifteen.

When you said that the boys would earn 20d. to 2s. 3d. per week, did you mean that they would do so, in the hours allowed for work in the charter school?—I did not.

What did you mean?—I mean if they were working out, without any interruption from school or play, they would earn 20d. to 2s. 3d. per week working as regular journeymen.

How many boys are employed attending the looms?—Six or seven boys attend the weavers below, and in the loft warping and winding 18 boys.

Do the boys earn as much in winter as summer?—No, they do not.

What are the other 25 boys worth per week to Mr. Hines?—There are 18 boys who earn when employed 10d. per day from their combined work; the other seven are of little value, as they are attending the weavers; there are two boys working who will earn three halfpence per day when employed; they are not constantly employed.

Beazely Blundell.

A true copy, compared with the original,

William Armstrong, Catechist.

J. Adamson, Secy.

was asked to the assistance of the master to punish him, were Kennedy's first wish upon
 the Commission?—I did not know the Commission. I did not know the Commission.
 I was asked that at any time you saw Kennedy's first wish upon the Commission?
 I was asked that at any time you saw Kennedy's first wish upon the Commission?

Barry Blundell

Thomas Martin

Thomas Martin, aged 18 years, sworn.
 What were you taught?—In the Siles charter-school for eight years.
 What treatment did you receive from the master during that period, as to diet and punish-
 ment?—The best of treatment; the diet was very good; never had occasion to complain of
 it. I never heard any of the boys complain of it, while I was in the school. He punished
 with the rod, however; as to the food, boys he gave every encouragement, giving them
 presents; I don't consider the punishments were more than what was deserved by the
 boys. I was not in a position to be punished. I was not in a position to be punished.
 How did you feel on leaving the school, were you kind or otherwise?—I was glad
 at leaving school, but regretted parting with my master and mistress, and their children.
 How you got on, and what was your treatment, and that of other boys when you
 were out, and was then treated kindly, and the others appeared to me to be treated in the
 same way.

How long is it since you left the school?—A year and seven months.

Thomas Martin

Barry Blundell

Barry Blundell, recalled:—What do you conceive, on an average, would the boys in the
 weaving shop earn per week each, in the hours at which they are allowed to work?—Four
 or five boys in summer will earn 1s. 6d. per week each, and the remaining eleven will earn 6s.
 per week each.

How many boys are weaving?—Fifteen.

What you said that the boys would earn 1s. 6d. per week, did you mean that they
 would do so in the hours allowed for work in the charter school?—I did not.

What did you mean?—I mean if they were working out without any interruption
 from school or play, they would earn 1s. 6d. per week, working as in the
 weaving shop.

How many boys are employed attending the looms?—Six or seven boys attend the
 weaving looms, and in the last weaving and winding 15 boys.

Do the boys earn as much in winter as summer?—Yes, they do not.

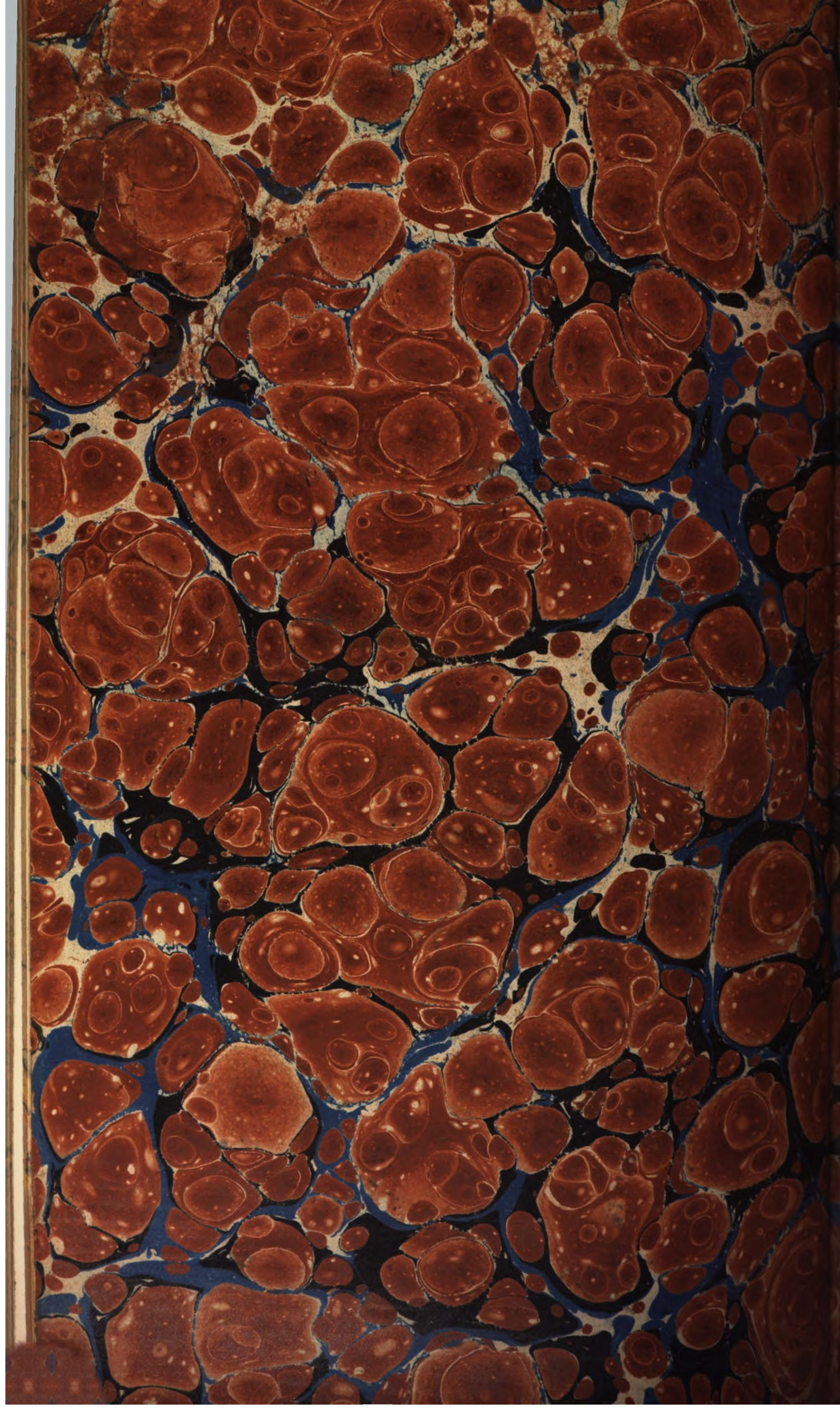
What are the other boys worth per week to the looms?—Four or five boys who are
 when employed to do per day from their combined work; the other seven are of little value, as
 they are attending the weavers; there are two boys working who will earn three halfpence
 each when employed; they are not constantly employed.

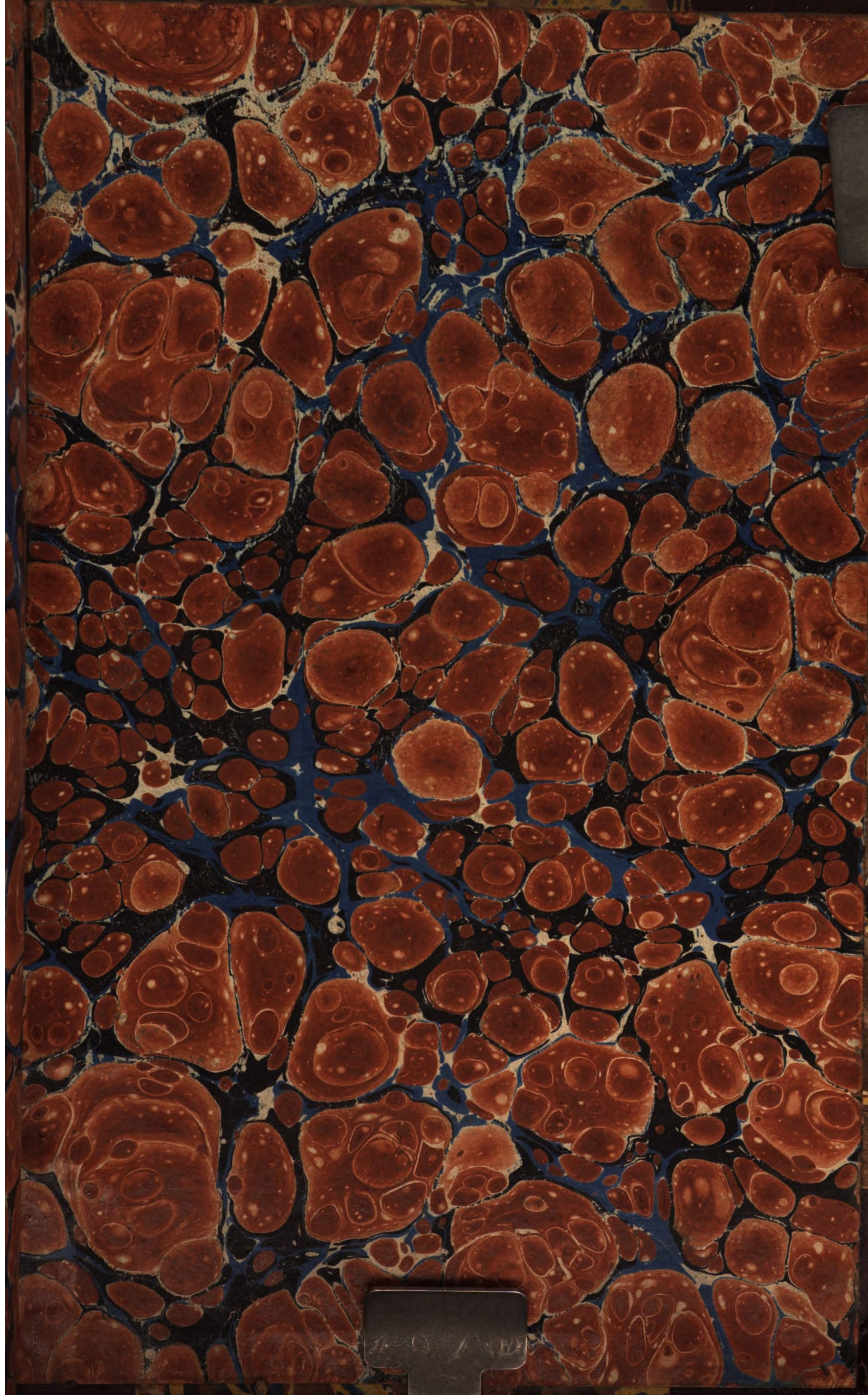
Barry Blundell

A true copy, compared with the original.

William Armstrong, Catholic.

J. Ashmun, Sec.







Smith, John James

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